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Contents

1 2021 **7**

1.1 April 7

Please remember me to her very kindly. Also to Miss Wolff; I hope her "cure" was successful. (2021-04-01 02:58) 7

Carl Jung on "Numinous" - Anthology (2021-04-01 11:26) 10

Toni Wolff: the only purpose in people's attitude is to recognize, to reach the meaning. (2021-04-02 04:02) 24

Toni Wolff: So of course the body gets too much weight, because it is a change which must first be assimilated (2021-04-03 02:13) 25

Marie-Louise Von Franz Foreword to "Jung on Politics" (2021-04-03 03:46) 28

Emma Jung and Toni Wolff in the "Jung-Keller Correspondence" (2021-04-04 04:10) 31

There are no "purposeless" psychic processes (2021-04-04 04:20) 36

"Alchemy" in "Psychology Yoga Meditation" - Quotations (2021-04-04 05:53) . . 37

Emma Jung: The death of Dr. Schmid of Basel, touched herself and her husband deeply. . (2021-04-05 02:43) 41

My wife" is rich. For various reasons I was turned down when I first proposed; later I was accepted, (2021-04-05 04:27) 43

Carl Jung: With this dog, her own son, Echidna incestuously begat the Sphinx. (2021-04-05 04:54) 46

Carl Jung: I began my career with repudiating everything that smelt of belief. (2021-04-06 03:59) 47

Victor White: I'm sorry I had forgotten all about Mrs. Sussman when I wrote to you last. (2021-04-06 04:15) 50

Carl Jung: Your [Jung's "I"] main flaw is, that you have no proper self-esteem (2021-04-06 04:29) 53

Carl Jung Quotations from The Black Books and The Red Book (2021-04-06 10:05) 56

Carl Jung Letters -Quotations - Jung, Freud, Neumann, Keller, Kirsch, Pauli, Spielrein, White (2021-04-07 01:41) 186

"Phanes" in the Black Books - Quotations (2021-04-07 04:54) 431

Miss Wolff: I think the translation is not very good here; auferstanden means literally resurrected, (2021-04-07 04:59) 439

Quotations from Carl Jung Biographies (2021-04-08 02:28) 441

Miss Wolff: Perhaps a side of the problem which Zarathustra himself has not seen. (2021-04-08 04:53) 642

Carl Jung: This change became visible at the time of the "Renaissance" (2021-04-08 04:54) 644

Carl Jung, Lucien Levy-Bruhl and "Participation Mystique." (2021-04-08 12:11) . 645

Carl Jung Seminars - Quotations (2021-04-09 03:29) 672

Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed. (2021-04-09 04:40) 864
Following Emma Jung's invitation, Hauer stayed at Jung's house during the lectures. (2021-04-09 05:30) 865
Toni Wolff - Biography (2021-04-10 02:04) 867
The snake was always associated with death, but death out of which new life was born. (2021-04-11 03:58) 868
Toni Wolff: And the idea comes in here that one man alone cannot reach the self. (2021-04-11 04:43) 876
That is quite logical because formerly he said he was going to meet his seven devils. (2021-04-12 04:03) 878
Carl Jung: What tension between the farthest heavens and the deepest hells! (2021-04-12 04:12) 882
Dr. Jung: That is contained in my horoscope. (2021-04-12 04:28) 884
Carl Jung: This was what Nietzsche experienced at the onset of his malady. (2021-04-13 03:11) 887
Miss Wolff: The Egyptian myth of Ra. (2021-04-13 04:11) 888
Miss Wolff: No, it would not be for him-he is an eternal figure-but for Nietzsche it is. (2021-04-14 04:18) 893
Carl Jung: There is no consciousness without the discrimination of opposites. (2021-04-14 04:18) 894
Recently my wife hurried into into my room looking for books; (2021-04-15 03:55) 896
Carl Jung: Every man has a quiet place in his soul, (2021-04-15 04:26) 901
Mrs. Jung: I think we have already spoken of it; it is in the body, in matter. (2021-04-15 04:26) 902
Carl Jung: What, then, are the means at our disposal of obtaining knowledge of the regulating factors? (2021-04-16 02:42) 903
By putting the criminal to death, one shares the crime; otherwise, one doesn't see the criminal in oneself. (2021-04-16 03:30) 904
You see, the living individual has to carry the anima that is pregnant. (2021-04-17 02:46) 908
Carl Jung and the Temples of India in The Black Books (2021-04-17 03:24) 910
Jung's Soul: Restlessness is my essence and the foundation of my life. (2021-04-17 05:11) 915
Toni Wolff: Zarathustra has just preached that man ought to grow beyond himself into the Superman. (2021-04-18 03:56) 916
About Franz: Remember C.G. Jung A Son's Story - Quotations and Letters (2021-04-19 03:33) 917
What do you say? You are right-bury yourself and others will grow. (2021-04-19 04:13) 953
These days we are blinded by the fear of superstition. Magic is objectionable to us. (2021-04-19 12:24) 954
The Innermost Kernel by Suzanne Gieser - Quotations (2021-04-20 03:49) 960
Carl Jung: Archetypes are systems of readiness for action (2021-04-20 04:22) . 984
A symbol does not disguise, it reveals in time. (2021-04-20 12:26) 985
We are all familiar with the sources of the problems that arise in the period of youth. (2021-04-21 03:27) 986
The dragon is probably the oldest pictorial symbol in alchemy of which we have documentary evidence. (2021-04-21 04:27) 988
Carl Jung: Life is an energy-process. (2021-04-22 03:00) 990

Let’s compare this with Eckhart’s words: (2021-04-22 03:27) 991
Carl Jung: Early Impressions 1875–1886 (2021-04-23 03:52) 993
My dear Konrad,’ your master has been devoured by melancholy. (2021-04-23 04:06) 1016
Carl Jung: The dragon is the mythological form of the snake. (2021-04-23 04:09) 1018
Carl Jung: Self-incubation, self-castigation, and introversion are closely related ideas. (2021-04-24 04:12) 1020
So if you have no reverence for what has become, you will destroy the law of love. (2021-04-24 09:44) 1022
He who sleeps in the grave of the millennia dreams a wonderful dream. (2021-04-25 03:29) 1023
Carl Jung: How can I be substantial if I fail to cast a shadow? (2021-04-25 04:05) 1024
Jung’s Ka: All are drawn into procreation. Who possesses his soul? (2021-04-26 03:55) 1026
It is lunacy, like everything that transcends its boundaries. (2021-04-26 05:54) 1028
Carl Jung: The Lucifer legend is in no sense an absurd fairytale (2021-04-27 01:57) 1029
Carl Jung: We can, of course, hope for the undeserved grace of God, who hears our prayers. (2021-04-28 01:08) 1032
Barbara Hannah: Burghölzli Psychiatric Hospital 1900–1909 (2021-04-28 03:56) 1034
Carl Jung: But drives, as we have shown, are specific forms of energy. (2021-04-28 04:24) 1058
Carl Jung: Mistakes are, after all, the foundations of truth... (2021-04-29 03:41) 1060
The Intoxication of Mythology (2021-04-29 04:05) 1061
You cannot force yourself to be natural. If you get rid of your feeling of inferiority you will be natural. (2021-04-30 02:08) 1065
Carl Jung: Just because a thing is stupid is it important, for then it appeals to many people. (2021-04-30 03:51) 1067
We were delighted that the honorarium of five hundred dollars will be satisfactory. (2021-04-30 12:07) 1069
1.2 May 1075
Erich Neumann - Please do not misunderstand me. (2021-05-01 03:36) 1075
Toni Wolff: I shall however be staying with Dr. and Mrs. Jung at Bollingen for a time and shall see you there. (2021-05-01 04:45) 1078
It is the birthplace of everything, even of the Dharmakaya. It is the Dharmakaya itself. (2021-05-02 03:24) 1080
The Black Books and "Elijah" - Quotations (2021-05-02 04:20) 1084
Carl Jung: The loss of Fraulein Wolff has hit me very hard indeed. (2021-05-02 04:51) 1088
It is almost 20 years since I came to work with you and Toni Wolff in 1933. (2021-05-03 04:01) 1089
Jung’s Soul: I will for your sake, but the gigantic cloud of eternal night is awful. (2021-05-03 04:33) 1091
Carl Jung: Of course this term is not meant to denote an inherited idea, (2021-05-03 04:44) 1092
Jung felt that the animal was sublime, (2021-05-03 04:58) 1094

1. 2021

1.1 April

Please remember me to her very kindly. Also to Miss Wolff; I hope her "cure" was successful. (2021-04-01 02:58)

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[1]Jung-White Letters

My dear Professor Jung,

Blackfriars, Oxford 13.10.46

I do not know what you can be thinking of me and my failure to write you one single line since my return to England.

It has not been for want of trying, or even of starting; but every effort I have made so far has been interrupted and frustrated in one way or another.

Since my return it has just been "one dam thing after another"; very interesting things, many of them: things I should dearly like to tell you and talk to you about.

Bollingen, Zurich, Ronco - sometimes they seem like a remote paradise in never-never

land.

I cannot tell you how much I enjoyed them, and how grateful I am to you and Mrs. Jung for them.

A few nights ago I dreamed that I was in a largish sailing-boat sailing from (for some reason I have not yet discovered) Norway to England.

I was roaming carefree all over the boat. You were the captain at the wheel.

After a while I noticed that we were scudding along in a southerly direction at considerable speed and amid perilous rocks and shoals; but we always missed them.

I "knew" there was no danger, not so much because you were at the wheel, but because the Wind was taking care of us and would never wreck the pair of us.

Presently I found that we were speeding along very close to the shore (on our left), but still we always missed it and its many promontories.

After a while we reached a small (?Danish) coastal town; the boat, with you calmly at the wheel and smoking your pipe, imperceptibly mounted the shore and sailed down the streets dexterously missing all the buildings and the traffic.

She was amphibious! I hope this is "all right", and not inflation.

Certainly I do seem to have gained much more confidence than hitherto, and my various works - both in Seelsorge and Psychotherapie - seem to be going very much more easily.

You said something very important when you told me not to pretend to less "consciousness" than I’ve got.

I only hope I am not overdoing it. I have been seeing a good deal of John Layard lately, and I feel we really may be getting somewhere.

What you said about his treatment of my "kowtowing to the Archbishop" dream has proved to be a most important clue; and it has become more and more clear that his spell of trouble over the past few years had its origins then.

He had already gone a good way with the Exeter people (from whom, doubtless, you have lately heard more), but brought from Exeter to Oxford a dream which clearly showed that his "priest-riddenness" was getting in the way of further progress there.

I think that we have now pretty satisfactorily disposed of that.

But our dear John is certainly a problem; though I think a very worthwhile one.

In common honesty I must tell you that I have lately come across a whole series of ordinations of Dominican General Chapters of the 13th and 14th centuries forbidding Dominicans the practice of alchemy and the possession of alchemical books under the direst penalties!

I derive only the slightest satisfaction from the reflection that these prohibitions are no longer in force and that the very frequency of their repetition, progressively increasing in severity, indicates that not much notice was taken of them.

It is true that the practice of medicine was also forbidden to the friars, but in nothing like such unqualified terms.

If you would like to see these documents I could doubtless have copies of them made.

Such inquiries as I have been able to make so far from specialist friends regarding the origin of the "Aurora Consurgens" have as yet yielded no results, although they have vaguely heard of the work.

I am still very much hoping to be able to receive a copy, not only to submit to their expert attention, but also to read for my own profit and delight.

My own more studious activities have had a very thin time of it lately, in spite of the fact that I am resolutely keeping two days per week free from all concern with other people's souls - a resolve I find most necessary for their own weal as well as my own.

But of writing I have done practically none.

My prospective publishers want me to double the length of my" 'God' and 'The Unconscious" ' essay; it is certainly far too condensed as it is.

I was thrilled and amazed when I heard your magnificent Eranos lecture to find you seemed to be saying so exactly what in my essay I had been trying

to say you meant, and even (though with so different an object) following so similar a plan as I had been trying to work out.

I do not know when I shall be able to settle down to the necessary revising and rewriting.

But I should be extremely grateful if I might send you a typewritten copy when it is done.

I wonder if also I might dare ask at the same time for a few words of preface - even in spite of the fact that on one or two points I am a trifle critical?

But sufficient unto the day ... There are one or two points of "business" I should add to this letter.

But I shall be writing to Miss Schmid in a few days, and I think they are matters which she will be able to deal with without my bothering you personally.

I do hope and pray that you are now having a more restful time after your many congresses; and that both you and Mrs. Jung are well.

Please remember me to her very kindly. Also to Miss Wolff; I hope her "cure" was successful.

I have not seen Dr. Bennet since his return; but I heard Dr. Crichton Miller's address to the Guild the other day, which was very good indeed (although we got lost in a rather futile argument about the meaning of "dogma") and much more openly "Jungian" than I had anticipated.

Tomorrow I am expecting a visit from Dr. Rivkah Schaer I so hope for more recent news from Zurich.

Please forgive this rather messy and incoherent letter; it is but a few scraps from the multitude of things I should like to write or talk about.

I enclose also a few snapshots Zur frohliche Errinernng.

Yours ever most gratefully & sincerely,

VICTOR Victor White, Jung-White Letters, Page 44-47

[2]Remembering Father Victor White

1. https://smile.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?dchild=1&keywords=jung+white&qid=1614794756&sr=8-1
2. https://www.english.op.org/godzdogz/remembering-fr-victor-white-o-p-1902-1960

Carl Jung on "Numinous" - Anthology (2021-04-01 11:26)

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Since he is psychologically an archetype of the Self, his divinity only confirms that the Self is numinous, a sort of god, or having some share in the divine nature Carl Jung, CW 5, Para 612

This ritual serves to remind us of the original numinosity of fire-making, but apart from that it has no practical significance. The anamnesis of fire-making is on a level with the recollection of the ancestors among primitives and of the gods at a more civilized stage Carl Jung, CW 5, Para 250

Since he is psychologically an archetype of the Self, his divinity only confirms that the Self is numinous, a sort of god, or having some share in the divine nature Carl Jung, CW 5, Para 612

The projection of the mother-imago upon water endows the water with a number of numinous or magical qualities peculiar to the mother. A good example of this is the baptismal water symbolism in the Church Carl Jung, CW 5, Para 320

The archetypes are the numinous, structural elements of the psyche and possess a certain autonomy and specific energy which enables them to attract, out of the conscious mind, those contents which are best suited to themselves Carl Jung, CW 5, Para 344

What is drawn up is a numinous, previously unconscious content which would remain dark were it not interpreted by the voice from above as the birth of a god. This type of experience recurs in the baptism [Christ's] in the Jordan (Matthew 3: 17) Carl Jung, CW 5, Para 349

Since he [Marduk] is psychologically an archetype of the Self, his divinity only confirms that the Self is numinous, a sort of god, or having some share in the divine nature Carl Jung, CW 5, Para 612

It not infrequently happens that the archetype appears in the form of a spirit in dreams or fantasy products, or even comports itself like a ghost. There is a mystical aura about its numinosity, and it has a corresponding effect upon the emotions. . .. Often it drives with unexampled passion and remorseless logic towards its goal and draws the subject under its spell, from which despite the most desperate resistance he is unable, and finally no longer even willing, to break free, because the experience brings with it a depth and fullness of meaning that was unthinkable before. Carl Jung, CW 8, Para 405

Numinosity, however, is wholly outside conscious volition, for it transports the subject into the state of rapture, which is a state of will-less surrender. Carl Jung, CW 8, Para 383.

… number and synchronicity… were… always brought into connection with one another,… both possess numinosity and mystery as their common characteristics. Number has invariably been used to characterize some numinous object, and all numbers from 1 to 9 are 'sacred,' just as 10, 12, 13, 14, 28, 32, and 40 have a special significance. Carl Jung, CW 8, Para 870.

[For the alchemists] they were seeds of light broadcast in the chaos…the seed plot of a world to come…One would have to conclude from these alchemical visions that the archetypes have about them a certain effulgence or quasi-consciousness, and that numinosity entails luminosity Carl Jung, CW 8, Para 388.

Everything the anima touches becomes numinous – unconditional, dangerous, taboo, magical … She affords the most convincing reasons for not prying into the unconscious, an occupation that would break down our moral inhibitions and unleash forces that had better been left unconscious and undisturbed. Carl Jung, CW 9i, Para 59

Everything the anima touches becomes numinous – unconditional, dangerous, taboo, magical. Carl Jung, CW 9i, Para 59

Usually the mandalas express religious, i.e., numinous, thoughts and ideas, or, in their stead, philosophical ones Carl Jung, CW 9i, Para 645.

The shadow, for instance, usually has a decidedly negative feeling-value, while the anima, like the animus, has more of a positive one. Whereas the shadow is accompanied by more or less definite and describable feeling-tones, the anima and animus exhibit feeling qualities that are harder to define. Mostly they are felt to be fascinating or numinous. Often they are surrounded by an atmosphere of sensitivity, touchy reserve, secretiveness, painful intimacy, and even absoluteness. The relative autonomy of the anima- and animus-figures expresses itself in these qualities Carl Jung, CW 9ii, Para 53.

The centering of the image on hell, which at the same time is God, is grounded on the experience that highest and lowest both come from the depths of the soul, and either bring the frail vessel of consciousness to shipwreck or carry it safely to port, with little or no assistance from us. The experience of this “centre” is therefore a numinous one in its own right Carl Jung, CW 9ii, Para 209.

Since the archetypes usually have a certain numinosity, they can arouse just that fascination which is accompanied by synchronistic phenomena Carl Jung, CW 9ii, Para 287.

Psychologically, however, the idea of God’s[unknownness], or of the [inconceivable god or god without conception], is of the utmost importance, because it identifies the Deity with the numinosity of the unconscious. The atman / purusha philosophy of the East and, as we have seen, Meister Eckhart in the West both bear witness to this Carl Jung, CW 9ii, Para 303.

Assertions of this kind are manifestations of the psyche which belong to our human nature, and there is no psychic wholeness without them, even though one can grant them no more than subjective validity. Thus the vox Dei hypothesis is another subjective exclamation, whose purpose it is to underline the numinous character of the moral reaction. Conscience is a manifestation of mana, of the “extraordinarily powerful,” a quality which is the especial peculiarity of archetypal ideas. For, in so far as the moral reaction is only apparently identical with the suggestive effect of the moral code, it falls within the sphere of the collective unconscious, exemplifying an archetypal pattern of behaviour reaching down into the animal psyche. Carl Jung, CW 10, Para 846

Anything that comes upon me with this intensity I experience as numinous, no matter whether I call it divine or devilish or just "fate." Carl Jung, CW 10, Para 871

If we could look into the psyche of the yucca moth, for instance, we would find in it a pattern of ideas, of a numinous or fascinating character, which not only compels the moth to carry out its fertilizing activity on the yucca plant but helps it to “recognize” the total situation Carl Jung, CW 10, Para 547

But the real [secrets] come to him [man] out of the depths of the unconscious, and then he may reveal things which he ought really to have kept secret. Here again we see the numinous character of the reality in the background. It is not we who have secrets, it is the real secrets that have us Carl Jung, CW 10, Para 886

Wherever we find it, the archetype has a compelling force which it derives from the unconscious, and whenever its effect becomes conscious it has a distinctly numinous quality. There is never any conscious invention or cogitation, though speculations about the Trinity have often been accused of this. But collective and, above all, manifestly archetypal ideas can never be derived from the personal sphere. If Communism, for instance, refers to Engels, Marx, Lenin, and so on as the “fathers” of the movement, it does not know that it is reviving an archetypal order of society that existed even in primitive times, thereby explaining, incidentally, the “religious” and “numinous” (i.e., fanatical) character of Communism. Neither did the Church Fathers know that their Trinity had a prehistory dating back several thousand years Carl Jung, CW 11, Para 222

Thus the history of the Trinity presents itself as the gradual crystallization of an archetype that moulds the anthropomorphic conceptions of father and son, of life, and of different persons into an archetypal and numinous figure, the “Most Holy Three-in-One.” The contemporary witnesses of these events apprehended it as something that modern psychology would call a psychic presence outside consciousness. If there is a consensus of opinion in respect of an idea, as there is here and always has been, then we are entitled to speak of a collective presence. Similar “presences” today are the Fascist and Communist ideologies, the one emphasizing the power of the chief, and the other communal ownership of goods in a primitive society Carl Jung, CW 11, Para 224

The numinous experience of the individuation process is, on the archaic level, the prerogative of shamans and medicine men; later, of the physician, prophet, and priest; and finally, at the civilized stage, of philosophy and religion .... The shaman’s experience of sickness, torture, death, and regeneration implies, at a higher level, the idea of being made whole through sacrifice, of being changed by transubstantiation and exalted into a pneumatic man in a word, of apotheosis. Carl Jung, CW 11, Para 448.

Since an archetype always possesses a certain numinosity, the integration of the numen generally produces an inflation of the subject. It is therefore entirely in accord with psychological expectations that Goethe should dub his Faust a Superman. In recent times this type has extended beyond Nietzsche into the field of political psychology, and its incarnation in man has had all the consequences that might have been expected to follow from such a misappropriation of power Carl Jung, CW 11, Para 472

In Milton’s time these ideas were very much in the air, forming part of the general stock of culture, and there were not a few Masters who realized that their philosophical stone was none other than the “total man.” The Satan-Prometheus parallel shows clearly enough that Milton’s devil stands for the essence of human individuation and thus comes within the scope of psychology. This close proximity, as we know, proved a danger not only to the metaphysical status of Satan, but to that of other numinous figures as well. Carl Jung, CW 11 Para 471

He [A Patient] simply could not "quench the fire" and finally he had to admit the incomprehensibly numinous character of his experience. He had to confess that the unquenchable

fire was "holy." This was the sine qua non of his cure. Carl Jung, CW 11, Para 74

It [the cross] is, in fact, one of the prime symbols of order, as I have shown elsewhere. In the domain of psychological processes it functions as an organizing center, and in states of psychic disorder caused by an invasion of unconscious contents it appears as a mandala divided into four. No doubt this was a frequent phenomenon in early Christian times, and not only in Gnostic circles. Gnostic introspection could hardly fail, therefore, to perceive the numinosity of this archetype and be duly impressed by it. For the Gnostics the cross had exactly the same function that the atman or Self has always had for the East. This realization is one of the central experiences of Gnosticism. Carl Jung, CW 11, Para 433

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The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness. Carl Jung, CW 11, Para 6

We might say, then, that the term "religion" designates the attitude peculiar to a consciousness which has been changed by experience of the numinosum. Carl Jung, CW 11, Para 9

There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery. Carl Jung, CW 11, Para 52

The psychological equivalent of this theme is the projection of a highly fascinating unconscious content which, like all such contents, exhibits a numinous "divine" or "sacred" quality. Alchemy set itself the task of acquiring this "treasure hard to attain" and of producing it in visible form, as the physical gold or the panacea or the transforming tincture in so far as the art still busied itself in the laboratory. Carl Jung, CW 12 Para 448

The psychological equivalent of this theme is the projection of a highly fascinating unconscious content which, like all such contents, exhibits a numinous "divine" or "sacred" quality. Alchemy set itself the task of acquiring this "treasure hard to attain" and of producing it in visible form, as the physical gold or the panacea or the transforming tincture in so far as the art still busied itself in the laboratory Carl Jung, CW 12, Para 448

We do not devalue statements that originally were intended to be metaphysical when we demonstrate their psychic nature; on the contrary, we confirm their factual character. But, by treating them as psychic phenomena, we remove them from the inaccessible realm of metaphysics, about which nothing verifiable can be said, and these disposes of the impossible question as to whether they are "true" or not. We take our stand simply and solely on the facts, recognizing that the archetypal structure of the unconscious will produce, over and over again and irrespective of tradition, those figures which reappear in the history of all epochs and all peoples, and will endow them with the same significance and numinosity that have been theirs from the beginning. Carl Jung, CW 14, Para 558

As the dreamer himself remarked, the dream had a numinous quality, and this is quite understandable in view of its meaning: it repeats the miracle of the phoenix, of transformation and rebirth (the transformation of the nigredo into the albedo, of unconsciousness into "illumination") as described in the verses from the Rosarium philosophorum: Carl Jung, CW 14, Para 82

Since energy never vanishes, the emotional energy that manifests itself in all numinous phenomena does not cease to exist when it disappears from consciousness. . .. It reappears in unconscious manifestations, in symbolic happenings that compensate the disturbance of the conscious psyche. Carl Jung, CW 18, Para 583

Our psyche is profoundly disturbed by the loss o moral and spiritual values that have hitherto kept our lie in order…Our consciousness has deprived itself of the organs by which the auxiliary contributions of the instincts and the unconscious could be assimilated. These organs were the numinous symbols, held holy by common consent. Carl Jung, CW 18, Para 583

We have stripped all things of their mystery and numinosity nothing is holy any longer. Carl Jung, CW 18, Para 94

I merely hold that metaphysics cannot be an object of science, which does not mean that numinous experiences do not happen frequently, particularly in the course of an analysis or in the life of a truly religious individual. Carl Jung, CW 18, Para 1591

I am well satisfied with the fact that I know experiences which I cannot avoid calling numinous or divine. Carl Jung, CW 18, Para 1589

"Cultural" symbols, on the other hand, are those that have expressed "eternal truths" or are still in use in many religions. They have gone through many transformations and even a process of more or less conscious elaboration, and in this way have become the représentations collectives of civilized societies. Nevertheless, they have retained much of their original numinosity, and they function as positive or negative "prejudices" with which the psychologist has to reckon very seriously Carl Jung, CW 18, Para 579

Nobody can dismiss these numinous factors on merely rational grounds. They are important constituents of our mental make-up and vital forces in the building up of human society, and they cannot be eradicated without serious loss. When they are repressed or neglected, their specific energy disappears into the unconscious with unpredictable consequences. The energy that appears to have been lost revives and intensifies whatever is uppermost in the unconscious tendencies, perhaps, that have hitherto had no chance to express themselves, or have not been allowed an uninhibited existence in our consciousness. They form an ever-present destructive "shadow." Even tendencies that might be able to exert a beneficial influence turn into veritable demons when they are repressed. This is why many well-meaning people are understandably afraid of the unconscious, and incidentally of psychology Carl Jung, CW 18, Para 580

If, for instance, one has to deal with a dream in which the number 13 occurs, the question is: Does the dreamer habitually believe in the unfavourable nature of the number, or does the dream merely allude to people who still indulge in such superstitions? The answer will make a great difference to the interpretation. In the former case, the dreamer is still under the spell of the unlucky 13, and therefore will feel most uncomfortable in room no. 13 or sitting at a table with thirteen people. In the latter case, 13 may not be more than a chiding or disparaging remark. In one case it is a still numinous representation; in the other it is stripped of its original emotionality and has assumed the innocuous character of a mere piece of indifferent information Carl Jung, CW 18, Para 588

This illustrates the way in which archetypes appear in practical experience. In the first case they appear in their original form they are images and at the same time emotions. One can speak of an archetype only when these two aspects coincide. When there is only an image, it is merely a word-picture, like a corpuscle with no electric charge. It is then of little consequence, just a word and nothing more. But if the image is charged with numinosity, that is, with psychic energy, then it becomes dynamic and will produce consequences Carl Jung, CW 18, 589

The mere use of words is futile if you do not know what they stand for. This is particularly true in psychology, where we speak of archetypes like the anima and animus, the wise old man, the great mother, and so on. You can know about all the saints, sages, prophets, and other godly men, and all the great mothers of the world, but if they are mere images whose numinosity you have never experienced, it will be as if you were talking in a dream, for you do not know what you are talking about. The words you use are empty and valueless, and they gain life and meaning only when you try to learn about their numinosity, their relationship to the living individual. Then only do you begin to understand that the names mean very little, but that the way they are related to you is all-important Carl Jung, CW 18, Para 590

In infantile amnesia, one finds strange admixtures of mythological fragments that also often appear in later psychoses. Images of this kind are highly numinous and therefore very important. If such recollections reappear in adult life, they may in some cases cause profound psychological disturbances, while in other people they can produce astonishing cures or religious conversions. Often they bring back a piece of life, missing for a long time, that enriches the life of an individual Carl Jung, CW 18, Para 594

Not only is the existence of archetypes denied, but even those people who do admit their existence usually treat them as if they were mere images and forget that they are living entities that make up a great part of the human psyche. As soon as the interpreter strips them of their numinosity, they lose their life and become mere words. It is then easy enough to link them together with other mythological representations, and so the process of limitless substitution begins; one glides from archetype to archetype, everything means everything, and one has reduced the whole process to absurdity. All the corpses in the world are chemically identical, but living individuals are not Carl Jung, CW 18, Para 596

It is true that the forms of archetypes are to a considerable extent interchangeable, but their numinosity is and remains a fact. It represents the value of an archetypal event. This emotional value must be kept in mind and allowed for throughout the whole intellectual process of interpretation. The risk of losing it is great, because thinking and feeling are so diametrically

opposed that thinking abolishes feeling-values and vice versa. Psychology is the only science that has to take the factor of value (feeling) into account, since it forms the link between psychic events on the one hand, and meaning and life on the other Carl Jung, CW 18, Para 596

It is unnecessary to continue this long list of phenomena of assimilation which follow without interruption, so to speak, from the remotest times to our own day. This proves irrefutably that Elijah is a living archetype. In psychology, we call it a constellated archetype, that is to say one that is more or less generally active, giving birth to new forms of assimilation. One of these phenomena was the choice of Carmel for the foundation of the first convent in the twelfth century. The mountain had long been a numinous place as the seat of the Canaanite deities Baal and Astarte. (Cf. the duality of Elijah, the transformation into a hetaira.) YHWH supplants them as inhabitant of the sacred place (Eli-yah like Khadir a kind of personification of YHWH or Allah. Cf. the temperament and the fire of the prophet!). The numinous inhabitant of Carmel is chosen as the patron of the order. The choice is curious and unprecedented Carl Jung, CW 18, Para 1529

We fear our serpent," he said, ”as we also fear the numinosum - so we run from it. Will we have to give the world and God is ourselves as we are. But this is the hardest of all tasks. Most of us want others to do it for us, to carry us along. Carl Jung, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances., Page 178.

The “Bear-skinned” comes into the category of unorthodox beings, more specifically that of werewolves, “doctor animals,” leopard men, and “Beriserkr.” The man charged with mana, or numinous man, has theriomorphic attributes, since he surpasses the ordinary man not only upwards but downwards. Heroes have snake’s eyes (Nordic: ormr i auga), are half man half serpent (Kekrops, Erechtheus), have snake-souls and snake’s skin; the medicine-man can change into all sorts of animals. Among the American Indians, certain animals appear to the primitive medical candidate; there is an echo of this in the dove of the Holy Ghost at the unearthly baptismal birth (when the Christ came to Jesus). Another echo is the “Brother Wolf” of St. Francis. Characteristic of the Germanic mentality of Brother Klaus is the figure of the pilgrim reminiscent of Wotan, for whom “die Wütenden” [the raging ones], the Bear-skinned, are an excellent match. Carl Jung, Letters Vol. I, Page 364

You are quite right; the main interest of my work is not concerned with the treatment of neurosis but rather with the approach to the numinous. Carl Jung, Letters Vol. I, Page 377.

My modus procedendi is naturally empirical: how to give a satisfactory description of the phenomenon “Christ” from the standpoint of psychological experience? The existing statements about Christ are, in part, about an empirical man, but for the other and greater part about a mythological God-man. Out of these different statements you can reconstruct a personality who, as an empirical man, was identical with the traditional Son of Man type, as presented in the then widely read Book of Enoch. Wherever such identities occur, characteristic archetypal effects appear, that is, numinosity and synchronistic phenomena, hence tales of miracles are inseparable from the Christ figure. The former explains the irresistible suggestive power of his personality, for only the one who is “gripped” has a “gripping” effect on others; the latter occur chiefly in the field of force of an archetype and, because of their aspatial and atemporal character, are acausal, i.e., “miracles” …. The (Ethiopic) Book of Enoch, 2nd1st cent. B.C., the most important of the apocryphal or pseudo-apocryphal Biblical writings. (There is also a Slavonic Book of Enoch and a Book of the Secrets of Enoch.) In Charles, The Apocrypha and Pseudepigrapha of the Old Testament in English, II (1913). Carl

What I mean by this is that every epoch of our biological life has a numinous character: birth, puberty, marriage, illness, death, etc. Carl Jung, Letters Vol. II, Page 208-209.

Rites give satisfaction to the collective and numinous aspects of the moment, beyond their purely personal significance. Carl Jung, Letters Vol. II, Page 209.

Although I have never taken the drug [Mescalin] myself nor given it to another individual, I have at least devoted 40 years of my life to the study of that psychic sphere which is disclosed by the said drug; that is the sphere of numinous experiences. Carl Jung, Letters Vol. II, Page 222.

What is more, medical experience shows that it is advisable to take numinous experiences seriously, as they have a great deal to do with the fate of the individual. Carl Jung, Letters Vol. II, Page 250.

For me "God" is on the one hand a mystery that cannot be unveiled, and to which I must attribute only one quality: that it exists in the form of a particular psychic event which I feel to be numinous and cannot trace back to any sufficient cause lying within my field of experience. Carl Jung, Letters Vol. II, Page 255.

"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity. Carl Jung, Letters Vol. II, Page 255.

Mythology as a vital psychic phenomenon is as necessary as it is unavoidable. In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience. Carl Jung, Letters Vol. II, Page 256.

The reason why mythic statements invariably lead to word-magic is that the archetype possesses a numinous autonomy and has a psychic life of its own. Carl Jung, Letters Vol. II, Page 264.

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour. Carl Jung, Letters Vol. II, Page 484.

Only numinous experiences retain their original simplicity or oneness which still gives us intimations of the Unus Mundus. Carl Jung, Letters Vol. II, Page 509.

According to my view, one should rather say that the term "God" should only be applied in case of numinous inconceivability. Carl Jung, Letters Vol. II, Page 512.

"God" therefore is in the first place a mental image equipped with instinctual "numinosity," i.e., an emotional value bestowing the characteristic autonomy of the affect on the image. Carl Jung, Letters Vol. II, Page 522.

Jung pointed out that no alchemist ever laid claim to having gone beyond the second stage, but he emphasized that how far the alchemist succeeded in his endeavors is really much less important than the fact that he was gripped by the numinous archetype behind his effort, so that he went on trying without interruption throughout his whole life. Barbara Hannah, Jung: His Life and His Work, Page 227

Modern man does not understand how much his "rationalism" (which has destroyed his capacity to respond to numinous symbols and ideas) has put him at the mercy of the psychic "underworld." He has freed himself from "superstition" (or so he believes), but in the process, he has lost his spiritual values to a positively dangerous degree. His moral and spiritual tradition has disintegrated, and he is now paying for this break-up in world-wide disorientation and dissociation. Carl Jung, Man and His Symbols, Page 94

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

It is important to have a secret, a premonition of things unknown. It fills life with something impersonal, a numinosum. A man who has never experienced that has missed something important. He must sense that he lives in a world in which in some respects is mysterious; that things happen and can be experienced which remain inexplicable; that not everything which happens can be anticipated. The unexpected and the incredible belong in this world. Only then is life whole. For me the world has from the beginning been infinite and ungraspable. - Jung, Memories, Dreams, Reflections, p. 356

Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Carl Jung, MDR, Page 353

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments. They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them. Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view. Carl Jung MDR; Page 353

I had a strong intuition that for him [Freud] sexuality was a sort of numinosum. Carl Jung, Memories, Dreams and Reflections, Page 150

Although, for Freud, sexuality was undoubtedly a numinosum, his terminology and theory seemed to define it exclusively as a biological function. Carl Jung, Memories, Dreams and Reflections, Page 152

Certainly the ego and its will have a great part to play in life; but what the ego wills is

subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Carl Jung, MDR, Page 353

Religious experience is numinous, as Rudolf Otto calls it, and for me, as a psychologist, this experience differs from all others in the way it transcends the ordinary categories of time, space and causality. Carl Jung, C.G. Jung Speaking, Page 230.

What so much distinguishes him, besides his enormous scholarship, is his ability to let the ucs. speak and his respect for the numinosity of the ucs. James Kirsch, Jung-Kirsch Letters, Page 211

The archetypes are complementary and equivalents of the "outside" world and therefore possess "cosmic" character. Thins explains their numinosity and godlikeness. Carl Jung, CW 9, Page 196.

At this numinous instant the men would hurry out of their huts, spit into their hands, and hold their palms up to the sun with great emotion. Why they did this they could not say. For them it was enough to perform the rite of worship. The act of worship evidently no longer required any theological explanation. And just as the rising dawn represented the divine presence, so too did the first, equally golden, shimmering crescent of the new moon. Jung translated the wordless prayer thus: “I offer to God my living soul.” Carl Jung, “Jung” by Gerhard Wehr, Page 239-40

… my main concern has been to investigate, over and above [the personal significance and biological function [which Freud attributed to sexuality], its spiritual aspect and its numinous meaning, and thus to explain what Freud was so fascinated by but was unable to grasp. Carl Jung, “Jung” by Gerhard Wehr, Page 159.

One longs for the Red Book to be published in facsimile. It is Jung’s first and most immediate testament, and infinitely evocative. When I first saw it, my eyes were stung by its beauty. I thought there was something numinous about it. A kind of Merlinesque gift seemed to have determined the deep colour and grave proportions. Laurens van der Post; Jung and the Story of our Time, Page 180

You are quite right: the main interest of my work is not concerned with the treatment of neurosis, but rather with the approach to the numinous. But the fact is that the approach to the numinous is the real therapy, and inasmuch as you attain to the numinous experience, you are released from the curse of pathology. Even the very disease takes on a numinous character. Carl Jung, Letters Vol. I, Aug. 31, 1945

... at the source of the great confessional religions as well as of many smaller mystical movements we find individual historical personalities whose lives were distinguished by numinous experiences. Carl Jung, C.G. Jung: His Myth in Our Time, Page 11

By the early 1950s Jung agreed with Pauli that numbers undoubtedly were archetypes and added that they could “amplify themselves immediately and freely through mythological statements,” such as the one attributed to Maria Prophetissa. The common ground between physics and psychology was not to do with parallel concepts “but rather in that ancient spiritual ‘dynamis’ of numbers…. The archetypal numinosity of number expresses itself on the one hand in Pythagorean, Gnostic, and Kabbalistic (Gematria!) speculation, and the

other hand in the arithmetical method of the mantic [divinatory] procedures in the I Ching, in geomancy and horoscopy." This Jung wrote to Pauli in 1955. Arthur Miller, Praise of 137: Jung and Pauli a Scientific Obsession, Page 167

In the first half of the interview, von Franz destroyed my image of Pauli as a serious, spiritual seeker. According to her, he had always avoided an encounter with the numinous. David Eldred, Homage to MLVF, Page 236

The first was from a letter of August 8, 1945, in which Jung replies, "You are quite right, the main interest of my work is not concern with the treatment of neurosis but rather with the approach to the numinous." Tom Laughlin, Homage to MLVF, Page 322

"But the fact is," Jung went on, "that the approach to the numinous is the real therapy, and inasmuch as you would attain to the numinous experiences, you are released from the curse of pathology. Even the very disease takes on a numinous character." Tom Laughlin, Homage to MLVF, Page 322

Modern man's outlook has withdrawn from a heaven that no longer casts light on him and has returned to earth and to himself, and precisely because of this light that shines from below out of darkness and depth is becoming more and more valuable and significant to him. If we now consider the emerging, numinous images with the appropriate religious care, this light is a female light from the earth, a light of Sophia. But this light of Sophia is identical with a newly emerging "Spirit of the Earth". Erich Neumann, Life and Work of Erich Neumann, Page 171

The spontaneity of the nonego, which manifests itself in the creative process and is by nature numinous. The encounter with the numinous constitutes the "other side" of the development of consciousness and is by nature "mystical". Erich Neumann, Life and Work of Erich Neumann, Page 182

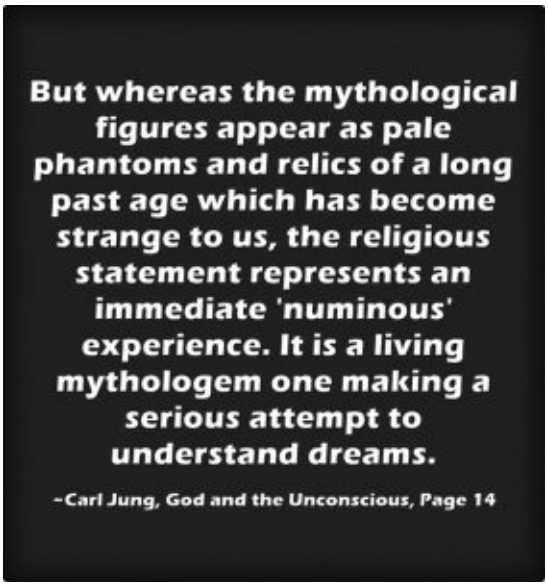
I fear I am not a good Jew, although I am not quite certain, but on my path through life I have learned to experience and to venerate the divine as something formless and creative. This path in life has perhaps brought me closer to an understanding of the self-revelations of YHWH, in whose sign the Exodus from Egypt took place and every exodus from Egypt takes place, namely the strange divine name Ehyeh asher ehyeh: I am who I am. Since every human being can speak only of his own experience when the question of meaning arises, I, too, can speak only of my personal experience and say what this Ehyeh means to me. .... But I am convinced that the point of consciousness with which I as an ego am endowed springs directly from this Ehyeh asher ehyeh, I am who I am, which is the name of God. This numinous I-point of consciousness which has me, which engenders me in every moment as an ego, is the actual self-ego-structure of my imperishable being. Erich Neumann, Life and Work of Erich Neumann, Page 188

In the Psyche, which Rascher will send you as soon as it comes out (which should happen any day), a similar process of an archetypal nature seems to me to exist. But taking place in the feminine and at the edge of antiquity. But I have only been able to hint at it and for sure it is a problem of apparently smaller numinosity. But who knows, even the divine daughter is not without deep significance. The rebirth of Sophia in ecstasy is still quite puzzling to me, but there is something about it. Carl Jung, Life and Work of Erich Neumann, Page 235

It is no accident that we speak of the “soul” of man as well as woman … This psyche as the whole of the personality must be characterized in man as well as in woman as feminine, because it experiences that which transcends the psychic as numinous, as “outside” and “totally different” … Where this psyche undergoes experience, the symbolically masculine structure of the ego and of consciousness seems, both in man and woman, to be so relativized and reduced that the feminine character of psychic is predominant. Thus the mystical birth of the godhead in the man does not take place as birth of the anima, i.e., of a partial structure of psychic life, but as the birth of totality, i.e., of the psyche. Erich Neumann, Life and Work of Erich Neumann, Page 242

But whereas the mythological figures appear as pale phantoms and relics of a long past age which has become strange to us, the religious statement represents an immediate ’numinous’ experience. It is a living mythologem.one making a serious attempt to understand dreams. Carl Jung, God and the Unconscious, Page 14

This is a crucial point for the real magic of the Tibetan: the imagination of magic projectiles. They are conjured up for the purpose of this numinous emanation. It is granted, apart from all these forms, that one can also create magical entities through yoga, projectiles that are taken as vajra, which can be imaginally produced so as to harm certain people or even kill them. Carl Jung, Psychology of Yoga and Meditation, Page 120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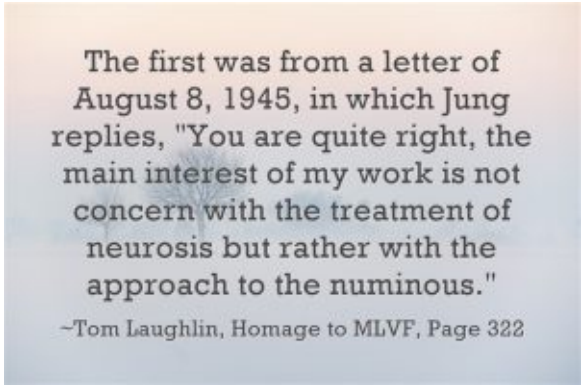
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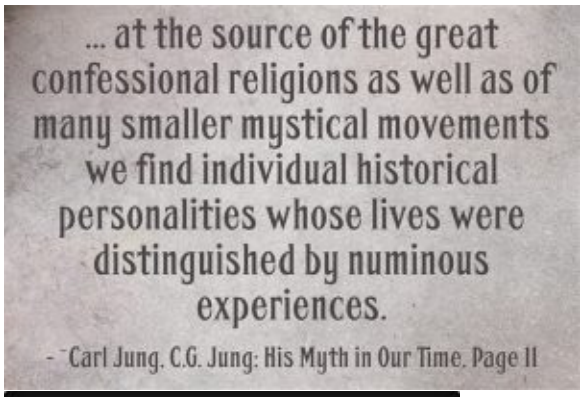
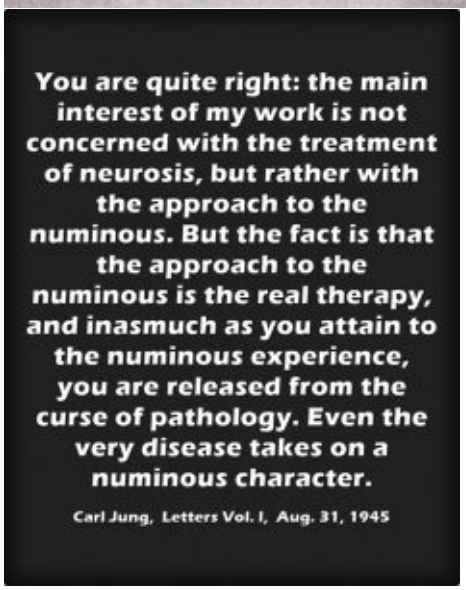

... at the source of the great confessional religions as well as of many smaller mystical movements we find individual historical personalities whose lives were distinguished by numinous experiences.
- Carl Jung, C.G. Jung: His Myth in Our Time, Page 11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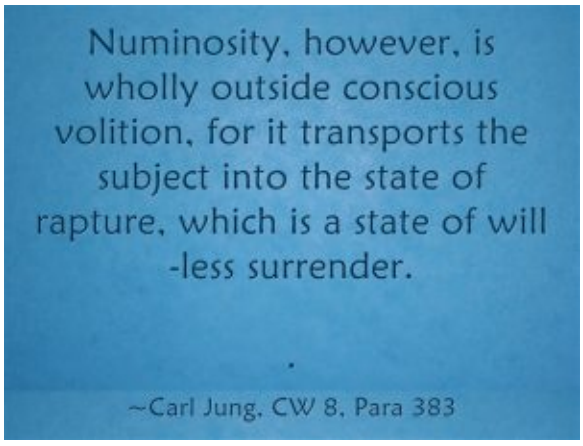
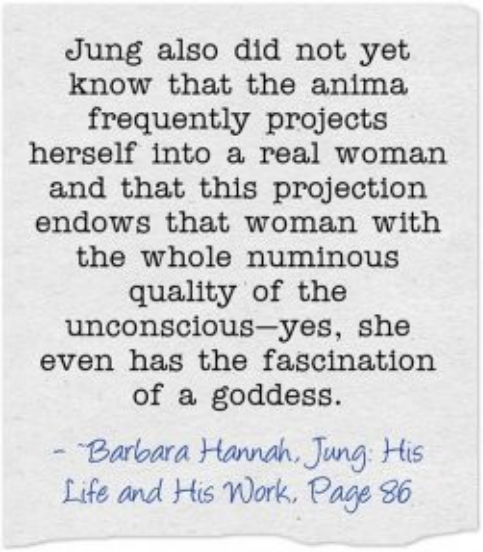

Numinosity, however, is wholly outside conscious volition, for it transports the subject into the state of rapture, which is a state of will -less surrender.
~Carl Jung, CW 8, Para 383


Jung also did not yet know that the anima frequently projects herself into a real woman and that this projection endows that woman with the whole numinous quality of the unconscious—yes, she even has the fascination of a goddess.
- Barbara Hannah, Jung: His Life and His Work, Page 86

Toni Wolff: the only purpose in people's attitude is to recognize, to reach the meaning. (2021-04-02 04:02)

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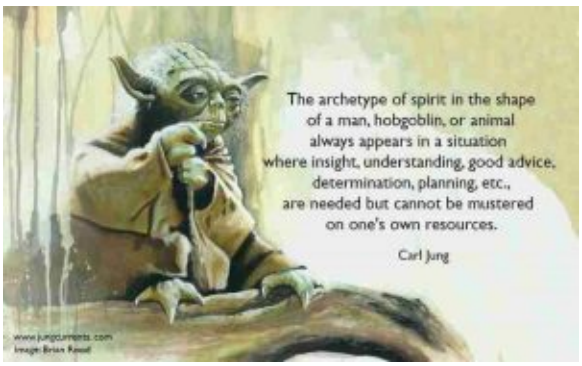
The archetype of spirit in the shape
of a man, hobgoblin, or animal
always appears in a situation
where insight, understanding, good advice,
determination, planning, etc.,
are needed but cannot be mustered
on one's own resources.
Carl Jung

[1]Zarathustra Seminars

Miss Wolff: In a measure, the only purpose in people's attitude is to recognize, to reach the meaning. Then that is a purpose of life.

Prof Jung: Well, I would say that either awareness, or sense, or mind, or intellect, or spirit in a metaphysical sense-always try to persuade us that, by their results or their statements, the ultimate truth could be established-and that that would be the meaning of life altogether.

For instance, the scientific intellect makes it a purpose of its existence to establish a truth, as if that were the real goal of life; and as mentality could be made the goal of life, so another function can make another goal, create another meaning of life, and try to persuade us that that is the only thing.

You see, when functions are differentiated in a one-sided way, when you are always living on one function, then that function gets the better of you and insists that the whole meaning of life is nothing but that.

But if you know that you are not identical with a function-if you are the subject of your functions, not the object-then you can say, my goal is so and so, and the function is subservient.

That is what Nietzsche wants to bring about.

Naturally, if you are identical with one function, that function tries to persuade you that its data, its realities, are the meaning of your life.

Therefore, you should see that you are the master of your functions, that you are the subject of your functions, and not the object. Zarathustra Seminar, 386-387

1. https://smile.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_2?crid=397L6BCGGICT3&dchild=1&keywords=jung+zarathustra&qid=161477305

Toni Wolff: So of course the body gets too much weight, because it is a change which must first be assimilated (2021-04-03 02:13)

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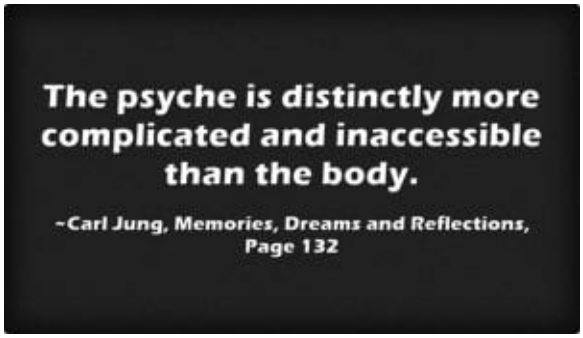
The psyche is distinctly more complicated and inaccessible than the body.
-Carl Jung, Memories, Dreams and Reflections, Page 132

[1]Zarathustra Seminars

"Even in your folly and despising ye each serve your Self, ye despisers of the body. I tell you, your very Self wanteth to die, and turneth away from life. No longer can your Self do that which it desireth most:-create beyond itself. That is what it desireth most; that is all its fervour. But it is now too late to do so:-so your Self wisheth to succumb, ye despisers of the body."

What is the meaning of this passage?

Prof Reichstein: I think the principal meaning is that the goal of life is death, but perhaps some of Nietzsche's personal psychology is intermingled. The sentence before suggests very much the scene with the rope-dancer and the buffoon, and in just this passage there must be a lot of personal psychology.

Prof Jung: Quite so.

Miss Wolff: I thought it was probably also a historical problem of his epoch.

Before this, the body was not really discovered; it was the unknown thing, and therefore it stands on the side of the self as the unknown part of the psyche.

So of course the body gets too much weight, because it is a change which must first be assimilated. And then it is also a symbol.

Prof. Jung: Because it has been unknown and therefore contaminated with the unconscious?

Miss Wolff: On the side of the unconscious and therefore it gets the importance.

Prof. Jung: Yes, a sort of symbolic importance. But why should it be death? "So your self desireth to succumb" means death.

Miss Hannah: If the ego won't live as the self wants it to, live its life completely, then the self usually does seem to want to die.

I mean, if it cannot get an individual to accept the individual problem or task, it is then as if it wills death-as if by killing, it would get a chance to try again.

Prof. Jung: But can you explain it?

Miss Hannah: I think it is just sick of the way he went, fed up.

Prof. Jung: Would there not be another way?

Mrs. Baumann: Accepting life means also accepting death in the ordinary course of things.

Prof. Jung: Well, it has not quite that meaning here.

He says. "For ye can no longer create beyond yourselves." That is something new, it belongs to the epoch.

"But it is now too late to do so, so your self wisheth to succumb."

You see, he obviously assumes that in another time the self did not desire to perish, but desired to live; it is just now that he "wisheth to succumb."

Mrs. Fierz: Is that not also an Indian aspect-the creation and then the undoing of creation?

Prof. Jung: That is very much what Mrs. Baumann alluded to, but according to my idea it is a bit too academic or philosophical.

Nietzsche is far more concerned with the actual time than with the general aspect of the world that lives and dies-after birth, death, and then birth again.

That is characteristic of Upanishad philosophy and later on you find it in Nietzsche too, in his idea of the eternal return of things.

But here he speaks of a definite time; it is now that the self desires to die.

Miss Wolff: It must be a Christian idea.

In Christianity, one is supposed to go beyond one's actual condition in order to reach again the primordial condition where one was like God.

Prof. Jung: Yes, that is the cause.

The scorners or despisers of the body would be the late Christian point of view, according to which one must despise the body because it is awkward and always teaches a different truth from that of the spirit; the body must be repressed or controlled, pressed into certain forms, and one must not listen to its teaching.

Therefore, the persecution of the body in the church, the glorification of the spirit through the mortification of the body.

When a saint was rotting away in his lifetime, stinking with putrification, and when the hermits and the fakirs went into the desert and dried up with thirst, it was a sign of the glory of God.

And in the New Testament we have that famous passage where Christ speaks of those who have castrated themselves for the kingdom of heaven.

He probably alludes to the Galloi, the priests of Astarte, who used to castrate themselves officially; those not very savory symbols were carried at the head of a special parade.

The fact of the castrated Galloi was public knowledge all over the near East.

Fortunately enough, we know nothing of Christians who have castrated themselves for the kingdom of heaven, but Christ must have been referring to some well-known fact.

It would have been a most hellish sin among the Jews, so we cannot assume that he refers to them; and there were no Christians then, but only his disciples.

However, we know that later on Origen did castrate himself for the kingdom of heaven, and probably such a case occasionally happened.

It was the general Christian idea that the world was vain and would perish like Christ and that the kingdom to come was the desirable thing.

We only live for a short time here and must prepare for the eternal mansions. Zarathustra Seminars, Page 398-400

1. https://smile.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_2?crid=397L6BCGGICT3&dchild=1&keywords=jung+zarathustra&qid=161477305

Marie-Louise Von Franz Foreword to "Jung on Politics" (2021-04-03 03:46)

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[1]Jung and Politics

Having known Professor C. G. Jung during the last twenty-eight years of his life, I found it strange to be asked to write a foreword to a book on his political ideas, for his primary interest was in the single human being and not in politics.

However, his anthropological studies and his concepts of the archetypes and the collective unconscious did inevitably make him take stands in contemporary political conflicts, and he developed a number of sociological and political ideas.

Although Professor Odajnyk has not refrained from honestly giving his own views, he gives in this book a very valuable survey of Jung's attitude toward anthropological and political questions.

Jung always followed contemporary events, but his eye was that of a trained depth psychologist, and he was more interested in looking for what was going on below the surface of everyday political life than in its superficial aspects.

Though he was a convinced supporter of the Swiss democracy, I never heard him recommend its constitution as a panacea for all other countries.

What he was passionate about were les droits de l’homme, the security of man’s basic rights and the freedom of the individual, which are guaranteed not only by a "just" state, but far more by the maturity, wisdom, and consciousness of all the members of a community.

The individual matters more than the system.

Though Jung naturally rejected all forms of dictatorship and tyranny, he did not much believe in forcibly changing a social system before man himself had changed.

He never got tired of emphasizing again and again that every change must begin with the individual himself and not with trying to improve other people ; the latter he regarded as a display of the power complex.

Changes in the individual cannot be brought about by intellectual insight alone; they come from the unconscious, while the "right" or "wrong" attitude of consciousness decides the form of their realization.

Jung took a firm line against any form of intolerance or claims of having the "only" truth.

He tried to show that to live unequivocally with one’s own inner truth and to tolerate other people’s truth were not only reconcilable but essentially identical in the form of an antinomy.

The same antinomy applies to the principle of social relatedness.

The relatedness of the individual with his inner Self is coincident with his social relatedness.

Nobody can relate to others if he has not first a relationship with his own inner Self.

To a great extent all political dissension and conflicts are exteriorizations of inner conflicts that each human being should resolve within h himself, thus taking the weight of his neurotic dissociation away from society.

Jung believed that possessed states of psychic inflation and "wrong" emotions in the masses are very infectious.

But he was also convinced that a mature attitude toward the powers of the unconscious has a positive effect that spreads to others, a proposition which his own life certainly supported.

When he engaged overtly in politics he seldom succeeded, but through his work on the unconscious he has influenced and helped innumerable people and prevented a lot of disastrous neurotic nonsense from being perpetrated.

If ever his more inward-looking attitude toward life should expand-and there are signs that it is doing so-politics would become less of a battlefield of emotions.

Already in many areas today the factor of Weltanschauung-religion and ideology-prevails over pure politics.

From my point of view, Jung stands at the beginning of a great worldwide change in man, a change on which his survival depends, namely a turning inward and toward the irrational creative impulses and manifestations of the unconscious.

These are welling up to compensate for the dangerously neurotic onesidedness of our present-day conscious attitudes.

At the core of these unconscious compensatory tendencies lies a new image of man as the Anthropos, a symbol which unites the inner Self of the individual with the Self of mankind as a whole.

It appears in the products of the unconscious as a homo quadratus velrotundus (also represented by a mandala), a symbol of an order which brings and holds together the disrupting tendencies of our age.

We cannot tell what society will look like when a majority of people will have realized this, but it can only be realized if les droits de l'homme are guaranteed, so that the individual can give himself to the task.

Jung thought that we live in a time which is very similar to that of the decay of the Roman Empire and the advent of Christianity.

Then, out of the collective unconscious and in a despised hidden corner, a new symbol of man emerged, which changed our whole culture in a way that no old Roman politician could have possibly imagined-one need only read Pliny's letter to Trajanus about the new, abstruse sect of Christians to see this.

If this change does not come through, or even if it does, Jung foresaw great trouble in the coming years and he was deeply concerned, not about politics in the everyday sense of the word, but about the fate of mankind as a whole.

He felt that this was threatened by overpopulation and po11ution even more than by wars; but he deeply mistrusted all idealistic-isms, for they are "fronts" for a possessed state of mind.

"We must, therefore," he says. "no longer succumb to anything at all, not even to good . . .

Every form of addiction is bad, no matter whether the narcotic be alcohol or morphine or idealism."

Only by enduring the conflict of opposites within himself and by uniting them in the Self

will man be able to survive the present crisis. Marie-Louise Von Franz, Jung on Politics, Page ix-xii

1. https://books.google.com/books/about/Jung_and_Politics.html?id=MVjt-9iNoswC

Emma Jung and Toni Wolff in the "Jung-Keller Correspondence" (2021-04-04 04:10)

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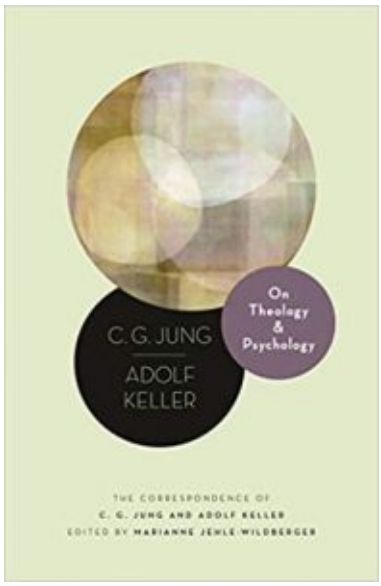

From then on, only Jungian analysts belonged to the Association for Analytical Psychology—the majority of them psychiatrists—among them Alphonse Maeder and Franz Riklin.

Otto Mensendiesck was a philologist and pedagogue.

Keller was now the only remaining theologian.

Toni Wolff and “Sister” Moltzer were accepted as “extraordinary” members.

They were among the earliest analysands of Jung and also worked as analysts and were colleagues of Jung.

Emma Jung too was also seen at the Association more frequently.

The lively discussions at the meetings continued, but there were fewer disagreements

with Jung's theses than before.

Keller certainly continued to attend, bringing ever new questions and objections, but also with strongly persistent interest and fundamental agreement.

The fissures that opened between him and Jung initially had more to do with their differing attitudes toward the First World War, as became evident during the discussion of a talk by Jung. Jung-Keller Letters, Introduction, Page 38

Members who were friends of Flournoy sometimes gathered separately; in a letter to Maeder, Jung writes of "Flournoy meetings" and complained in passing that Keller had not prepared adequately for one of these meetings.

Be that as it may, Keller was well-versed in Flournoy's writings: between the end of 1915 and early 1916 he gave three lectures on Flournoy's Une

mystique moderne, which stimulated long discussions. Jung was present on every occasion; E. Claparède, who along with Flournoy was the most significant psychologist from French speaking Switzerland, attended as a visitor for the second time.

In Flournoy's publication a female patient is presented who considered herself a Christian.

Toni Wolff referred to her in the discussion, saying "her personal concept of God shows that she is an extravert."

And also: "In analysis one reaches God through love and will, not only by being overwhelmed, as K. [Keller] believes."

Jung added: "In analysis it is more that we are prepared for it. Otherwise one can be overwhelmed."

After a lecture by Emma Jung some months later, Keller pointed out that inner reality had already been discovered not for the first time in analysis but "in the mythological symbolism in religion," to which Jung replied "Analytical psychology was the first to reveal this consciously as a psychological reality—in mythology and in religion it was as if they were external to us. Jung-Keller Letters, Introduction, Page 40

Through consciousness one purifies oneself and is liberated from the constraints of the unconscious = the ascent of the mountain of salvation = union with his soul = the liberated individual can integrate his being (his soul).... When the union with the soul occurs man is also united with the cosmos reflected in the unconscious. In this way he becomes godlike, and not clearly defined. What is individual is felt, but man is undifferentiated from the world, in mystical participation with it.... Carl Jung, Jung-Keller Letters, Page 40

For the first part of an analysis the psychology of the Christian worldview should be used. Later we come up against the problem of the one-sided definition of the concept of God. Carl Jung, Jung-Keller Letters, Page 40

Early in 1916 a committee was formed, which included Jung and Emma Jung-Rauschenbach,

Harold and Edith McCormick-Rockefeller, Toni Wolff, and two others, for the purpose of setting up a Psychological Club.

This would be open to a wider public than the Association for Analytical Psychology. Jung and Keller were involved in both organizations.

On 26 February 1916, a first constitutive general meeting of the Club took place, with a second meeting on 11 March, with forty people present.

Emma Jung, who was also working as an analyst, took on the role of president of the Club.

Adolf Keller was considered for membership on the board.

While he did not take up this position, he was named to the library committee along with C. G. Jung and one other member.

In 1916, the McCormicks made a villa available to the Club and took up the financial reins of its rapidly developing activities.

A good year later they had to vacate these premises, and in 1919 following an interim arrangement it moved into the basement flat of the former manor house at 27 Gemeindestrasse in Zurich-Hottingen, where the Club is still based today. Jung-Keller Letters, Introduction, Page 46-47

In September 1921 Edith McCormick returned to the United States after eight years in Zurich, and they were now faced with financial problems alongside the structural and personal issues.

On 25 November 1922 C. G. and Emma Jung resigned from the Club, along with Toni Wolff.

The standing orders were revised and stricter entry requirements were introduced.

From now on, one would have to apply for membership and be introduced by two sponsors.

The body of members would then vote on whether an applicant should be accepted.

Keller acted as sponsor at least once, together in fact with C. G. Jung.

In 1924 the Jungs and Toni Wolff rejoined the Club, and shortly after this Tina Keller was unanimously re-elected to membership. Jung-Keller Letters, Introduction, Page 48

Jung knew that destructive effects could be triggered by the inner images. “The images of the unconscious place a great responsibility upon a man.”

Although he considered individuation a path reserved only for the few, he came to this conclusion:

“As a result of my experiment I learned how helpful it can be, from the therapeutic point

of view, to find the particular images that lie behind emotions."

So Tina Keller was one of the first clients Jung guided on the journey "into the dark."

In 1937 he wrote: "If you want to cure a neurosis you have to risk something."

He [Jung] gained Tina's trust, often inviting her to his tower in Bollingen, along with Toni Wolff and some others: a privilege! Jung-Keller Letters, Introduction, Page 52

In her analyses with Jung and Toni Wolff, Tina Keller conducted active imaginations and also painted.

Far from being a solitary endeavor, Jung's confrontation with the unconscious was a collective one, in which he took his patients along with him.

Those around Jung formed an avant-garde group engaged in a social experiment that they hoped would transform their lives and the lives of those around them. Jung-Keller Letters, Introduction, Page 53

In the meantime she had recommenced the analysis, this time with Toni Wolff, who had also got into a "mess" during her own analysis with Jung and so had a good deal of empathy for Tina's problems.

She experienced the most important part of her analysis with Toni: "I believe she saved my sanity."

The "black doctor" often appeared to her, constantly informing her: "I have messages for you" and ordered her to lend her voice to his communications: "If I did, I would go insane."

"[Toni Wolff] was fully present and intuitively said the right thing at critical moments."

Tina learned to accept "the black doctor" as the dark side of her Self.

Her anxieties waned. Toni Wolff became a good friend of Tina Keller and the godmother of her younger son, Pierre.

"I also came to the place where I knew that I must separate from Jung."

From 1934 Tina was no longer a member of the Psychological Club, although friendly letters survive between her and Jung from the years 1931 through 1958.

They were on first-name terms.

In 1938 she gave a talk at a "Ladies Evening" of the Psychological Club in Zurich entitled, "From Animus to Fuhrer. Inner experiences during analysis." However, Tina was careful not to undertake depth analyses, because having once done so—against Jung's advice by the way—she had landed herself in a crisis.

She was glad to have studied medicine and thus to have acquired thorough knowledge of physical illnesses.

She was especially concerned “to help troubled people where a long and complicated psychoanalysis does not seem indicated.”

She considered herself a “gardener” accompanying the growth of her patient.

Alongside talking therapy she developed the use of autosuggestion following the Coué method, as well as relaxation, breathing, and movement exercises coupled with healing methods and nutrition programs of the Zurich doctor Dr. Maximilian Bircher-Benner.

With Toni Wolff she discovered the use of dance as therapy.

Adolf Keller attests that Tina was a skilled, perceptive doctor. Jung-Keller Letters, Introduction, Page 53-54

Toni Wolff (1888–1953), colleague of Jung, president of the Psychological Club for many years.

Although her personal relationship with Jung had been less intense for some years, Jung was evidently so affected by her death that he was unable to take part in her funeral.

Five years later Jung wrote of the “multifaceted nature and the depth of her spiritual personality” and of the “friends who lament her death,” Jung to Dr. Daniel Brody, publisher of the Eranos yearbooks 1933–1969, 18 March 1958 (C. G. Jung Letters I, pp. 424–425.) Jung-Keller Letters, Page 181, fn 319

At the board meeting in late 1916, Edith McCormick had already stressed the necessity of being more careful in the selection of new Club members than had been their habit.

Emma Jung agreed with her.

The proposal revealed a conflict that would be drawn out over many years and that was closely interwoven with the differing needs of the Club members, although in principle they were in agreement that the Club should serve the “community of the individually analyzed.”

Warning signs included frequent changes in the board and the fact that many Club members were leaving. Numbers participating in the members’ meetings also left much to be desired. Jung-Keller Letters, Introduction, Page 47

And despite all differences there was an intellectual and familial connection among Keller, Jung, and their wives.

Jung and his wife often invited Adolf and Tina Keller to Open Evenings and to eat at their private residence in Kusnacht, even before the official separation from Freud, as Tina notes.

The Kellers also maintained a hospitable household.

Both couples had five children. Jung was godfather to Margrit, the Kellers' second daughter, born 1916.

Keller baptized Helene, Emma, and C. G. Jung's youngest daughter, in the library of their house in Kusnacht.

On one occasion Jung sends greetings to Adolf Keller in a letter to Tina Keller and asks in a confidential tone: "Has he grown his beard again? "Nonetheless, even if they said "du" to one another, the relationship between them was always one of reserved friendship, wrote Keller in 1940. Furthermore, it was not an equal friendship; Jung was the master.

And Jung was and remained a psychologist, albeit one with religious interests, while Keller remained a theologian, albeit with psychological interests. Jung-Keller Letters, Introduction, Page 57

There are no "purposeless" psychic processes (2021-04-04 04:20)

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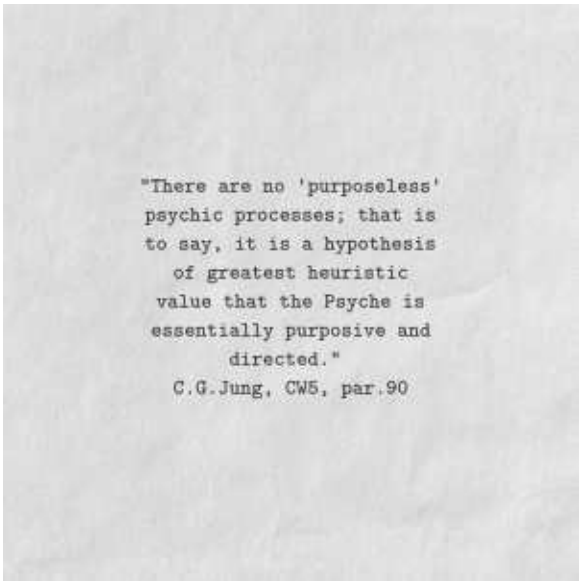

[1]Symbols of Transformation CW 5

As we have seen, the religious hymn unconsciously produced by Miss Miller appears in

the place of the erotic problem.

It derives its material for the most part from reminiscences which were reactivated by the introverted libido.

Had this "creation" not come off, Miss Miller would inevitably have yielded to the erotic impression, either with the usual consequences, or else with a negative result which would have replaced the lost happiness by a correspondingly strong feeling of regret.

Opinions, as we know, are deeply divided over the value of solving an erotic conflict like Miss Miller's in this way.

It is thought to be much more beautiful and noble to let an erotic tension resolve itself unnoticed into the sublime feelings of religious poetry, in which perhaps other people can find joy and consolation, and that it is a kind of unjustified fanaticism for truth to complain about the unconsciousness of such a solution.

I would not like to decide this question one way or the other, but would prefer to find out the meaning and purpose of the apparently devious path followed by the libido, and of the apparent self-deception, in the case of a so-called unnatural and unconscious solution.

There are no "purposeless" psychic processes; that is to say, it is a hypothesis of the greatest heuristic value that the psyche is essentially purposive and directed. Carl Jung, CW 5, Para 80

1. https://smile.amazon.com/Symbols-Transformation-Collected-Works-Vol-5/dp/0691018154/ref=sr_1_1?dchild=1&keywords=jung+vol+5&qid=1615882661&sr=8-1

"Alchemy" in "Psychology Yoga Meditation" - Quotations (2021-04-04 05:53)

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[1]Psychology of Yoga and Meditation

The old alchemists—by which you must by no means imagine just any old crazy gold makers but rather natural philosophers—defined the term meditation as a dialogue with another who is invisible. Carl Jung, Psychology of Yoga and Meditation, Page 7

Alchemy set itself the task of creating this body by chemical means. One assumed that it must be a kind of subtle substance. The yogi or lama thus experiences that, as Buddha, he is simply vajra-sattva, i.e., the diamond being, and as such he can now incorporate the entire environment into himself, rather as if I would incorporate you as a part of my own personality. So, he extends his personality over his entire environment. Carl Jung, Psychology of Yoga and

Meditation, Page 82-83

The mandala devatas, those divine figures that we have seen so often, are sambhogakaya beings.Sambhogakaya means embrace, relationship, unification, joy in connection. One might very suitably translate it with the alchemical expression of the coniunctio. Carl Jung, Psychology of Yoga and Meditation, Page 143-144

I am hoping that when you think of alchemy you do not conjure up the art of gold making. That's an understandable prejudice, a chronic misconception that one can count on. But it is quite doubtful that the making of gold has anything to do with it. Carl Jung, Psychology of Yoga and Meditation, Page 152

Alchemy has existed since the first century BC, probably longer. It was a peculiar process of initiation, a form of practical yoga, but regarded superficially it can in no way be compared with Indian yoga. However, if one looks into the symbolism more closely, one sees the same initiatic intention. Carl Jung, Psychology of Yoga and Meditation, Page 152Yet the procedure is completely different. In alchemy, substances were always worked with. In yoga it happens within the person. Carl Jung, Psychology of Yoga and Meditation, Page 152

"Our gold is not common gold," a saying that Arnold de Villanova (c. 1240-1301) in the Rosarium Philosophorum attributed to "Senior," which was the Latin name under which the Arab alchemist Muhammad Ibn Umail (900-960) was known. Psychology of Yoga and Meditation, Page 152, fn 369

One of the earliest alchemists who is well-known to us is Zosimos. He belongs in the third century. A series of Greek texts originates with him. Carl Jung, Psychology of Yoga and Meditation, Page 153

Women played a great role in alchemy. That is something completely foreign to Eastern yoga, with the

exception of Kundalini yoga where the devotion of the community is also shared by women. Carl Jung, Psychology of Yoga and Meditation, Page 154

An idea one also finds among primitives who differentiate the subtle body, the breath body, from the visible body. The subtle body is also described as anima. In Latin, animus, in Greek anemos, meaning wind or breath, thus a being of breath. This notation runs through the whole of alchemy. Carl Jung, Psychology of Yoga and Meditation, Page 156

In the summer we will have the opportunity to discuss the exercises of Saint Ignatius of Loyola, the only official medieval form of yoga in the West. The unofficial Western yoga that concurs fully with that of the East is precisely this yoga of alchemy. Carl Jung, Psychology of Yoga and Meditation, Page 164

Now for the symbol of the city of Brahman. In alchemy we have parallels with civitas (city) or castrum (castle). Mainly we find that civitas or castrum is a symbol of Mary, therefore feminine in meaning, because the city is the cherishing one. Carl Jung, Psychology of Yoga and Meditation, Page 165The same idea was present in mediaeval alchemy, that the sapientia Dei was like four castles: one is crystal, the second silver, the third diamond (vajra), and the fourth beyond the domain of the senses, i.e., humanly indiscernible. Carl Jung, Psychology of

Yoga and Meditation, Page 165

What arises from the alchemical retort is the soul, and its ascent is called "blossoming." Comarius, the archpriest, instructed Cleopatra that the dead who dwell in Hades, i.e., in chaos, will become spring blossoms by sprinkling chaos with the divine water. Carl Jung, Psychology of Yoga and Meditation, Page 172

All researchers of alchemical history have overlooked the fact that the main point in what they said and thought was not the making of gold. The most important and most interesting thing is that it is a Western form of yoga. Carl Jung, Psychology of Yoga and Meditation, Page 184

Now follows the holy enclosure, the house, the secret chamber. The monastery vihara corresponds to the mysterious vas hermetis in alchemy in which the conjunctio took place. In the Chinese Book of the Yellow Castle it is described as the "purple room in the Nephrite city." Carl Jung, Psychology of Yoga and Meditation, Page 193

Now follows the holy enclosure, the house, the secret chamber. The monastery vihara corresponds to the mysterious vas hermetis in alchemy in which the conjunctio took place. In the Chinese Book of the Yellow Castle it is described as the "purple room in the Nephrite city." Carl Jung, Psychology of Yoga and Meditation, Page 193

Then, at last, in the Tibetan text the lord of the whole appears, the personality, the end product: identification with the Buddha. This is where the identification with Christ logically follows. Alchemy compared Christ with the lapis. Carl Jung, Psychology of Yoga and Meditation, Page 193

In the Greek alchemists, in particular with the philosopher Zosimos, a gnostic from the third century, we encounter the symbol of light: photeinos, i.e., of the luminous one or the man of light. This plays a great role in Gnosticism: the man of light is a spark from the eternal light that has plummeted into the darkness of matter (scintilla, i.e., the spark). Man is to redeem light out of the darkness. Carl Jung, Psychology of Yoga and Meditation, Page 194

Alchemy has this belief in common with the East, as you will see: the individual works at what is necessary in order to deliver himself into the state of salvation. Carl Jung, Psychology of Yoga and Meditation, Page 194

This division of a circle is not only found in Tibetan symbolism but also in alchemical philosophy where the work is first described as [a] rota (wheel), as a circulating operation or circulating distillation. Somehow a circle had to be produced in order that, through this, the gold, the primal image of the sun, would be formed. Carl Jung, Psychology of Yoga and Meditation, Page 199

There is only one intuitive apprehension of totality. This is the symbol in both the Tibetan and the alchemical series: the lotus, or the golden flower as it is called in Chinese. This is a living symbolization of the quinta essentia. Carl Jung, Psychology of Yoga and Meditation, Page 200

This Self is greater than the I due only to its wholeness and expansive nature, with the consequence that it has often been symbolized, as gods always are, as that circle which alchemical philosophy proclaims as the "Circulus aeternitatis symbolum." Carl Jung, Psychology

of Yoga and Meditation, Page 202

Alchemy says that the work should be undertaken in the shadow of the sun. That is the moon. The work must be done out of the sun and the moon, which psychologically means that consciousness and unconscious are yet to be combined. Carl Jung, Psychology of Yoga and Meditation, Page 205

A woman is made: in alchemy the femina alba (white woman), the anima or soror mystica, in the Tantric text in the form of the yoni. These extracts of both the masculine and of the feminine are put together, and out of this emerges a true wholeness. Carl Jung, Psychology of Yoga and Meditation, Page 207

Namely, this union has a remarkable consequence: in the Gretchen tragedy the biological union leads to a pregnancy and in time a child is born. This ordinary event becomes essential symbolism in alchemy, which is not present in the Eastern series. Such is the secret pregnancy, the soul pregnancy. Carl Jung, Psychology of Yoga and Meditation, Page 211

The nature of science is knowledge; it does not recognize the piety of faith, but that of research and Knowledge. This side of modern science originates in ancient astrology and alchemy. Carl Jung, Psychology of Yoga and Meditation, Page 267

If, in a certain sense, the Exercises delineate a high point of Christian determination to elevate human being, then in alchemy they are countered, by an equally far-reaching effort towards the unconditional liberation of the unconscious spirit, through a spiritual methodology that in every respect is dissimilar to the former. Carl Jung, Psychology of Yoga and Meditation, Page 268

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=jung+yoga&qid=1617529877&sr=8-2

Emma Jung: The death of Dr. Schmid of Basel, touched herself and her husband deeply. . (2021-04-05 02:43)

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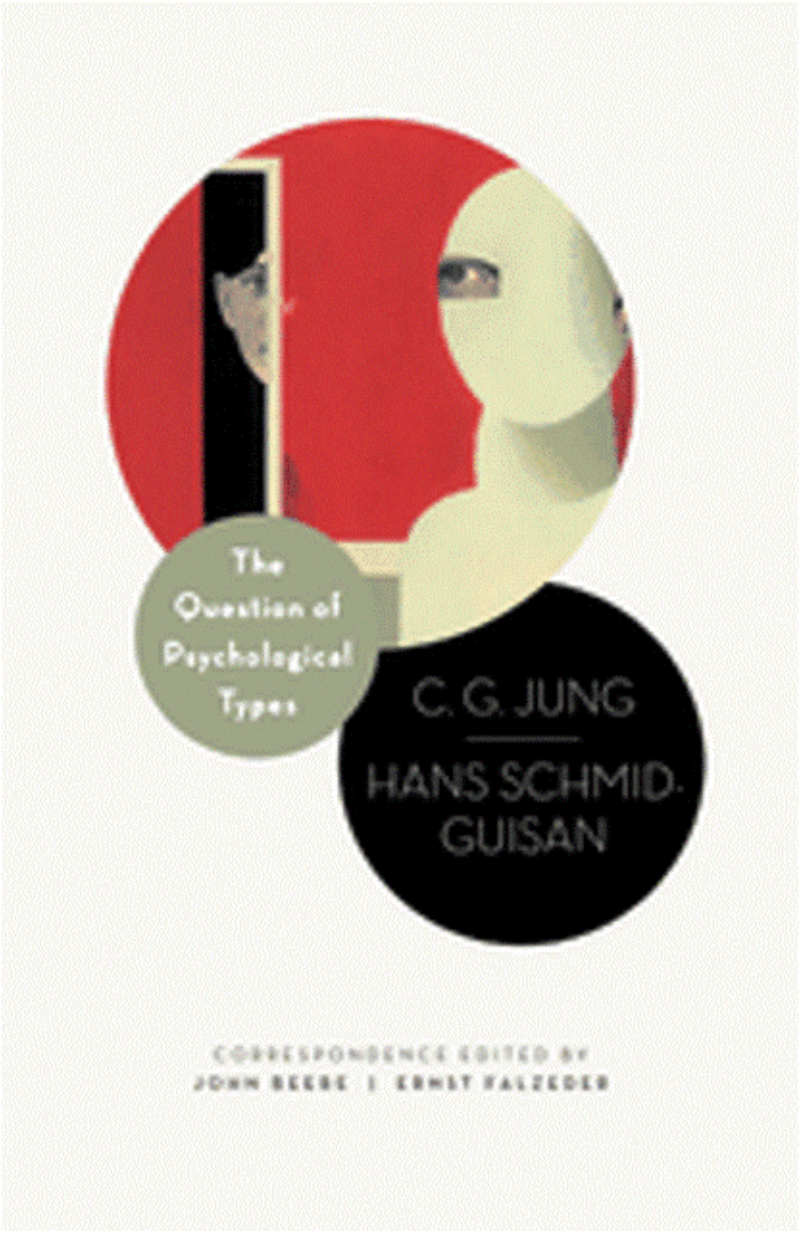

[1]Jung-Hans Schmid-Guisan Letters

On 25 April 1932, Jung published a short but moving obituary in the Basler Nachrichten (see the appendix).

“[2]The death of Dr. Schmid of Basel,” as Emma Jung wrote to Jungian analyst Wolfgang M. Kranefeldt, had “touched” herself and her
husband “deeply. . . .

It seems to me that just then he stood before an important turning point, and it is very tragic that the turn could not be made under the terms of life.

Perhaps he was too little aware of the critical moment, or had just reached his limit, so that a different orientation (2nd half of life; his
attitude was much too youthful) was no longer possible." Carl Jung-Hans Schmid-Guisan Letters, Page 9

Letter of 2 June 1932 (Zentralbibliothek Zürich). With thanks to Sonu Shamdasani. Carl Jung-Hans Schmid-Guisan Letters, Page 9, fn 13

1. https://smile.amazon.com/Question-Psychological-Types-Correspondence-Schmid-Guisan/dp/0691169721/ref=sr_1_1?dchild=1&keywords=jung+hans+schmid+guisan&qid=161461
2. https://smile.amazon.com/Question-Psychological-Types-Correspondence-Schmid-Guisan/dp/0691169721/ref=sr_1_1?dchild=1&keywords=jung+hans+schmid+guisan&qid=161461

My wife" is rich. For various reasons I was turned down when I first proposed; later I was accepted, (2021-04-05 04:27)

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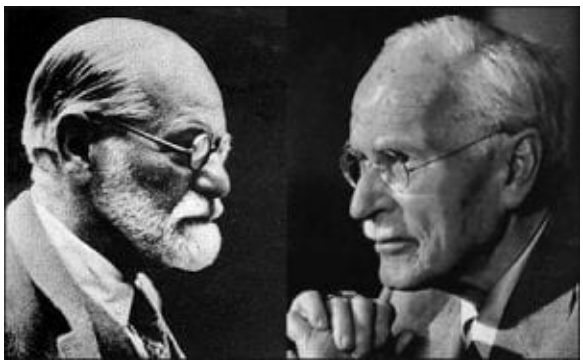

[1]Freud-Jung Letters

Dear Professor Freud, Burgholzli-Zurich, 29 December 1906

I am sincerely sorry that I of all people must be such a nuisance to you.

I understand perfectly that you cannot be anything but dissatisfied with my book! since it treats your researches too ruthlessly.

I am perfectly well aware of this. The principle uppermost in my mind while writing it was: consideration for the academic German public.

If we don't take the trouble to present this seven-headed monster with everything tastefully served up on a silver salver, it won't bite, as we have seen on countless occasions before.

It is therefore entirely in the interests of our cause to give heed to all those factors which are likely to whet its appetite.

For the time being, unfortunately, these include a certain reserve and the hint of an independent judgment regarding your researches.

It was this that determined the general tenor of my book.

Specific corrections of your views derive from the fact that we do not see eye to eye on certain points.

This may be because I. my material is totally different from yours.

I am. working under enormously difficult conditions mostly with uneducated insane patients, and on top of that with the uncommonly tricky material of Dementia praecox.

II. my upbringing, my milieu, and my scientific premises are in any case utterly different from your own.

III. my experience compared with yours is extremely small.

IV. both in quantity and quality of psychanalytic talent the balance is distinctly in your favour.

V. the lack of personal contact with you, that regrettable defect in my preparatory training, must weigh heavily in the scales.

For all these reasons I regard the views in my book as altogether provisional and in effect merely introductory.

Hence I am extraordinarily grateful to you for any kind of criticism, even if it does not sound at all sweet, for what I miss is opposition, by which I naturally mean justified opposition.

I greatly regret that your interesting letter broke off so abruptly. You have put your finger on the weak points in my dream analysis."

I do in fact know the dream material and the dream thoughts much better than I have said. I know the dreamer intimately: he is myself.

The "failure of the rich marriage"! refers to something essential that is undoubtedly contained in the dream, though not in the way you think.

My wife" is rich. For various reasons I was turned down when I first proposed; later I was accepted, and I married.

I am happy with my wife in every way (not merely from optimism), though of course this does nothing to prevent such dreams.

So there has been no sexual failure, more likely a social one.

The rationalistic explanation, "sexual restraint," is, as I have said, merely a convenient screen pushed into the foreground and hiding an illegitimate sexual wish that had better not see the light of day.

One determinant of the little rider, who in my analysis at first evokes the idea of my chief, is the wish for a boy (we have two girls }."

My chief is wholly conditioned by the fact that he has two boys." I have been unable to discover an infantile root anywhere.

I also have the feeling that the "package" has not been sufficiently clarified. But I am at a loss for an interpretation.

Although the dream has not been analysed completely, I still thought I could use it as an example of dream symbolism.

The analysis and use of one’s own dreams is a ticklish business at best; one succumbs again and again to the inhibitions emanating from the dream no matter how objective one believes oneself to be.

As for the concept of "indistinctness,"? I understand very well how distasteful it must appear from your point of view.

It is a concept that does not presume too much, and it is certainly not the last word.

But in my opinion its advantages are I. that it links up with Wundt’s psychology," and II. that it provides a visual image which makes the vague ideas associated with it accessible to ordinary human understanding.

In my view it explains merely the displaceability of the dream-image, but not the whence and the whither. Instead of an "indistinct" idea one could equally well say an idea "poor in associations."

But I prefer "indistinct." I don’t know whether an error of principle is lurking ’in the back-ground. At present only you can decide.

But you should not imagine that I am frenetically set on differentiating myself from you’ by the greatest possible divergence of opinion.

I speak of things as I understand them and as I believe is right.

Any differentiation would come far too late anyway, since the leading lights in psychiatry have already given me up for lost.

It is enough for them to read in a report that I have championed your standpoint.

Aschaffenburg’s paper has whipped up a storm of protest against you.

Faced with these fearsome difficulties there is probably no alternative but the dosis refracta" and another form of medication.

Very sincerely yours,

JUNG Carl Jung, Freud-Jung Letters, Page 13-16

1. https://smile.amazon.com/Freud-Jung-Letters-Sigmund/dp/0691036438/ref=sr_1_1?crid=2KNWXDK10UXB5&dchild=1&keywords=freud+jung+letters&qid=1614253085&sprefix=FREU

Carl Jung: With this dog, her own son, Echidna incestuously begat the Sphinx.
(2021-04-05 04:54)

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[1]Symbols of Transformation

Echidna was born of the All-Mother, Mother Earth, Gaia, who conceived her with Tartarus, the personification of the underworld.

Echidna herself was the mother of all terrors, of the Chimera, Scylla, the Gorgon (pl. xivb), of frightful Cerberus, of the Nemean lion, and of the eagle that devoured the liver of Prometheus.

She also gave birth to a number of dragons.

One of her sons was Orthrus, the dog of the monster Geryon, who was slain by Heracles.

With this dog, her own son, Echidna incestuously begat the Sphinx.

This should be sufficient to characterize the complex whose symbol is the Sphinx. Carl Jung, CW 5, Para 265

In the Greek tragedies the Erinyes are serpents as well as dogs; the monsters Typhon and Echidna are parents of the Hydra, of the dragon of the Hesperides, and of the Gorgon (cf. pl. xivb); they also spawned the dogs Cerberus, Orthros, and Scylla.

Snakes and dogs are guardians of the treasure. Carl Jung, CW 5, Para 577

What Perseus has to do with the Gorgon's head would never occur to anyone who did not know the myth. So it is with the individual images: they need a context, and the context is not only a myth but an individual anamnesis. Carl Jung, CW 9i, Para 319

Geryon was the son of Chllirhoe and Chrysaor, who sprang from the blood of the Gorgon. Carl Jung, CW 14, Page 452, Para fn 356

1. https://www.amazon.com/Symbols-Transformation-Collected-Works-Vol-5/dp/0691018154/ref=sr_1_1?dchild=1&keywords=jung+vol+5&qid=1607338617&sr=8-1

Carl Jung: I began my career with repudiating everything that smelt of belief. (2021-04-06 03:59)

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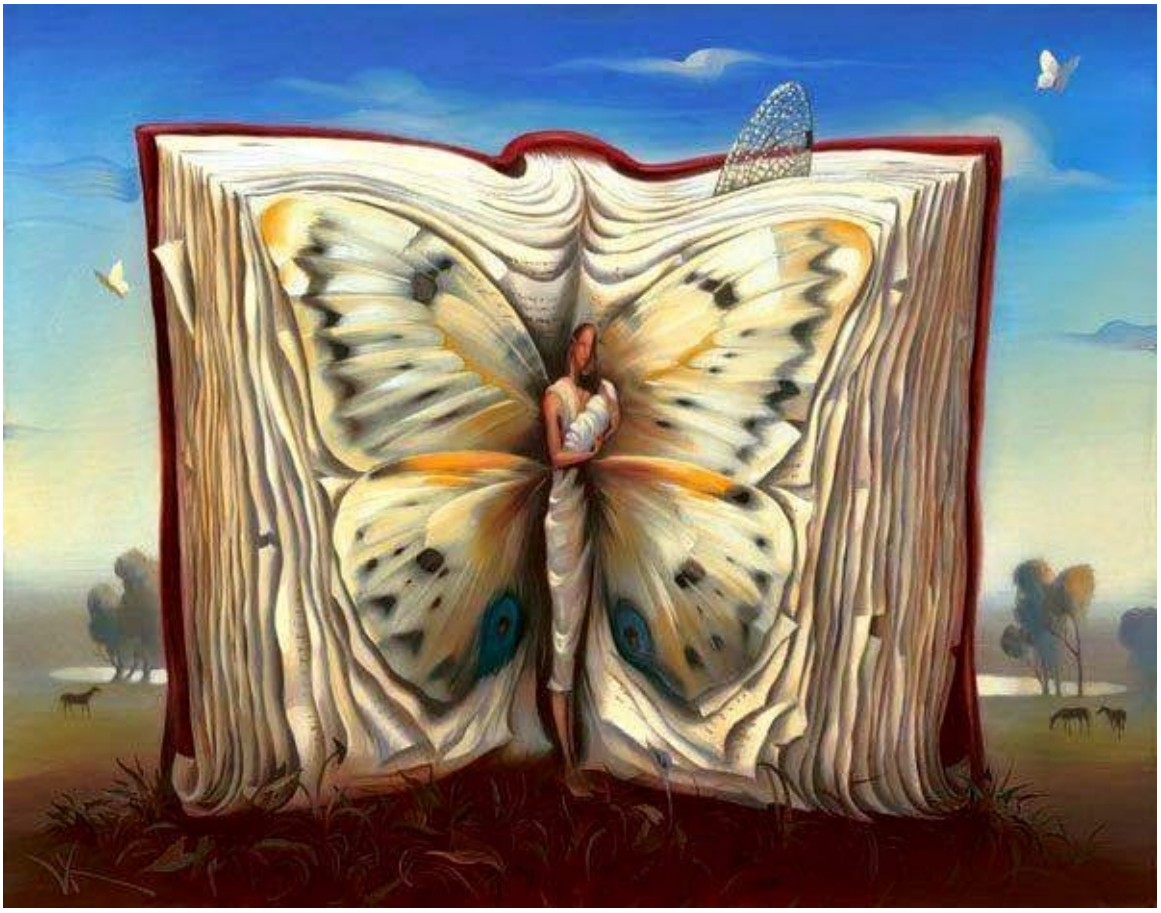

[1]Black Books

Jung: 142. In LN, Jung added here the following reflections:

"Since what my soul spoke about referred to nothing that I could see, nor could I see what my I suffered from (since this happened two months before the outbreak of the war.

I wanted to understand it all as personal experiences within me, and consequently I could neither understand nor believe it all, since my belief is weak.

And I believe that it is better in our time if belief is weak.

We have outgrown that childhood where mere belief was the most suitable means to bring men to what is good and reasonable.

Therefore if ·we wanted to have a strong belief again today, we would thus return to

that earlier childhood.

But we have so much knowledge and such a thirst for knowledge in us that we need knowledge more than belief.

But the strength of belief would hinder us from attaining knowledge.

Belief certainly may be something strong, but it is empty, and too little of the whole man can be involved, if our life with God is grounded only on belief.

Should we simply believe first and foremost?

That seems too cheap to me.

Men who have understanding should not just believe, but should wrestle for knowledge to the best of their ability.

Belief is not everything, but neither is knowledge. Belief does not give us the security and the wealth of knowing.

Desiring knowledge sometimes takes away too much belief. Both must strike a balance. / But it is also dangerous to believe too much, because today everyone has to find his own way and encounters in himself a beyond full of strange and mighty things .

He could easily take everything literally with too much belief and would be nothing but a lunatic.

The childishness of belief breaks down in the face of our present necessities.

We need differentiating knowledge to clear up the confusion which the discovery of the soul has brought in.

Therefore it is perhaps much better to await better knowledge before one accepts things all too believingly" (pp. 470- 71).

In Transformations and Symbols of the Libido, he wrote: "I think, belief should be replaced by understanding" (CW B, § 356) .

On October 5, 1945, he wrote to Victor White:

"I began my career with repudiating everything that smelt of belief" (Ann Conrad Lammers and Adrian Cunningham, eds., The Jung-White Letters [London: Routledge/ Philemon Series, 2007], p. 6). 228-229

1. https://www.amazon.com/gp/product/0393088642?pf_rd_r=FMSE73TH96TNBP6V3WD0&pf_rd_p=9d9090dd-8b99-4ac3-b4a9-

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Victor White: I’m sorry I had forgotten all about Mrs. Sussman when I wrote to you last. (2021-04-06 04:15)

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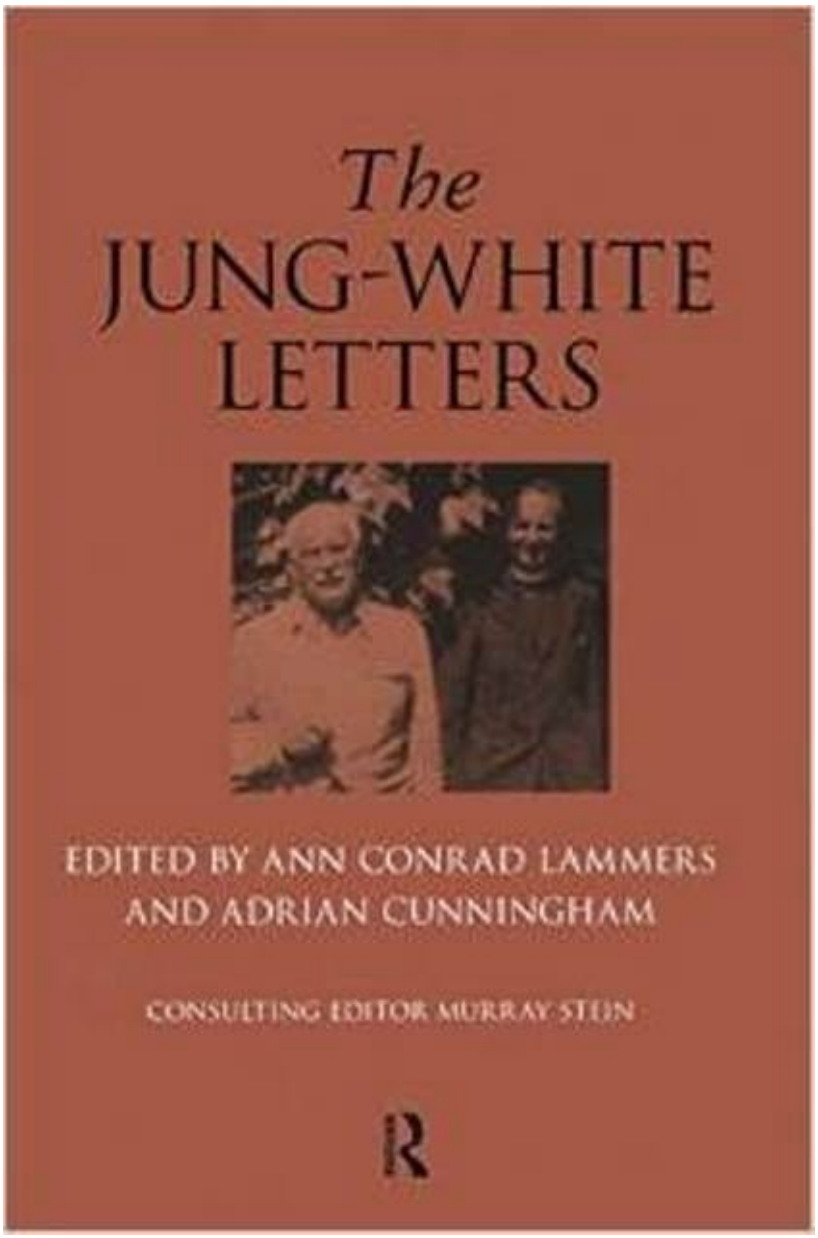

Kusnacht-Zurich

September 26th 1946

Dear Father White,

Thank you very much for your letter.

I’m sorry I had forgotten all about Mrs. Sussman when I wrote to you last.

But I now have taken the matter up and also discussed it with Dr. Jung.

First I’ve dug out the two certificates Dr. Jung wrote for her.

The first was written when she wanted to get out of Germany and Dr. Jung was rather more positive than he felt because he wanted to give her a chance to settle down somewhere else.

Dr. Jung said I could send them to you to read them, but he would like to have them back of course.

Now the trouble is, that one cannot be 100 % certain that there wasn’t another certificate written, although it is very unlikely, but sometimes copies get lost or Dr. Jung writes them by long-hand and has no copy.

Now as to the "Psychotherapeutic Training" there is no such thing as a diploma given in Zurich.

Up to the present time Dr. Jung has considered as his pupils only people who have worked with him personally and to some of those only did he give a letter or certificate stating that he personally considered them qualified to work as analysts.

As a rule it didn’t matter at all with whom they had worked before they came to Zurich as only their personal value and aptitude was considered.

So whatever Mrs. Sussman says about her pupils does not really matter as neither Prof. Jung nor his pupils here will take anything for granted.

As far as I’m aware of Dr. Jung’s feelings in the matter (unfortunately I couldn’t have a long talk about it with him) I should say that his attitude

towards Mrs. Sussman has changed in the last years simply because what he heard from her directly and indirectly made him feel that caution was

indicated.

So, as far as I remember he has not sent a single patient or pupil to her ever since she is in England.

On the other hand I am certain that he does not want to disavow her, simply because he has seen again and again that even pupils whose work is not wholly to their credit can give people what they want and need.

As to the feeling of the people here apart from Dr. Jung it is hard to say as except Frl. Wolff and myself I do not think that many remember her well

enough or had any dealings with her to judge her.

But I'm telling you this quite confidentially, just to give you an idea of the situation.

Officially one could say (and you can broadcast this as coming from Dr. Jung) that Mrs. S. is or can claim to be Dr. Jung's pupil but not his representative. The training she gives is her training and people trained by her cannot claim to be Dr. Jung's pupils.

But that is the case with Dr. Jung's other pupils too, especially the ones abroad.

If there is any point left which is still not clear to you or on which you want further elucidation, please let me know.

Unfortunately I'm far from reposing, as there was much too much work to catch up with and Dr. Jung is starting his practical work next week.

I just shall have to get used to the fact that life is very hard work indeed.

My best wishes to you,

My dear Professor Jung,

Yours sincerely,

[MARIE-JEANNE SCHMID] Marie-Jeanne Schmid, Jung-White Letters, Page 43-44

1. https://smile.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?dchild=1&keywords=jung+white&qid=1614693975&sr=8-1

Carl Jung: Your [Jung's "I"] main flaw is, that you have no proper self-esteem
(2021-04-06 04:29)

[paypal _donation _button border="5"]

The Ego's startling discovery
it is "not the master in its own
house", that there is another
greater center of the Totality,
comes through a shattering
encounter with the Self.
This discovery is similar to the
one made by astronomers when
it was found the earth revolves
around the sun, not the reverse.
paraphrased from a
discussion by C.G. Jung
Visions,1157-58

[1]Black Books

So listen, dear I, we are together alone and our being together threatens to become unbearably boring.

Hence I would like to do something, for example, educate you.

Your main flaw is, that you have no proper self-esteem.

You see, other people have it in abundance.

You have a number of good qualities that you can be proud of. You believe that being capable is an art.

Of course that is the art.

But one can also learn such skills to some extent.

Please, do so.

You find it difficult- well, all beginnings are difficult.

Soon you will be able to do it better.

Do you doubt this?-That is of no use; you must be able to do it, or else I cannot exist with you.

Ever since my soul has flown to heaven we have depended upon one another; you therefore need to be reasonable and present yourself acceptably or else our life together will become wretched.

So pull yourself together and value yourself, admire yourself, tell yourself that you have incomparable merits and admirable virtues. Don't you want to? Carl Jung, The Black Books, Vol. V, Page 215-216

Or do you want love, or what goes by that name?

One can also teach with love, if blows do not bear fruit.

So I will love you. I embrace you as a visible sign of my love. Carl Jung, The Black Books, Vol. V, Page 216

How now, you want to speak? But I won't let you, otherwise in the end you will claim that you are my soul; but know the magic word. My soul has risen to the sky, to the sources of the eternal light. Carl Jung, The Black Books, Vol. V, Page 217

For I want to get along with you-I must-damn you-you are my I, which I must carry around with me to the grave.

Do you think I'd like an embuggerance such as you as a companion for ever? Carl Jung, The Black Books, Vol. V, Page 218

And then how do you really think?

It appears to me that you even think with men, regardless of their human dignity; you dare think by means of them, and use them as figures on your stage, as if they were how you conceive or imagine them? Carl Jung, The Black Books, Vol. V, Page 221

In LN, the remainder of this entry was replaced by the following:

"I want you to speak about your shame, and that instead of speaking great words, you utter a discordant clamor before those whose respect you wanted to exact.

You deserve mockery, not respect. / I will burn out of you the contents of which you were proud, so that you will become empty like a poured-out vessel.

You should be proud of nothing more than your emptiness and wretchedness.

You should be a vessel of life, so kill your idols. / Freedom does not belong to you, but form; not power, but suffering and conceiving. / You should make a virtue out of your self-contempt, which I will spread out before men like a carpet.

They should walk over it with dirty feet and you should see to it that you are dirtier than all the feet that step on you" (LN, p. 466). The Black Books, Vol. V,

Page 222, fn 93

Ridiculously enough, I did not know at this stage that if I tame my beast the other beasts around me will be tamed at the same time. Carl Jung, The Black Books, Vol. V, Page 223

An act of violence is disgraceful, sensitivity, too. It is the violent act of the inactive man. Carl Jung, The Black Books, Vol. V, Page 223

Jung later described the self-criticism depicted in this opening section as the confrontation with the shadow. In 1934 he wrote:

Whoever looks into the mirror of the water will see first of all his own image.

Whoever goes to himself risks a confrontation with himself.

The mirror does not flatter, it faithfully shows whatever looks into it; namely the face we never show to the world because we cover it with the persona, the mask of the actor. But the mirror lies behind the mask and shows the true face. The Black Books, Vol. V, Page

This confrontation is the first test of courage on the inner way, a test sufficient to frighten off most people, for the meeting with ourselves belongs to the more unpleasant things that can be avoided as long as one can project everything negative into the environment.

But if we are able to see our own shadow and can bear knowing about it, then a small part of the problem has already been solved: we have at least brought up the personal unconscious" Carl Jung, The Black Books, Vol. V, Page 224, fn 107

The uncertain way is the good way; upon it lie possibilities. Be unwavering and create. Jung's Soul, The Black Books, Vol. V, Page 226

Should I speak to the above or the below? Below are you, my brother I, above, my soul, are you. Carl Jung, The Black Books, Vol. V, Page 228

Leave him [Man] compassion. Compassion binds life and death and is a bridge from death to life.

There are also the apparently dead and the collapsed. With compassion they might keep up. Jung's Soul, The Black Books, Vol. V, Page 227

Is the excrement of the earth not sacred? "Yes and no. The soil of the earth is sacred, but not its excrement.

Excrement is excrement," earth is earth." Jung's Soul, The Black Books, Vol. V, Page 228

There is a divine and a human intention.

They cross each other in stupid and godforsaken people, who also include you from time to time." Jung's Soul, The Black Books, Vol. V, Page 228

I also dread the madness that befalls the solitary. Carl Jung, The Black Books, Vol. V, Page 229

Not so much- it comes from solitude.

One starts to smell in solitude-and the smell reaches far. Carl Jung, The Black Books, Vol. V, Page 205

Do you call it just, when you do not live?

Who shall live at all, if you don't?' Everyone should live. You act in self-defense.

Your kindness borders almost on the absurd. Jung's Soul, The Black Books, Vol. V, Page 206

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3LNZJGON6MO90&dchild=1&keywords=jung+black+books&qid=1607341037&sprefix=jun

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Carl Jung Quotations from The Black Books and The Red Book (2021-04-06 10:05)

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The Black Books

Volume 1: A point exists at about the thirty-fifth year when things begin to change, it is the first moment of the shadow side of life, of the going down to death. It is clear that Dante found this point and those who have read Zarathustra will know that Nietzsche also discovered it. When this turning point comes people meet it in several ways: some turn away from it; others plunge into it; and something important happens to yet others from the outside. If we do not see a thing Fate does it to us. Carl Jung, The Black Books, Vol. I, Page 11

What of Jung's fantasies did he regard as precognitive?

It is important to note that there were around twelve separate events:

1-2. October 1913: Repeated vision of flood and death of thousands, and the voice that said that this will become real.

1. Vision of the sea of blood covering the northern lands.
2. December 12, 1913: Image of a dead hero.
3. December 15, 1913: Slaying Siegfried in a dream.
4. December 25, 1913: Image of the foot of a giant stepping on a state, and images of murder and bloody cruelty.
5. January 2, 1914: Image of a sea of blood and enormous dying.
6. January 22, 1914: His soul comes up from the depths and asks him if he will accept war and destruction. She shows him images of destruction, military weapons, human remains, sunken ships, destroyed states, and so forth.
7. May 21, 1914: He hears a voice saying that the sacrificed fall left and right.

10-12. June-July 1914: Dream (repeated three times) of being in a foreign land and having to return quickly by ship, and the descent of the icy cold. The Black Books, Vol. I, Page 38-39

I had achieved everything that I had wished for myself. I had achieved honor, power, wealth, knowledge, and every human happiness. Then my desire for the increase of these trappings ceased, the desire ebbed from me and horror came over me. Carl Jung, The Black Books, Vol. I, Page 11

The paintings from 1916 onward in the Red Book relate to Jung's continued explorations in the later Black Books. Liber Novus and the Black Books are thus closely intertwined. The Black Books cover the period before, during, and after Liber Novus. The Black Books, Vol. I, Page 12

Jung’s continued explorations of the visionary imagination in the Black Books from 1916 chart his evolving understanding and demonstrate how he sought to develop and extend the insights he had gained and embody them in life. The Black Books, Vol. I, Page 12

His [Jung] retreat from the Burgholzli coincided with a shift in his research interests to the study of mythology, folklore, and religion, and he assembled a vast private library of scholarly works. The Black Books, Vol. I, Page 13

He [Jung] found the mythological work exciting and intoxicating. "It seemed to me I was living in an insane asylum of my own making," he recalled in 1925. "I went about with all these fantastic figures: centaurs, nymphs, satyrs, gods and goddesses, as though they were patients and I was analyzing them. I read a Greek or a Negro myth as if a lunatic were telling me his anamnesis." The Black Books, Vol. I, Page 13

… Jung noted that the work [CW 5] was written in 1911, his thirty-sixth year: "The time is a critical one, for it marks the beginning of the second half of life, when a metanoia, a mental transformation, not infrequently occurs." The Black Books, Vol. I, Page 15

He [Jung] was conscious of the loss of his collaboration with Freud and was indebted to his wife [Emma] for her support. The Black Books, Vol. I, Page 15

One without a myth "is like one uprooted, having no true link either with the past, or with the ancestral life which continues within him, or yet with contemporary human society." Carl Jung, The Black Books, Vol. I, Page 15

The study of myth had revealed to Jung his mythlessness. He then undertook to get to know his myth, his "personal equation." The Black Books, Vol. I, Page 15

Jung used to say in later years that his tormenting doubts as to his own sanity should have been allayed by the amount of success he was having at the same time in the outer world especially in America" Barbara Hannah, The Black Books, Vol. I, Page 19, fn 26.

Permitting fantasy in myself had the same effect as would be produced on a man if he came into his workshop and found all the tools flying about doing things independently of his will. Carl Jung, The Black Books, Vol. I, Page 20

On September 20, 1910, at the age of twenty-three, Toni Wolff was brought by her mother to see Jung According to her sister Erna, he had successfully treated the son of a friend of her mother’s, who consequently recommended Jung. The Black Books, Vol. I, Page 27-28

In November 1912, Jung returned from his New York lectures. In a diary entry of December 29, 1924, Toni Wolff noted that twelve years before, on Jung’s return from America, she went to him and "spoke of relationship." The Black Books, Vol. I, Page 29

In the November 15, 1913, entry in Book 2, following his account of the dream around December 1912 of the dove that transformed itself into a small girl and then back into the dove, Jung noted, "My decision was made. I had to give all my faith and trust to this woman [Toni]." The Black Books, Vol. I, Page 29

In March 1913 he went to America again for five weeks. Decades later, Toni Wolff noted

in her diary, "The feeling is somehow similar to 1913, when Carl went to America and we separated-and yet we couldn't do it afterward." This suggests a separation may have taken place at this time. The Black Books, Vol. I, Page 29-30

Years later, Jung spoke to Aniela Jaffe concerning the relationship with Toni Wolff He said that he was faced with the problem of what to do with her after her analysis, which he said he had ended, despite feeling involved with her. A year later, he dreamed that they were together in the Alps in a valley of rocks, and that he heard elves singing, and that she was disappearing into a mountain, which filled him with dread. After this, he wrote to her. He noted that after this dream, he knew that a relationship with her was unavoidable, and that his life was in danger. On a later occasion, while swimming, he found himself with a cramp and vowed that if it went away and he survived, he would give in to the relationship. The Black Books, Vol. I, Page 30

In a diary entry of March 4, 1944, Toni Wolff referred to "31 years of relationship and 34 years of acquaintance." This confirms that her relationship with Jung began sometime in 1913. The Black Books, Vol. I, Page 30

At the beginning of her analysis T.W. had the most incredible fantasies, a whole eruption of the wildest fantasies, some even of cosmic nature. But at that point I was so preoccupied with my own material that I was scarcely able to take on hers. But her fantasies entered exactly into my line of thought. Aniela Jaffe, The Black Books, Vol. I, Page 30

On April 26, 1936, Wolff noted in her diary: "I still transfer father symbols onto C. [Jung] That is why I am never entirely with myself and am no counter-weight to him" (Toni Wolff, Diary' J, p. 101). The Black Books, Vol. I, Page 30, fn 86

Concerning her attraction to Jung, toward the end of her life Toni Wolff recalled that she had her first transference to Friedrich Schiller, in 1905, then to Goethe, and then to Jung, as a "productive genius." The Black Books, Vol. I, Page 30

When Carl begins to participate with my psychic material perhaps I have got what I need- the nurturing and supporting substance? I suspect myself of having insufficient confidence in him, because my analysis back then was intermingled with his problems- although it was also good for me. Toni Wolff, The Black Books, Vol. I, Page 31

At the inception of their relationship, Toni Wolff was not interested in marriage and having children. She was critical of what she had observed of marriage: it seemed to make men less active and less enterprising- merely content with being fathers. It made both men and women less interested in culture. The Black Books, Vol. I, Page 31

After having children, women often didn't need their husbands, and their own problems tended to return. Her mother hadn't learned to work and had consequently plagued her children with unused libido. Toni Wolff was also critical of the bondage of marriage. The Black Books, Vol. I, Page 31

1. W. was experiencing a similar stream of images. I had evidently infected her or was the declencheur [trigger] that stirred up her imagination. My phantasies and hers were in

> a participation mystique. It was like a common stream, and a common task. Gradually I became conscious and gradually I became the center; and in the measure to which I attained these insights, she also found her center. But then she got stuck somewhere along the way, I remained too much the center that functioned for her. Therefore I was never permitted to be other than she wanted me to be, or than she needed to have me be. At that time she was entirely drawn into this terrible process in which I was involved, and she was just as helpless as I was. Carl Jung, The Black Books, Vol. I, Page 31-32

In letters dated September and October Jung wrote to Sabina 10, 1917, Spielrein commenting on the significance of certain hieroglyphs in a dream she had sent him, saying that "with your hieroglyphics we are dealing with phylogenetic engrams of an historical symbolic nature. Referring to the contempt meted out to Transformations and Symbols the Libido by the Freudians, he described himself as "clinging to his runes," which he would not hand over to those who would not understand them. Carl Jung, The Black Books, Vol. I, Page 116

Referring to the contempt meted out to Transformations and Symbols of the Libido by the Freudians, he described himself as "clinging to his runes," which he would not hand over to those who would not understand them. Sonu Shamdasani, The Black Books, Vol. I, Page 116

In the autumn of 1917, Jung's soul forces the black magician Ha to read and explain a series of cryptic runes that he had sent. The Black Books, Vol. I, Page 115

In response to the request of Jung's soul, Ha takes on the task of translating the runes, literally spelling them out. It is boot camp in Code City: he gives cues to Jung's soul about how this or that shape corresponds to the sun, or a roof, or a tilted passageway, or even how one ought to feel physically while navigating this curve or that crevice. The Black Books, Vol. I, Page 116

Much of your [Jung] material you said has come to you as runes & the explanation of those runes sounds like the veriest nonsense, but that does not matter if the end product is sense. Cary Baynes, The Black Books, Vol. I, Page 116

A symbol in rune yoga is nearly the same as what it pictures, once it is understood as the mimicry of a right attitude on the levels of both spirit and instinct, both being archaically rooted. The Black Books, Vol. I, Page 117

Ezra Pound's Chinese ideograms connect with Jung's runes only for a moment, across a wide, swift stream; Jung's magic/ runic dialect has no home among the living. The magician's black rod becomes Jung's Hermes-wand-an aid in navigating the way of life redeemed from redeemers, or saved from salvation; the signs, unlike "the solid letter" in Holderlin's "Patmos," a poem long close to Jung's heart, bring up their own dark ground with them. The Black Books, Vol. I, Page 117

The text [Secret of the Golden Flower] gave me an undreamed-of confirmation of my ideas about the mandala and the circumambulation of the center. This was the first event which broke through my isolation. I became aware of an affinity; I could establish ties with someone and something. Carl Jung, The Black Books, Vol. I, Page 104

On May 25, 1929, he [Jung] wrote to Wilhelm: "Fate appears to have given us the role

of two bridge pillars which carry the bridge between East and West. The Black Books, Vol. I, Page 104

Jung's commentary on The Secret of the Golden Flower was a turning point. It was his first public discussion of the significance of the mandala. For the first time, he anonymously presented three of his own paintings from Liber Novus as examples of European mandalas and commented on them. The Black Books, Vol. I, Page 105

When I had arrived at this central point (Tao), the confrontation with the world began: I began to give many lectures and to write small essays. At that time I gave lectures in many places. Carl Jung, The Black Books, Vol. I, Page 105

Since I'm getting dangerously famous in this old continent I've no peace and leisure anymore. The Negro spiritual says, 'Steal away to Jesus,' and I say, 'Steal away to Bollingen' if I can help it. Carl Jung, The Black Books, Vol. I, Page 106

For example, Jung's vision of the God Abraxas bore striking parallels to the figure of Mercurius in alchemy. He noted in retrospect that "my encounter with alchemy was decisive for me, as it provided me with the historical basis which I had hitherto lacked." The Black Books, Vol. I, Page 108

The Gnostic material he [Jung] had studied had been too remote from the present, and he believed that alchemy formed the historical bridge between Gnosticism and the psychology of the unconscious. The Black Books, Vol. I, Page 108-109

For something like fifteen years long I read books, to find a sort of clothing material for this primal revelation, that I myself could not manage. It cost me forty-five years, so to speak to bring the things that I once wrote down somewhat under control in the vessel of my work. Carl Jung, The Black Books, Vol. I, Page 110

While Liber Novus had been an attempt to present the meaning of the revelation, he [Jung] now had to come back from the "human side" -from science. The cost was considerable: "I paid with my life, and I have paid with my science." The Black Books, Vol. I, Page 110

In his 1926 revision of The Psychology of the Unconscious Processes, he highlighted the significance of the midlife transition. He argued that the first half of life could be characterized as the natural phase, in which the prime aim was establishing oneself in the world, earning an income, and raising a family. The second half, the cultural phase, involved a reevaluation of earlier values. The Black Books, Vol. I, Page 99

When the conscious mind participates actively and experiences each stage of the process ... then the next image always starts off on the higher level that has been won, and purposiveness develops. Carl Jung, The Black Books, Vol. I, Page 100

The first bearer of the soul-image is always the mother; later it is borne by those women who arouse the man's feelings, whether in a positive or negative sense. Because the mother is the first bearer of the soul-image, separation from her is a delicate and important matter of the greatest educational significance. Carl Jung, The Black Books, Vol. I, Page 100

For a man, the mother "protects him against the dangers that threaten from the dark-

ness of his soul." Subsequently, the anima, in the form of the mother imago, is transferred to the wife: "his wife has to take over the magical role of the mother. Under the cloak of the ideally exclusive marriage, he is really seeking his mother's protection, and thus he plays into the hands of his wife's protective instincts." What is ultimately required is the "objectification of the anima." Carl Jung, The Black Books, Vol. I, Page 100-101

...the overcoming of the anima as an autonomous complex, and her transformation into a function of relationship between consciousness and the unconscious. Through this process the anima forfeits the daemonic power of an autonomous complex; that means she can no longer exercise possession, since she is depotentiated. Carl Jung, The Black Books, Vol. I, Page 101

He [Jung] argued that one should treat the fantasies completely literally while one was engaged in them, but symbolically when one interpreted them. The Black Books, Vol. I, Page 101

Jung noted that this process [Integration of Fantasies] had three effects:

The first effect is that the range of consciousness is increased by the inclusion of a great number and variety of unconscious contents. The second is a gradual diminution of the dominating influence of the unconscious. The third is an alteration in the personality. The Black Books, Vol. I, Page 102

Jung argued that when the anima lost her "mana," or power, the man who assimilated it must have acquired this and so become a "mana-personality," a being of superior will and wisdom. The Black Books, Vol. I, Page 102

Thus in integrating the anima and attaining her power, one inevitably identified with the figure of the magician, and one faced the task of differentiating oneself from this. Carl Jung, The Black Books, Vol. I, Page 102

If one gave up the claim to victory over the anima, possession by the figure of the magician ceased, and one realized that the mana truly belonged to the "midpoint of the personality"-that is, the self. Carl Jung, The Black Books, Vol. I, Page 102

...[Jung] wrote a paper on "Soul and death," characterizing religions as systems for the preparation for death. He argued that, given the collective soul of humanity, death might be regarded as the fulfilment of life's meaning. The Black Books, Vol. I, Page 103

In 1926, Christiana Morgan came to Jung for analysis. She had read Psychological Types and turned to him for assistance with her problems with relationships and with depression. The Black Books, Vol. I, Page 92-93

Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone." The tower was a "representation of individuation." Carl Jung, The Black Books, Vol. I, Page 94

Why are there no worldly cloisters for men, who should live outside the times! Carl Jung, The Black Books, Vol. I, Page 95

A critical chapter in Jung's self-experimentation was what he termed the integration of the anima. Toni Wolff saw this as one side of the story, as it also involved the process by which he had "introjected" her. The Black Books, Vol. I, Page 95

In 1944, apropos a dream, she [Toni] noted that Jung placed undue stress on the subjective level, "because he had to realize the anima, but he thereby introjected me and took my substance." The Black Books, Vol. I, Page 95

On January 5, 1922, Jung's soul advised as follows: "You should not break up a marriage, namely the marriage with me, no person should supplant me, least of all Toni. I want to rule alone." "You must let Toni go until she has found herself and is no longer a burden to you." On the next day, his soul elucidated the symbolic significance of the relations between Jung, Emma Jung, and Toni Wolff in terms of Egyptian mythology. The Black Books, Vol. I, Page 96

In contrast to a marriage, Toni Wolff saw her relationship with Jung as an "individual relation." The Black Books, Vol. I, Page 96

Marriage is socially, legally, psychologically accepted. Nothing new can come from there; it can only be transformed, also individually, through individual relationships. That is why the individual relationship is a symbol of the soul. Toni Wolff, The Black Books, Vol. I, Page 96

On September 13, 1925, she [Toni] noted that their [w/Jung] relationship stood under the "sign of Philemon." The Black Books, Vol. I, Page 96

What C. [Jung] has achieved now is all based on me. Through my faith, love, understanding and loyalty I have kept him and brought him out. I was his mirror, as he told me right at the beginning. / But my entire feeling, phantasy, mind, energy, responsibility worked for him. I have an effect-but I don't have substance. I didn't know how to "play." I gave him his life. Now he should give me mine and be a mirror to me. Toni Wolff, The Black Books, Vol. I, Page 96

"Through my medial side, I am like C.'s hollow form and therefore I always wanted to be filled in by him." Toni Wolff, The Black Books, Vol. I, Page 96

On April 10, 1926, she [Toni] noted, "Had a psychological scurvy through C.'s absence of vitamin C. "It is the same with me as with the Elgonyi: C. is not only vitamin. Also, when I am with him the rising sun is good, relaxing, everything destructive has gone. When I am on my own, it eats away at me." The Black Books, Vol. I, Page 96-97

She [Toni Wolff] felt that his fame and success were increasingly taking him away from her and resented "his works, ideas, patients, lectures, E. [Emma], children." This was cause for bitterness: "Again some resistance, when I think how he realized all his famous ideas through the relationship with me (which he only admits occasionally) and how famous he is now, and that E. is with him instead of me, and how I can never accompany him there." The Black Books, Vol. I, Page 97

In dedicated copies of his books, Jung gave private acknowledgment of her involvement. Her copy of Psychological Types bears the dedication:

This book, as you know, has come to me from that world which you [Toni] have brought to me. Only you know out of which misery it was born and in which spirit it was written. I put

it in your hands as a sign of gratitude, which I cannot express through words The Black Books, Vol. I, Page 97

Likewise, her [Toni's] copy of Psychology and Alchemy (1944) bears a dedication to his "soror mystica." In public, he acknowledged her active role in all the phases of analytical psychology in his introduction to her collected papers. The Black Books, Vol. I, Page 97

"Introduction to Toni Wolff, Studies in C.G. Jung's Psychology" (1959), CW 10, 887

The work on the unconscious has to happen first and foremost for us ourselves. Our patients profit from it indirectly. The danger consists in the prophet's delusion, which often is the result of dealing ·with the unconscious. It is the devil who says: Disdain all reason and science, mankind 's highest powers. That is never appropriate even though we are forced to acknowledge (the existence of) the irrational" Carl Jung, The Black Books, Vol. I, Page 69, fn 205.

He [Jung] also noted that the soul gave rise to images that were assumed to be worthless from the rational perspective. There were four ways of using them: The first possibility of making use of them is artistic, if one is in any way gifted in that direction; a second is philosophical speculation; a third is quasi-religious, leading to heresy and the founding of sects; and a fourth way of employing the dynamis of these images is to squander it in every form of licentiousness. The Black Books, Vol. I, Page 75

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics- go, my brethren, go to the Mecca, I mean to Zurich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life." The Black Books, Vol. I, Page 81

Three days later, his soul informed him that the new religion expresses itself visibly only in the transformation of human relations. Relations do not let themselves be replaced even by the deepest knowledge. Moreover, a religion doesn't consist only in knowledge, but at its visible level in a new ordering of human affairs. Therefore expect no further knowledge from me. You know everything that is to be known from the revelation offered to you, but you are not yet living out everything that is to be lived at this time. The Black Books, Vol. I, Page 81

On November 25, 1922, Jung, Emma Jung, and Toni Wolff left the Club. The Black Books, Vol. I, Page 82

There was heated discussion within the Club. In February 1924, Hans Trub stepped down as president, and a letter was sent to Jung asking him to return, which he did a month later. The Black Books, Vol. I, Page 85

Around Eckhart grew up a group of Brethren of the Free Spirit who lived licentiously. The problem we face is: Is analytical psychology in the same boat? Are the second generation like the Brethren of the Free Spirit? If so, it is the open way to Hell, and analytical psychology has come too soon and it will have to wait for a century or two. The Black Books, Vol. I, Page 83

As his soul had explained to him the previous year, this new religion would manifest itself through transformed human relations. Evidently Jung's relations with his wife [Emma] and Toni Wolff, the "experimentum crucis," was related to this. Decades later, he would write, "The unrelated human being lacks wholeness, for he can achieve wholeness only through the

soul, and the soul cannot exist without its other side, which is always found in a 'You.' The Black Books, Vol. I, Page 83-84

In the mid-twenties, publication of Liber Novus seems to have been one of the foremost issues in Jung's mind. At the beginning of 1924, he asked Cary Baynes to make a fresh typed transcription of the text and discussed publication. The Black Books, Vol. I, Page 85

By contrast, the mythic and cosmological embeddedness of the Pueblo Indians showed us precisely what we had lost, he believed, and our spiritual poverty. Of the Pueblo Indian, he said, "Such a man is in the fullest sense of the word in his place." The Black Books, Vol. I, Page 87

There are indications that he [Jung] was ambivalent about publication of the Sermones. Barbara Hannah claims that he regretted publishing it and that "he felt strongly that it should only have been written in the Red Book." The Black Books, Vol. I, Page 88

The myth of Horus is the story of the newly risen divine light. It would have been told after the deliverance out of the primordial darkness of prehistoric times through culture, that is to say through the revelation of consciousness. Thus the journey from the interior of Africa to Egypt became for me like a drama of the birth of light, which was intimately connected with me, with my psychology. Carl Jung, The Black Books, Vol. I, Page 90

In Jung's fantasies in 1922, Egyptian mythology had played a significant part in formulating the role and the tasks that he, his wife, and Toni Wolff had to fulfill. The Black Books, Vol. I, Page 90

Arab Youth Spirit of Gravity

the figure of Atmavictu went through a number of incarnations, as an old man, a bear, an otter, a newt, a serpent, then simultaneously a man and an earth serpent. He was Izdubar and became Philemon. The black magician, Ha, was the father of Philemon. Ka was the father of Salome, and also the brother of the Buddha. Ka was Philemon's shadow. Philemon further identified himself with Elijah and Khidr and claimed that he would become Phanes. The Black Books, Vol. I, Page 70

On March l, 1918, his soul informed him that what was necessary was maintaining simultaneously a respect and disdain for the Gods, and that this began with respect and disdain for oneself. This was critical not only for humanity; Jung now realized that "man would be the mediator in the transformation process of God." The Black Books, Vol. I, Page 71

That is the meaning of divine service, of the service which man can render to God, that light may emerge from the darkness, that the Creator may become conscious of his creation, and man conscious of himself. / That is the goal, or one goal, which fits man meaningfully into the scheme of creation, and at the same time confers meaning upon it. It is an explanatory myth which has slowly taken shape within me in the course of the decades. The Black Books, Vol. I, Page 71

I am of the opinion that the union of rational and irrational truth is to be found not so much in art as in the symbol per se; for it is the essence of the symbol to contain both the rational and irrational. Carl Jung, The Black Books, Vol. I, Page 72

He [Jung] equated the Hindu notion of Brahman/Atman with the self. At the same time, he provided a definition of the soul. He argued that the soul possessed qualities that were complementary to the persona, and in that sense had what the conscious attitude lacked. The Black Books, Vol. I, Page 74-75

Now I was sure that no schizophrenia was threatening me. I understood that my dreams and my visions came to me from the subsoil of the collective unconscious. What remained for me to do now was to deepen and validate this discovery. And this is what I have been trying to do for forty years. Carl Jung, The Black Books, Vol. I, Page 37-38

Thus Jung's revisions, in which he now differentiated the soul into serpent, human soul, and bird, here can be seen to reflect his understanding of the tripartite nature of his soul. The Black Books, Vol. I, Page 69

I can grasp for you only what you already have but don't know. The beyond from which I bring knowledge to you is your beyond. I am able to grasp what you have. But you aren't. That's why you need me. Jung's Soul, The Black Books, Vol. I, Page 70

Years later, recalling his encounter with this figure and describing it as a dream, Jung noted, "I suddenly knew: the Wild Huntsman had commanded it to carry away a human soul." A few days later he heard the news that his mother had died. He realized that "It was Wotan, the god of my Alemannic forefathers, who had gathered my mother to her ancestors negatively to the 'wild horde,' but positively to the 'salig hit,' the blessed folk." The Black Books, Vol. I, Page 79

Jung described Wotan's attributes as follows: He is the god of oracles, of secret knowledge, of sorcery, and he is also the equivalent of Hermes psychopompos. And you remember he has, like Osiris, only one eye; the other eye is sacrificed to the underworld. The Black Books, Vol. I, Page 80

The immediate sources that Jung drew on for his concept of the self-appear to be the Atman/ Brahman conception in Hinduism, which he discussed in Psychological Types, and certain passages in Nietzsche's Thus Spoke Zarathustra. The Black Books, Vol. I, Page 66, fn 204

The Self also seeks with the eyes of sense, it listens too with the ears of the spirit. The Self is always listening and seeking it compares, subdues, conquers, destroys. It rules and is also the I's ruler. Behind your thoughts and feelings, my brother, stands a mighty commander, an unknown sage- he is called Self. Nietzsche, The Black Books, Vol. I, Page 66, fn 204

I was already very interested in the concept of the self, but I was not sure how I should understand it. I made my marks when I came across these passages, and they seemed very important to me .... The concept of the self-continued to recommend itself to me .... I thought that Nietzsche meant a sort of thing-in-itself behind the psychological phenomenon .... I saw then also that he was producing a concept of the self which was like the Eastern concept; it is an Atman idea. Carl Jung, The Black Books, Vol. I, Page 66, fn 204

I very much agree with you that we have to grapple with the knowledge content of Gnosticism and Neo-Platonism. These are the systems that contain the materials which are destined to become the foundation of a theory of the unconscious. Carl Jung, The Black Books, Vol. I, Page 67

Jung had some powerful experiences: on June 27, 1917, he wrote to Emma Jung that three days prior, he was on Pointe de Cray (a mountain just northwest of Chateau d'Oex), "It was a glorious day. On the summit I had a wonderful ecstatic feeling. Last evening I had a most remarkable mystical experience, a feeling of connection of many millennia. It was like a transfiguration. Today I'm probably going down to hell again for this. I want to cling to you, since you are my center, a symbol of the human, a protection against all daimons." This letter underscores the centrality of Emma Jung in his life. The Black Books, Vol. I, Page 68-69

From the beginning of August to the end of September, he [Jung] drew a series of mandalas in pencil in his army notebook, which he preserved. The first is titled "Phanes" and bears the legend "transformation of matter in the individual." This image may be seen as an attempt to depict the "newly arising God" and his relation to the individual. The Black Books, Vol. I, Page 61

Beginning on August 20 [1917], he [Jung] drew a mandala on most days. This gave him the feeling that he had taken a photograph of each day, and he observed how these figures changed. He recalled that he received a letter from "this Dutch woman"-Moltzer- "that got on my nerves terribly." The Black Books, Vol. I, Page 61

On April 14, 1918, Jung wrote to Josef Lang regarding a letter he had received from Moltzer in which she had accused him of trying to destroy her relationship with Lang in a "thirst for revenge." The Black Books, Vol. I, Page 64

I know that one could look back with regrets or a certain longing on those unconscious times which were still pregnant with the future. But those times have since given birth, the covers are torn, and new realities have come into being whose immediacy does not allow me to look backward. Nothing from the past can be brought back unless it has been reborn in a creative life. Carl Jung, The Black Books, Vol. I, Page 66-67

The God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, The Black Books, Vol. I, Page 68

Last evening I had a most remarkable mystical experience, a feeling of connection of many millennia. It was like a transfiguration. Today I'm probably going down to hell again for this. I want to cling to you [Emma Jung], since you are my center, a symbol of the human, a protection against all daimons. Carl Jung, The Black Books, Vol. I, Page 69

He [Jung] defined the anima as "how the subject is seen by the collective unconscious." The Black Books, Vol. I, Page 53

There are few dreams noted in the Black Books. A recently recovered dream book contains a series of dreams from 1917 to 1925. The Black Books, Vol. I, Page 54

Jung described his technique for inducing spontaneous fantasies: "The training consists: first of all in systematic exercises for eliminating critical attention, thus producing a vacuum in consciousness." The Black Books, Vol. I, Page 54

…man must necessarily stand upon firm feet in his I-function; that is, he must fulfil his

duty toward life completely, so that he may in every respect be a vitally living member of society. Carl Jung, The Black Books, Vol. I, Page 57

The seventh sermon had culminated in an evocation of a star God:

At immeasurable distance a lonely star stands in the zenith. This is the one God of this one man, this is his world, his Pleroma, his divinity. In this world man is Abraxas, the creator and destroyer of his own world. This star is the God and the goal of man, this is his one guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently. To this one God man shall pray. The Black Books, Vol. I, Page 59

In 1919, Jung painted his portrait in Liber Novus as a divine child, noting, "I called him PHANES, because he is the newly appearing God." He considered the emergence of this figure as denoting a spiritual transformation that was occurring in the world. The Black Books, Vol. I, Page 59

in the last sermon you find the beginning of individuation, out of which, the divine child arises. Please don't speak of these things to other people. It could do harm to the child. The child is fate and amor fati & guidance and necessity-and peace and fulfillment (Isaiah 9:6). But don't allow yourself to be dispersed into people and opinions and discussions. The child is a new God, actually born in many individuals, but they don't know it. He is a "spiritual" God. A spirit in many people, yet one and the same everywhere. Keep to your time and you will experience His qualities. Carl Jung, The Black Books, Vol. I, Page 50-60

The outbreak of the war had given Jung a completely new understanding of his fantasies. In Liber Novus, he wrote: "And then the War broke out. This opened my eyes about what I had experienced before, and it also gave me the courage to say all of that which I have written in the earlier part of this book. The Black Books, Vol. I, Page 39

But whereas Zarathustra proclaimes the death of God, Liber Novus depicts the rebirth of God in the soul. The Black Books, Vol. I, Page 40

There are also indications that Jung read Dante's Commedia, which also informs the structure of the work. Liber Novus depicts Jung's descent into hell. But whereas Dante could utilize an established cosmology, Lib er Novus is an attempt to shape an individual cosmology. The Black Books, Vol. I, Page 40

The overall theme of Liber Novus is how Jung regains his soul and overcomes the contemporary malaise of spiritual alienation. The Black Books, Vol. I, Page 41

In this way salvation is given to us in the un-openable and un-sayable symbol, for it protects us by preventing the devil from swallowing the seed of life...We must understand the divine within us, but not the other, insofar as he is able to go and stand on his own ... We should be confidants of our own mysteries, but chastely veil our eyes before the mysteries of the other, insofar as he does not need "understanding" because of his own incapability. The Black Books, Vol. I, Page 45-46

I must find the way through the unconscious. People who have trusted me need my insight, not only I myself. Therefore I had to exclusively dedicate myself to this work, which was

very time-consuming and terribly demanding. Carl Jung, The Black Books, Vol. I, Page 46

Jung had come to see that chaos was not formless but filled with the dead, "not just your dead, that is, all the images of the shapes you took in the past, which your ongoing life has left behind, but also the thronging dead of human history, the ghostly procession of the past." The Black Books, Vol. I, Page 47

When the time has come and you open the door to the dead, your horrors will also afflict your brother, for your countenance proclaims the disaster. Hence withdraw and enter solitude, since no one can give you counsel if you wrestle with the dead. Carl Jung, The Black Books, Vol. I, Page 47

In a critical entry of January 16, 1916, his soul presented an elaborate thiogenic cosmogony.' She described her own nature, the nature of the daimons, the heavenly mother, and the Gods. The Black Books, Vol. I, Page 48

In early 1913, he [Jung] read Dieterich's Abraxas, still from the perspective of his libido theory. In January and October 1915, while doing military service, he studied the works of the Gnostics intensively. The Black Books, Vol. I, Page 50

"This little book [Septem Sermones], that I entrust to your well-meaning and friendly forbearance, brings a wish with it: it would like to have a good cover in this cold world weather. / The non-author and copyist." The Black Books, Vol. I, Page 50

I could not presume to put my name to it but chose instead the name of one of those great minds of the early Christian era which Christianity obliterated. It fell quite unexpectedly into my lap like a ripe fruit at a time of great stress and has kindled a light of hope and comfort for me in my bad hours. Carl Jung, The Black Books, Vol. I, Page 51

Philemon brought with him an Egyptian-Gnostic-Hellenistic atmosphere, a really Gnostic hue, because he really was a pagan. He was simply a superior knowledge, and he taught me psychological objectivity and the actuality of the soul. He had showed this dissociation between me and my intellectual object ...He formulated this thing which I was not and formulated and expressed everything which I had never thought. The Black Books, Vol. I, Page 34

In Memories, he [Jung] recalled that he felt that he was in an exposed position at the university, and that he had to find a new orientation, as it would otherwise be unfair to teach students. The Black Books, Vol. I, Page 34

During 1913 and 1914, he [Jung] had between one and nine consultations per day, five days a week, with an average of five to seven patients. He also worked on Saturdays, having no or few patients on Thursdays. In 1918, he switched his free day to Saturday. The Black Books, Vol. I, Page 35

In Memories, Jung recalled that during this period [1914] his family and profession "always remained a joyful reality and a guarantee that I was normal and really existed." The Black Books, Vol. I, Page 36

Attempting to understand Goethe's Faust using Freud's method would be like trying to understand a Gothic cathedral through its mineralogical aspect. Carl Jung, The Black Books,

Vol. I, Page 36

The meaning "only lives when we experience it in and through ourselves.” Carl Jung, The Black Books, Vol. I, Page 36

As a psychiatrist I became worried, wondering if I was not on the way to "doing a schizophrenia," as we said in the language of those days. ... I was just preparing a lecture on schizophrenia to be delivered at a congress in Aberdeen, and I kept saying to myself: "I'll be speaking of myself! Very likely I'll go mad after reading out this paper." Carl Jung, The Black Books, Vol. I, Page 37

In 1954, while discussing active imagination, Jung said that "the reason why the involvement looks very much like a psychosis is that the patient is integrating the same fantasy material to which the insane person falls victim because he cannot integrate it but is swallowed up by it." The Black Books, Vol. I, Page 38

"And then the War broke out. This opened my eyes about what I had experienced before, and it also gave me the courage to say all of that which I have written in the earlier part of this book." Carl Jung, The Black Books, Vol. I, Page 39

"I wanted to understand it all as personal experiences within me, and consequently I could neither understand nor believe it all, since my belief is weak." Carl Jung, The Black Books, Vol. I, Page 39

The sequence of Liber Novus nearly always corresponds exactly to that of the Black Books. Jung maintained a "fidelity to the event." What he was writing was not to be mistaken as fiction. The Black Books, Vol. I, Page 39

In November 1914, Jung closely studied Nietzsche's Thus Spoke Zarathustra (1883-91), which he had first read in his youth. He later recalled that "then suddenly the spirit seized me and carried me to a desert country in which I read Zarathustra." The Black Books, Vol. I, Page 40

An important figure in Jung's fantasies was that of Ka, from Egyptian mythology. Wolff had her own figure of Ka, and also had dialogues with Jung's Ka. In an active imagination on January 11, 1926, Wolff's "I" had a dialogue with Thot, the Egyptian God of writing. The Black Books, Vol. I, Page 32

Thoth instructed her [Toni] how to invoke someone's "Ka": "So call loudly thrice, You Ka, you Ka, you Ka of so and so, come here and move into my heart. Space has been made for you. Your Ba expects you and you should move in." She followed his instructions: "You Ka, you Ka, you Ka of C., come here, move into my heart. Space has been made for you. Your Ba expects you and you should move in." The Black Books, Vol. I, Page 32

On January 30, she [Toni] noted: earlier:

C.'s [Carl's] Ka to me mine not received by him C.'s Ka speaks about the abyss and the death he sees.

I want to let myself drop down. The Black Books, Vol. I, Page 32

Wolff, Diary E, January 11, 1926, p. 17. Regarding the Egyptian concept of the Ba, E. A. Wallis Budge noted, "To that part of man which beyond all doubt was believed to enjoy an eternal existence in heaven in a state of glory, the Egyptians gave the ·name ba, a word which means something like 'sublime,' 'noble' and which has always hitherto been translated by 'soul.' The ba is not incorporeal, for although it dwells in the ka, and is in some respects, like the heart, the principle of life in man, still it possesses both substance and form: in form it is depicted as a human-headed hawk, and in nature and substance it is stated to be exceedingly refined or ethereal. It revisited the body in the tomb and re-animated it and conversed with it; it could take upon itself any shape that it pleased; and it had the power of passing into heaven and of dwelling with the perfected souls there. It was eternal" (The Book of the Dead: The Papyrus of Ani in the British Museum [London: Longmans & Co, 1895], p. lxiv). The Black Books, Vol. I, Page 32, fn 93

On several subsequent occasions, Toni Wolff referred to their [w/Carl] relationship as an "experimentum crucis." As such, it was clearly linked to Jung's self-experimentation. The Black Books, Vol. I, Page 33

At the same time, Emma Jung continued to play a central role in Jung's life. She ran the household, raised their children, and maintained the human dimension for him, while also facilitating and accompanying him in his self-experimentation. The Black Books, Vol. I, Page 33

In 1910, she [Emma] began an analysis with Jung, and she worked with Leonhard Seif in 191197 and later with Hans Trub (who was married to Toni Wolff's sister Susanne). The Black Books, Vol. I, Page 33

She [Emma] played an active role in the Association for Analytical Psychology and later practiced analysis, also studying physics, mathematics, Greek, and Latin. the languages later enabled her (in contrast to Toni Wolff) to accompany Jung in his explorations into alchemy. The Black Books, Vol. I, Page 33

She [Emma] undertook her own research, which culminated in her work on the Grail legend. From around 1914, she began to do active imagination in the form of dialogues, paintings, and poems. The Black Books, Vol. I, Page 33

Ximena Roelli de Angulo, Cary Baynes's daughter, recalled, "I think that Emma must have always played just as large a part in his creative life as Toni did- just a different part" (interview with Gene Nameche, Jung biographical archive, CLM, p. 54). The Black Books, Vol. I, Page 34

Without talking back from now on, I will continue to tell you [Jung's Soul] how I caught sight of a woman [Toni Wolff] three years ago, whose soul seemed to me more valuable than my marital anxiety. I conquered my fear out of love for her. But you wanted it that way and gave me a dream, which rendered a decision…: Carl Jung, The Black Books, Vol. II, Page 155

A huge task lay before me—I saw its enormous size—and its value and meaning escaped me. I got into the dark, and I groped along my path. That path led inward and downward. Carl Jung, The Black Books, Vol. II, Page 149

The more uncommon these highest truths are, the more inhuman must they be and the

less they speak to you as something valuable or meaningful concerning human essence and being. Only what is human and what you call banal and hackneyed contains the wisdom that you seek. Carl Jung, The Black Books, Vol. II, Page 208

One must not improve others, it seems. To do things oneself in minutest detail, that is what is needful. No longer should it be said, “you should,” but rather “I should” if I have not already thought “I will.” Carl Jung, The Black Books, Vol. II, Page 209

What a burden and danger is vanity! There is nothing about which one could not be vain. Nothing is more difficult than to define the limits of vanity. One who creates should be especially wary of success, though needs it. Carl Jung, The Black Books, Vol. II, Page 209

My soul, you are terribly real. You have set me with hard thrust on the sharp stones of misery and death. I grow weak and miserable-my blood, my precious lifeblood trickles away between these stones. Carl Jung, The Black Books, Vol. II, Page 214

What shadows over the earth! All lights gutter out in final despondency and loneliness. Death has entered, and there is no one left to grieve. This is a final truth and no riddle. The most extreme human truths are no riddles. Why did we think they were riddles What delusion could make us believe in riddles? Carl Jung, The Black Books, Vol. II, Page 214

This night begins with the feeling of ignorance and incapacity. Only expectancy is on the lookout as if from a high tower that dominates the surrounding country. Carl Jung, The Black Books, Vol. II, Page 197

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Death, does it not uncover the terrible deceit of life? Carl Jung, The Black Books, Vol. II, Page 213

Do you believe that all that struggle and all these blood sacrifices left no mark on the soul of the Christian? And do you believe that one who has not experienced this struggle most intimately can still partake of its fruit? No one can flout the spiritual development of many centuries and then reap what they have not sowed. Carl Jung, The Black Books, Vol. II, Page 201

I know that there are those who are always in heat, and those who also want to dance for their Gods; some are ridiculous jubilant old men and women and others posture at antiquity, instead of honestly admitting their utter incapacity for religious expression. Carl Jung, The Black Books, Vol. II, Page 201

The more uncommon these highest truths are, the more inhuman must they be and the less they speak to you as something valuable or meaningful concerning human essence and

being. Only what is human and what you call banal and hackneyed contains the wisdom that you seek. Scholar's Maiden, The Black Books, Vol. II, Page 208

After that I had this dream around l 1/2 years ago: I am lying on a bed with my wife [Emma] in a chamber with an open ceiling (similar to the roofless houses of Pompeii.) All at once my wife startles and climbs the wall rapidly and disappears upward. She wears a long white dress with mystical figures, such as witches or heretics, who are burnt at the stake. Carl Jung, The Black Books, Vol. II, Page 160

You may call us symbols for the same reason that you can also call your real fellow men symbols, if you wish to. But we exist and are just as real as your fellow men. You invalidate nothing and solve nothing by calling us symbols. Elijah, The Black Books, Vol. II, Page 189

It seems as if compulsory realities exist here. What forced me to come here if not those "other" realities? Apparently they are somehow superior to me as I did not know anything about them, whereas they knew about me and forced me-could force me-to come to them on a way unknown to me, that I must have flown through unconsciously. Carl Jung, The Black Books, Vol. II, Page 190

I see around me the mighty walls that form the horizon-jagged crenellations. Gray and yellow lichen grows on the stones, apart from this not a blade of grass. What is it with this place? I think it could be a Druidic sacred place of worship. Carl Jung, The Black Books, Vol. II, Page 192

Your work is fulfilled here. Other things will come, of which you do not know yet. But seek untiringly, and above all write exactly what you see. Elijah, The Black Books, Vol. II, Page 196

I am the one who, when love

Breathes on me, notices, and in the manner

That he dictates within, I utter words."

Dante. Purgatorio.

And then, in the same manner as a flame

Which follows whatever shape it takes,

The new form follows the spirit exactly.

Dante. [Purgatorio]. Dante, The Black Books, Vol. II, Page 197

So, I have come to absolutely the right place. I have wandered a long time through the world, seeking those like you who sit upon a high tower on the lookout for things unseen. The Red One, The Black Books, Vol. II, Page 198

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. Carl Jung, The Black Books, Vol. II, Page 200

I thought after waking: a men's cloister. Ever since then many new thoughts about new forms of society. Carl Jung, The Black Books, Vol. II, Page163

The air shook with the anthem of blaspheming souls, when the God plunged you into my heart. Carl Jung, The Black Books, Vol. II, Page 177

You new spark of an eternal fire, into which night, into what kind of mud. were you born! Fires of madness are blazing toward you as sacrificial fires. Carl Jung, The Black Books, Vol. II, Page 177

You will wring truthful prayers from your believers, and they must invoke your glory in tongues that are atrocious to them. You will fall on them in the hour of their disgrace and humiliation and will become known to them in what they hate, fear, and abhor. Carl Jung, The Black Books, Vol. II, Page 178

Oh I know that the salvation of mercy is given only to those who believe in the highest and faithlessly betray themselves for thirty pieces of silver. Carl Jung, The Black Books, Vol. II, Page 178

You do me wrong, Elijah is my father, and he knows the deepest mysteries, the walls of his house are made of precious stones, his wells hold healing water and his deep eye sees the things of the future-And what wouldn't you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome, The Black Books, Vol. II, Page 181

We [Elijah/Salome] are really together and are not symbols. We are real and together. Carl Jung, The Black Books, Vol. II, Page 182

I do not love her, I fear her. My knees tremble. A voice says: "Therein you acknowledge her divine power." Must I love Salome? Carl Jung, The Black Books, Vol. II, Page 183

Turn all your anger against yourself, because only you can hinder yourself from looking. The mystery play is delicate as air and thin smoke and you are brutal matter that itself is already disturbingly heavy. Carl Jung, The Black Books, Vol. II, Page 185

Yet let all your hope, which is your greatest good and highest ability, precede and serve you as a leader in the world of the dark, because it is of similar substance as the creations of this world. let your hope swell toward it into the indeterminable. Carl Jung, The Black Books, Vol. II, Page 185

"To see a World in a Grain of Sand / And a Heaven in a Wild Flower, / Hold Infinity in the palm of your hand / And Eternity in an hour" (Auguries of Innocence). William Blake, The Black Books, Vol. II, Page 185, fn 186

You have not forgotten it. It burned deep inside you. But you are afraid of megalomania? Are you that cowardly? Or can you not differentiate this thought from your own self, from your human nature, enough so that you wished to claim it for yourself? Carl Jung, The Black Books, Vol. II, Page 188

I think it would be obvious that your thoughts are just as much outside your mind: self

as trees and animals are outside your body. Elijah, The Black Books, Vol. II, Page 188

Keep interpretation far from me, that bad prison master of science who binds the soul and imprisons it in a lightless cell, but above all protect me from the venomous serpent of critique, which is a healing serpent only on the surface, yet in your depths is infernal poison and agonizing death. Carl Jung, The Black Books, Vol. II, Page 170

Book of my most difficult experiments, I open you with inner resistance! Everything in me balks at the immediacy of this experience! I want to coax myself like a nervous horse. I shy away from myself as if I were a nocturnal monster. Carl Jung, The Black Books, Vol. II, Page 171

But on the fourth night I cried, "To journey to Hell means to become Hell oneself." Carl Jung, The Black Books, Vol. II, Page 171

Anyone who fights with monsters should take care that he does not in the process become a monster. And if you gaze for long into an abyss, the abyss gazes back into you. Nietzsche, The Black Books, Vol. II, Page 171, fn 113

Perhaps I ensnare myself in self-deceit and hellish monkey business, and I am a rascal grinning at myself in a mirror, a fool in my own madhouse. Perhaps, my soul, you stumble over my folly. Carl Jung, The Black Books, Vol. II, Page 172-173

Gradually it dawned on me that the highest truth is one and the same with the absurd. Carl Jung, The Black Books, Vol. II, Page 175

The first step in individuation is tragic guilt. The accumulation of guilt demands expiation Carl Jung, The Black Books, Vol. II, Page on" 176, fn 142.

This sounds like religion, but it is not. I am speaking just as a philosopher. People sometimes call me a religious leader. I am not that. I have no message, no mission; I attempt only to understand. We are philosophers in the old sense of the word, lovers of wisdom. Carl Jung, C.G. Jung Speaking, Page 98

With inner resistance I approach this book. I ceaselessly devalue it and yet something forces me to dive into it, actually into myself. Why? - It wants to follow this way. Strange- Carl Jung, The Black Books, Vol. II, Page 163

What a deception! I have avoided myself, no, actually my self, the place of my soul, where she dwelled and lived. I have never returned to this place except while dreaming. Carl Jung, The Black Books, Vol. II, Page 164

Is it solitude, to be with oneself? Solitude is true only when the self is a desert. I hear the words: "An anchorite in his own desert." The monks in the Syrian desert occur to me. My dream? Carl Jung, The Black Books, Vol. II, Page 164

Only life is true. And only life leads me into the desert, truly not my thinking, which would like to return to thoughts, to men and events, since it feels uncanny in the desert. Carl Jung, The Black Books, Vol. II, Page 164

I hear the cruel word "Wait." This is the devil's most horrible punishment of hell; he lets people wait. Torment belongs to the desert- I actually know it, but I didn't want to know. Carl Jung, The Black Books, Vol. II, Page 165

After a hard struggle I have come a piece of the way nearer to you. How hard this struggle was! I had fallen into an undergrowth of doubt, confusion, and scorn. Only the love of those, to whom I gave love, saved me from the darkness. Carl Jung, The Black Books, Vol. II, Page 165

Do you still not know yet that the way to truth stands open only to those without intentions? Do you still not know that fulfilment comes only to the one who does not desire, to the one who is not greedy. Carl Jung, The Black Books, Vol. II, Page 166

Then, listen, you think little of me. Do you still not know that you are not writing a book to feed your vanity, but that you are speaking with me? How can you suffer from scorn if you address me with those words that I give you? Carl Jung, The Black Books, Vol. II, Page 167

I have learned that one must give one's heart to men, but one's intellect to the spirit of humanity, God. Then its work can be beyond vanity, since there is no more hypocritical whore than the intellect when it replaces the heart. Carl Jung, The Black Books, Vol. II, Page 168

I live first in the upper world, but in your inner world, my soul, I am like a shadow without substance, trembling and blown away by every breeze. Carl Jung, The Black Books, Vol. II, Page 170

Forgive me, my heart is full, because I have come from far wandering. wandered for eleven years, so long that I forgot that I possessed a soul that I could call my own. I belonged to men and things. I did not belong to myself. Carl Jung, The Black Books, Vol. II, Page 151

I am thinking of this first vision that you gave me in a dream, where I saw You [Jung's Soul] hovering. (Is it 14 years since then?) Carl Jung, The Black Books, Vol. II, Page 152

Life tore me away, and I deliberately moved away from you and I have done so for all these years. But I remained with you minimally until the love for women tore me completely off and away from you. Carl Jung, The Black Books, Vol. II, Page 152

My child, you are not God, how could you be God? You are my soul and I am not allowed-not yet-to know, why you call yourself "child" - and why a girl? Carl Jung, The Black Books, Vol. II, Page 153

Why must I tell you all that, my soul? Why do you chain me to this book? And why do you drive my pen so furiously, as if it had to go a long way and hurry to cover it? Carl Jung, The Black Books, Vol. II, Page 154

You [Jung] write to be printed and circulated among people. You want to cause a stir through the unusual. Nietzsche did this better than you. You are aping Saint Augustine. Jung's Soul, The Black Books, Vol. II, Page 157

What is it I shall do? Tell you more about my inner matters? Shall I overcome the daimon of my interior? Is it the hundred-headed dragon? Carl Jung, The Black Books, Vol. II, Page 159

My pen bristles-regardless. Oh what impotence of the intellect! Life pushes me beyond criticism. Carl Jung, The Black Books, Vol. II, Page 160

But one thing you must know, the one thing I have learned is that one must live this life. This life is the way, the long sought-after way to the unfathomable, which we call "divine." Carl Jung, The Black Books, Vol. II, Page 149

My soul, I found you again, I would like to, no, I will stay with you. My journey should continue with you. I will wander with you and ascend to my solitude, no longer alone as before and greedy and impatient, but with comforting courage and quiet delight. Carl Jung, The Black Books, Vol. II, Page 150

Volume III:

The inner voice speaks: "The evil one cannot make a sacrifice; he cannot sacrifice his eye. Victory is with the one who can sacrifice." Carl Jung, The Black Books, Vol. III, Page 133

Evil? I thought too little about evil. Evil exists, too. Evil, the abysmal evil is not to be forgotten. There is no scientific cover-up for it. Even the word "evil" is commonplace, but not the thing per se. Carl Jung, The Black Books, Vol. III, Page 133

There has been much debate on the precise relation between Philo's concept of the Logos and John's gospel. On June 23, 1954, Jung wrote to James Kirsch, "The gnosis from which John the Evangelist emanated is definitely Jewish, but in its essence is Hellenistic, in the style of Philo Judaeus, from whom the conception of Logos also stems" Sonu Shamdasani, The Black Books, Vol. III, Page 103, fn 14.

But Philo Judeaus, if this is who you mean, was a serious philosopher and a great thinker. Even John the theologian did not disdain including some of Philo's thoughts in the gospel. Carl Jung, The Black Books, Vol. III, Page 103

"I want to answer this question within the scope of your understanding: if for God the human had not become important above everything, he would not have appeared as the son in the flesh, but in the Logos." Ammonius, The Black Books, Vol. III, Page 105

Let me give you a small example of my preoccupation. I've spent many years alone with the process of unlearning. Have you ever unlearned anything? — Well, then you should know how long it takes. And I was a successful teacher. As you know, for such people to unlearn is difficult or even impossible. Ammonius, The Black Books, Vol. III, Page 107

But what did he [Ammonius] say? That the sequences of words have many meanings, and that John brought the Logos up to man, elevated it to man. But that does not sound properly Christian. Is he perhaps a Gnostic? No, that seems impossible to me, since they were really the worst of all the idolators of words, as he would probably put it. Carl Jung, The Black Books, Vol. III, Page 107

"Stranger, you may well stand by me, if it is not too cold for you. As you can see, I am cold and my heart has never beaten." I know, you [Death] are ice and the end. You are the cold silence of the stones; and you are the most extreme highest snow on the mountains and

the most extreme frost of outer space. I must feel this and that's why I stand near you. Carl Jung, The Black Books, Vol. III, Page 114

"What leads you here to me?, you living matter? The living are never guests here. Well, they all flow past here in dense crowds, black, with mourning bands, all those above in the land of the clear day who have taken their departure, never to return again. But the living never come here. What do you seek here?" Death, The Black Books, Vol. III, Page 114

We are in need of light. Of lights we have enough—will-o'-the-wisps—but too little light. How dark is the path of a man when he reaches the new world, the world in between! Beyond us there is unending darkness. Where is this "beyond"? Probably deep in ourselves. Carl Jung, The Black Books, Volume III, Page 116

The way of life leads farther beyond, even beyond the laws that were holy. The way is solitary and full of secret torment. Carl Jung, The Black Books, Vol. III, Page 119

1. Oh Izdubar, most powerful one, what you call poison is science. In our country we are nurtured on it from youth, and that may be one reason why we haven't properly flourished and remain so dwarfish. When I see you, however, it seems to me as if we are all somewhat poisoned Carl Jung, The Black Books, Vol. III, Page. 250
2. We've grown accustomed to this over time, because men get used to everything. But we're still somewhat lamed. On the other hand, this science also has great advantages, as you've seen. What we've lost in terms of force, we've rediscovered many times through mastering the force of nature. Carl Jung, The Black Books, Vol. III, Page 251
3. Now you perhaps see that we had no choice. We have to swallow the poison of science. Otherwise we meet the same fate as you have—we will be completely lamed, if we encounter it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung, The Black Books, Vol. III, Page 251

Izdubar: Most terrible day of my life—unending—so long—so long—wretched magical art—our priests know nothing, or else they could have protected me from it—Even the Gods die, he said. Have you no Gods anymore?

Jung: No, words are all we have left. Carl Jung, The Black Books, Vol III, Page 251

Jung: Science has taken from us the capacity of belief.

Izdubar: What, you have lost that, too? How then do you live?

Jung: We live so-so, with one foot in the hot and one foot in the cold, and for the rest, come what may! The Black Books, Vol. III, Page 252

What lies in the middle is the truth. It has many faces; one is certainly comical, another sad, a third evil, a fourth tragic, a fifth funny, a sixth is a grimace, and so forth. Carl Jung, The

Black Books, Vol. III, Page 130

It is a murderous task to write the wisdom of real life, particularly if one has committed many years to serious scientific research. What proves to be most difficult is to grasp the playfulness of life (the childish, so to speak). Carl Jung, The Black Books, Vol. III, Page 130

All the manifold sides of life, the great, the beautiful, the serious, the black, the devilish, the good, the ridiculous, the grotesque are fields of application which each strive. We tend to wholly absorb the beholder or describer. Carl Jung, The Black Books, Vol. III, Page 130

Our time requires something capable of regulating the mind. Just as the concrete world has expanded from the limitedness of the ancient human out look to the immeasurable diversity of our modern outlook, the world of intellectual possibilities has developed to unfathomable diversity. Infinitely long distances paths, paved with thousands of thick volumes, lead from one specialization to another. Soon no one will be able to walk down these paths anymore. And then only specialists will remain. Carl Jung, The Black Books, Vol. III, Page 130-131

More than ever we require the living truth of the life of the mind, of some thing capable of providing firm guidance. Carl Jung, The Black Books, Vol. III, Page 131

You are right: It is to Philo's credit that he furnished language like so many other philosophers. He belongs to the language artists. But words should not become idols. Carl Jung, The Black Books, Vol. III, Page 104

I take up my task. Pleasure is permissible. Carl Jung, The Black Books, Vol. III, Page 106

In the background to the right sits a small thin man of pale complexion about 40 years old, apparently the librarian- The atmosphere is troubling- scholarly ambitions-scholarly conceit-wounded scholarly vanity- scholarly anxieties of the malicious critic, the luckier competitor, and being wrong. Carl Jung, The Black Books, Vol. III, Page 137

I am a man: nothing human is alien to me. Terence As a medical psychologist I do not merely assume, but I am thoroughly convinced, that nil humanum a me alienumm esse is even my duty. Carl Jung - The Black Books, Vol. III, Page 136

Damned one, where do you get such knowledge? So there is no immortal land where the sun goes down to be reborn? Are you speaking the truth? Izdubar, The Black Books, Vol. III, Page 121

You call poison truth? Is poison truth? Or is truth poison? Do not our astrologers and priests also speak the truth? And yet theirs does not act like poison. Izdubar, The Black Books, Vol. III, Page 122

Izdubar: Don't you want to go to this town?

1. No, the enlightened live there. They're actually dangerous, since they cook the strongest

poisons from which even we must protect ourselves. The Black Books, Vol. III, Page 129

Slowly, with stifled breath, and with the great and anxious expectation of one gliding downward wildly on the foam and pouring himself into endlessness, I follow my brother, the sea. Carl Jung, The Black Books, Vol. III, Page 113

Stranger, you [Jung] may well stand by me, if it is not too cold for you. As you can see, I am cold and my heart has never beaten. Death, The Black Books, Vol. III, Page 114

I know, you are ice and the end. You are the cold silence of the stones; and you are the most extreme highest snow on the mountains and the most extreme frost of outer space. I must feel this and that's why I stand near you. Carl Jung, The Black Books, Vol. III, Page 114

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I ask you, was this Logos a concept, a word? It was a light, indeed a man, and lived among men. Carl Jung, The Black Books, Vol. III, Page 104

Until now it always seemed to me as if it were exactly that which was meaningful in John, namely that the son of man is the logos, in that he thus elevates the lower to the higher spirit [,] to the world of the logos. But you lead me to see the matter conversely, namely that John brings the meaning of logos down to man. "I learned to see that John has in fact even done the great philosophical service of having brought the meaning of logos up to man." Carl Jung, The Black Books, Vol. III, Page 105

I've spent many years alone with the process of unlearning. Have you ever unlearned anything? -Well, then you should know how long it takes. Anchorite, The Black Books, Vol. III, Page 105

It seems to me as if I had seen this white horse on the Eastern sky over the rising sun. The horse spoke to me: What did it say? "Hail him who is in darkness. The day is over him." Carl Jung, The Black Books, Vol. III, Page 106

Do not forget to say your morning prayer when the sun rises. Anchorite, The Black Books, Vol. III, Page 107

Now I have prayed to the sun. But the anchorite really meant that I should pray to God at the break of day. He probably does not know-we have no more prayers. How should he know about our nakedness and poverty? Carl Jung, The Black Books, Vol. III, Page 107

"Dear beetle, where have you gone, I can no longer see you!?-Oh, you're already over

there with your mythical ball." These little animals stick to things, quite unlike us-no doubt, no change of mind, no hesitation. Is this.so because they live their myth?

"Dear scarab, my father, I honor you, blessed be your work-in eternity. Amen." Carl Jung, The Black Books, Vol. III, Page 108

As I said, there seem to be all sorts of things in Christianity that maybe one would do well to keep. Nietzsche is too oppositional. like everything healthy and long-lasting, truth unfortunately adheres more to the middle way, which we unjustly abhor. Carl Jung, The Black Books, Vol. IV, Page 205

I have to crawl together out of many different corners in which I lost myself. I return to the black serpent rod. It seems like a solid and mighty piece of death. But death appears like a power belonging to me. Carl Jung, The Black Books, Vol. IV, Page 227

Words of life, from the innermost and darkest life"-says another voice. Vanity and seduction blended deceivingly, because power shimmers in many beguiling and seducing colors. Carl Jung, The Black Books, Vol. IV, Page 227

Power likes to subjugate external things, to rope in humans, to accumulate wealth, to commit acts of violence. Power wants to free itself from service, submission, and obedience, wants to harvest where it did not sow, to win where there is nothing to lose. Carl Jung, The Black Books, Vol. IV, Page 227

I understand, it is the miracle of regeneration, the sinking into death, and the overcoming of death. But what does this image aim at? Does it speak of immortality? Carl Jung, The Black Books, Vol. IV, Page 228

The magical rod lies in a cupboard together with the 6 & 7th books of Moses and the wisdom of Hermes Trismegistus. Carl Jung, The Black Books, Vol. IV, Page 228

The sixth and seventh books of Moses (that is, in addition to the five contained in the Torah) were published in 1849 by Johann Schiebel, who claimed that they came from ancient Talmudic sources. The work, a compendium of Kabbalistic magical spells, has proved to be enduringly popular. Carl Jung, The Black Books, Vol. IV, Page 230, fn 104

If magic were still taught today at the university, I would have studied it there. But the last college of magic was closed long ago. Today no professor knows anything anymore about magic. Carl Jung, The Black Books, Vol. IV, Page 231

Ph. But stupidity would perhaps be progress on the way to magic. Carl Jung, The Black Books, Vol. IV, Page 23

Ph. Well, that's another advantage of magic, not even the devil gets the better of me. You're beginning to understand magic, so I must assume that you have a good aptitude for it. Carl Jung, The Black Books, Vol. IV, Page 235

Banality is my element, a true point of tranquility. Carl Jung, The Black Books, Vol. IV, Page 236

Loving reaches up to Heaven and resisting reaches just as high. They are entwined and will not let go of each other, since the excessive tension seems to indicate the ultimate and highest possibility of feeling. Carl Jung, The Black Books, Vol. IV, Page 237

My understanding? It is ignorance, nonsense, and wisdom. I no longer have any understanding. Perhaps it will return later, but today it is only a partial phenomenon to me and entirely unsatisfactory. Carl Jung, The Black Books, Vol. IV, Page 238

When God did not proceed further, at least the devil progressed and vice versa. How will it be, now that God and the devil have become one? Are they in agreement to bring the progress of life to a standstill? Carl Jung, The Black Books, Vol. IV, Page 239

1. My reaction is far from personal. I am utterly restless, quickly hurrying life. I am never contented, never unperturbed. I pull everything down and hastily rebuild; I am ambition, greed for fame, lust for action; I am the fizz of new thoughts and action. The absolute is- as the name says already- boring and vegetative. Satan, The Black Books, Vol. IV, Page 243
2. Without knowing it you [Satan] enlighten me. You are personal life-but the apparent standstill is the forbearing life of eternity, the life of divinity. Carl Jung, The Black Books, Vol. IV, Page 244
3. What is it, then, with this "personal quality"? Yesterday Satan made a most "personal" impression on me.

Jung: What is it, then, with this "personal quality"? Yesterday Satan made a most "personal" impression on me.

Soul: "I guess he does. Since he is the eternal adversary, and because you can never reconcile personal life with absolute life." Carl Jung, The Black Books, Vol. IV, Page 247

I give you payment in images. Behold! Jung’s Soul, The Black Books, Vol. IV, Page 249

I Dear Salome, I thank you for your love. It is beautiful to hear love spoken of. It is music and old, far-off homesickness. look, my tears are falling on your good words. I want to kneel before you and kiss your hands a hundred times, because they want to give me the service of love. Carl Jung, The Black Books, Vol. IV, Page 250

I am begging you [Jung’s Soul], be your own master and your own slave, do not belong to me but to yourself. Do not bear my burden, but your own. Thus you leave me my human freedom, a thing that’s worth more to me than the right of ownership over another person. Carl Jung, The Black Books, Vol. IV, Page 252

I’m not sending you away. You must not be far from me. But give to me out of your fullness, not your longing. I cannot satisfy your poverty just as you possess nothing, so how can you give? Insofar as you give, you demand. Elijah, old man, listen you are a patriarchal

Jew, you have an old-fashioned gratitude. Do not give away your daughter but set her on her own feet. She might dance, sing or play the lute before people, and they might throw flashing coins at her feet and cannot still my longing. Carl Jung, The Black Books, Vol. IV, Page 252

I know where your [Elijah] serpent is. I have her. My soul fetched her for me from the underworld. She gives me hardness, wisdom, and magical power. We needed her in the upperworld, since otherwise the underworld would have had the advantage, to our detriment. Carl Jung, The Black Books, Vol. IV, Page 254

Exactly, the commonplace is effectively true and thoroughly appropriate for you [Soul]. Don't be so snobby. The commonplace is a rule of universal truth and a substantial certainty. Carl Jung, The Black Books, Vol. IV, Page 263

Love is the most sensitive organ of perception. Only love lets you read your own soul and the souls of others. Nothing else will do. It is will be, it is, and it passes, hiding an infinite meaning in itself. Carl Jung, The Black Books, Vol. IV, Page 274

It demands the sacrifice only of your male prejudices. You need to intensify the longing in others. That way they become modest. Jung's Soul, The Black Books, Vol. IV, Page 276

. I must confess that I'm also somewhat surprised by this inspiration. But recently I came across a short passage from Thomas a Kempis that made a particular impression on me; why, I can't really say. It dealt especially with the problem of the Imitation of Christ. Carl Jung, The Black Books, Vol. IV, Page 203

1. You know that I value science extraordinarily highly, but there are actually moments in life where science also leaves us empty and sick. In such moments a book like Thomas's [Kempis] means very much to me since it is written from the soul. Carl Jung, The Black Books, Vol. IV, Page 204
2. We haven't come to an end with Christianity by simply putting it aside. It seems to me that there's more to it than we see. Carl Jung, The Black Books, Vol. IV, Page 204

Incidentally, a host of substitutes now exists for the loss of opportunity for prayer caused by the collapse of religion. Nietzsche, for example, has written a more than veritable book of prayer. Carl Jung, The Black Books, Vol. IV, Page 204

1. Perhaps from your standpoint you're right, but I can't help feeling that Nietzsche speaks for those to those who need more freedom, not to those who clash strongly with life, who bleed from wounds, who have been afflicted by actualities. Carl Jung, The Black Books, Vol. IV, Page 205

I believe one can also follow one's own nose, that would also be an intuitive method. But the beautiful way in which the Christian does this must nevertheless be of special value. Carl Jung, The Black Books, Vol. IV, Page 207

Let go, daimon, you did not live your animal! Carl Jung, The Black Books, Vol. IV, Page 208

So long as we live here on earth, we cannot escape temptation?. There is no man who is so perfect, and no saint so sacred, that he cannot be tempted on occasion. Yes, we can hardly be without temptation. Thomas Kempis cited, The Black Books, Vol. IV, Page 208

To me: You see, nowadays, the "Imitatio Christi" leads to the madhouse. Carl Jung, The Black Books, Vol. IV, Page 209

The problem of madness is profound-divine madness-a higher form of the irrationality of the life streaming through us-at any rate a madness that cannot be integrated into present-day society-but what if the form of society gave way to madness? Carl Jung, The Black Books, Vol. IV, Page 210-211

Have you recognized your madness and do you admit it? Have you noticed that you harbor your madness? Have you noticed that all your foundations are completely mired in madness? Carl Jung, The Black Books, Vol. IV, Page 211

Do you not want to recognize your madness and welcome it in a friendly manner? You wanted to accept everything that you find in yourself. So accept madness too. Let the light of your madness shine, and it will suddenly dawn on you. Madness is not to be despised and not to be feared, but instead you should give it life." Carl Jung, The Black Books, Vol. IV, Page 211

Our life is the truth that we seek. My life is the path for those who come after me. Only my life is my truth, the truth above all. We create the truth by living it. Only in retrospect life becomes truth. We do not find truth first and then we live it, but the other way around. Carl Jung, The Black Books, Vol. IV, Page 215

Life should proceed, from birth to death and from death to birth-from sense to madness and from madness to sense- unbroken like the path of the sun-Everything should proceed on this path. Carl Jung, The Black Books, Vol. IV, Page 216

"My soul, in everything and yet beyond everything, you must find your rest in the lord, for he is the eternal rest of the saints." I read this sentence aloud-putting an astonished question mark by every word. Carl Jung, The Black Books, Vol. IV, Page 217

I patiently take off my armor and go to the spring wearing a white penitent's shirt, where I wash my hands and feet on my own and baptize myself in the name of the one that I am. Then I take off my penitent's shirt and put on my civilian clothes. I walk out of the scene and approach myself-I who am still kneeling down, ossified. I rise and become one with myself. Carl Jung, The Black Books, Vol. IV, Page 219

Thereafter I walk on like a man who is tense, and who expects something new that he has never suspected before. I listen to the depths-warned, instructed, and undaunted-outwardly striving to lead a full human life. Carl Jung, The Black Books, Vol. IV, Page 220

I will gratefully accept what you give, my soul. I do not have the right to judge or to reject. Fate will separate the wheat from the chaff. We have to subjugate ourselves also to the judgment of valuelessness and destruction in majorem vitae gloriam [to the greater glory of life]. Carl Jung, The Black Books, Vol. IV, Page 220

I wanted to laugh, because so much alters in laughter, and resolves itself only there. Here laughter dies in me. Its magic is as solid as iron and as cold as death. Carl Jung, The Black Books, Vol. IV, Page 226

Waiting-I know this word. Hercules also found waiting burdensome when he carried the vault of the heavens on his shoulders. "He had to await Atlas's return and carried the vault of the heavens for the sake of the apples." Carl Jung, The Black Books, Vol. IV, Page 226

Volume V:

Just like the sun, which is also such a star, which is a God and grandfather of souls, the star of the individual is also like the sun, a God and grandfather of the souls. He is visible from time to time, just as I have described him. His light is blue, like that of a distant star. Jung's Soul, The Black Books, Vol. V, Page 272

To attain individuality, we need a large share of death. Therefore it is called "Ye are Gods", since just as an innumerable number of men rule the earth, so a countless number of stars and of Gods rule the heavenly world. Jung's Soul, The Black Books, Vol. V, Page 272

But you have in you the one God, the wonderfully beautiful and kind, the solitary, star-like, unmoving, he who is older and wiser than the father, he who has a safe hand, who leads you among all the darknesses and death scares of dreadful Abraxas. Jung's Soul, The Black Books, Page 275

As a God, you are the great Abraxas in your world. But as a man you are the heart of the one God who appears to his world as the great Abraxas, the feared, the powerful, the donor of madness, he who dispenses the water of life, the spirit of the tree of life, the daimon of the blood, the death bringer. Jung's Soul, The Black Books, Page 275

Pain and disappointment fill the world of Abraxas with coldness, all of your life's warmth slowly sinks into the depths of your soul, into the midpoint of man, where the far blue starlight of your one God glimmers. Jung's Soul, The Black Books, Page 276

If Heaven becomes pregnant and can no longer hold its fruit, then it gives birth and a God-man appears from above and sets foot below. Dead Woman, The Black Books, Vol. V, Page 246

In order to carry the burden and mockery of this sin. The tree of life is heavy, it needs broad shoulders. This time you and mankind should carry it. But I want still more of your blood. Dead Woman, The Black Books, Vol. V, Page 246

It is supposed to paralyze you, because your earth-born indignation breaks down like an extinguished fire. The bird is above you. Your supports crumble as if consumed by an inner fire. You sink down into the ash. The bird triumphs over the serpent. Dead Woman, The Black

Books, Vol. V, Page 247

Life becomes a shadow, and the shadow enlivens itself. The shadow that is greater than you. Do you think that your shadow is your son? It is small at midday and fills the skies at midnight. Dead Woman, The Black Books, Vol. V, Page 247

You see-or do you still not see, what the living do with your life? They fritter it away. But with us you live yourself, since we belong to you, we belong to your invisible following and community. Dead Woman, The Black Books, Vol. V, Page 248

Am I at your mercy? Should day no longer shine for me? Should I become a shadow with a living body amongst you, invisible ones? You are formless and beyond grasp, and you emanate the coldness of the grave. Carl Jung, The Black Books, Vol. V, Page 248

impetuous one, stop-you take our breath away-we are shadows; become a shadow and you will grasp what we give. Dead Woman, The Black Books, Vol. V, Page 248

You coax men into megalomania that you cannot deflate and to which you fall victim to your own creation. It is not possible; do you hear at last? Dead Woman, The Black Books, Vol. V, Page 249

Jung: Ridiculous trickery! I'm no parson. Where are the institutions:'

Dead Woman: "Create them! Dig deep, everything is ready. But work on the book of the secrets and the teachings. The Black Books, Vol. V, Page 250

Therefore, above all, solitude, if until every softness toward yourself has been burnt out of you. You shall freeze, after the devil has preceded you. Now is not the time for love, but for deeds. Dead Woman, The Black Books, Vol. V, Page 251

Jung: What do you mean, my work? My science, my book?

The Black Books, Vol. V, Page It's not your book, it's the book. Science is what you do. Do it, without hesitation. There is no way back, only forward. Your love belongs there. Ridiculous-your love! You must allow death to occur. The Black Books, Vol. V, Page 251

The will of the God, that is stronger than you, bearer, slave. You have fallen into the hands of the greater. He knows no mercy. Dead Woman, The Black Books, Vol. V, Page 251

But he who does not fall into the hands of men falls into the hands of the God. May he be well and may woe betide him! There is no escape. Dead Woman, The Black Books, Vol. V, Page 252

I want the church; it is necessary for you and for others. Otherwise what are you going to do with those whom I force onto you and at your feet? You ought to lovingly receive them, not in your bosom, but in the bosom of the church. Dead Woman, The Black Books, Vol. V, Page 254

255

Will you learn to revere the torment of the human animal? What would you souls and Gods want without man? Why do you long for him? You cannot be without him! Speak! The eternally rich universe should unfold again in the earthly Heaven and the Heaven of the Gods, in the underworlds and in the worlds above. Separation once more comes to the agonizingly united and yoked. Endless multiplicity takes the place of what has been forced together. Since diversity alone is wealth, blossom, and harvest. Carl Jung, The Black Books, Vol. V, Page 263

Eternal fate presides over the Gods also, not only over mortals. Carl Jung, The Black Books, Vol. V, Page 268

Above all dedicate your prayer to me, so I can convey it to the distant God. Prayer has magical power and compels the Gods. Don't you feel the influence of the Gods and the daimons? Dead Woman, The Black Books, Vol. V, Page 269

I understand, yet you know that it is the same. Both are valid for me. like all natural women, form matters less to me than having everything belong to me or else to no one. I am even jealous of the hate you give others. I want everything, since I need everything for the great journey that I intend to begin after your disappearance. Jung's Soul, The Black Books, Vol. V, Page 261

Of course, here I have peace and can collect myself. Your human world makes me drunk so much human blood-I could get intoxicated on it to the point of madness. Doors of iron, walls of stone, cold darkness and the rations of penance-that is the bliss of redemption. You do not suspect my torment when the bloody intoxication seizes me, I would like to hurl myself again and again into living matter from a dark fearful creative urge that formerly brought me close to the lifeless and ignited the terrible lust for procreation in me. Remove me from conceiving matter, the rutting feminine of yawning emptiness. Force me into confinement where I can find resistance and my own law. Where I can think about the journey, the rising sun and the buzzing, melodious golden wings. Be thankful-you wanted to thank me? You are deluded. Jung's Soul, The Black Books, Page 262

Oh this bitterness! You [Jung's Soul] have dragged me through sheer and utter Hell, you have tormented me nearly to death- and I long for your thanks. Yes, I am moved that you thank me. The hound's nature lies in my blood. Therefore I am bitter. For my sake, since-how does it move you! You are divine and devilishly great, wherever and howsoever you are. I am only your prison guard, your eunuch doorkeeper, no less imprisoned than you. Thrice damned marriage! Speak, you concubine of Heaven, you divine monster! Have I not fished you from the swamp? How do you like the black hole? Speak

without blood, sing from your own force, you have gorged yourself on men. You deserve my thanks, my deepest thanks. Carl Jung, The Black Books, Page 262-263

So, it is love that you claim as a natural right, although you still ought to beg for it. You get drunk on the blood of man and let him starve-love belongs to me. You'll crawl and beg for it like a dog. You'll raise your hands. You will fawn, in order to get it. I possess the key and I will be a more just administrator than you half-beings, you soulless souls and you godless Gods, and you godforsaken God. You will gather around the source of blood, and you will come bearing gifts so that you may receive what you need. Oh, men, protect the holy source so that no God can seize it for himself. The Gods know no measure and no mercy. They get drunk on the most precious of draughts. They waste it in drunkenness, since they know neither God nor

soul. Presumptuousness and excessiveness, severity and callousness are their essence. Greed for the sake of greed, power for the sake of power, pleasure for the sake of pleasure, immoderation and insatiableness, this is how you recognize the daimons. Ha, you have yet to learn, you devils and Gods, to crawl in the dust for the sake of love so that from someone somewhere you snatch a drop of the living sweetness. learn humility and pride from men for the sake of love. You Gods, your first-born son is man. He bore a terribly beautiful-ugly son of God. But this mystery, too, is accomplished with you. You bore a son of men, no less splendid-terrible, and you will also serve under his rule. Both God and man are disappointed victims of deception, blessedly blessed, powerlessly powerful. Carl Jung, The Black Books, Vol. V, Page 266

That is your disbelief, your doubt. You don't want to believe in the magnitude of the sacrifice that is required. But it will go on to the bitter end. Greatness requires greatness. You still want to be too cheap. This only causes misunderstanding. Jung's Soul, The Black Books, Vol. V, Page 230

Jung: I see a palace in front of me, with countless windows, and hear: "In my father's house are many mansions." What does it mean?

Jung's Soul: "Think about it, please." Why ask? You can guess for yourself. Fear makes you dull. Everything is way too obvious. But you don't want to believe. No more proofs! That will do. The Black Books, Vol. V, Page 230

Never forget that you are a man and therefore you must bleed for the goal of humanity. listen, you are still too juvenile for your age. You should get older; the years are dwindling and yet your work has not been accomplished. Anchorite, The Black Books, Vol. V, Page 231

Jung: Is it not enough yet? Do I thus not counter the spirit of the time if I dissociate myself from science?

Anchorite: You are not supposed to dissociate yourself but consider that science is merely your language. The Black Books, Vol. V, Page 232

The hand that strikes first, strikes best.

Nonsense streams from the deepest wells, amply like the Nile.

Morning is more beautiful than night.

The flower smells until it fades.

Ripeness comes as late as possible in spring, or else it misses its purpose.

Madness is the most acceptable of all evils; it is misunderstood. Carl Jung, The Black Books, Vol. V, Page 233

Ha, this book! I have laid hands on you again- banal and pathological and frantic and divine, my written unconscious! You have forced me to my knees again! Here I am, say what you have to say! Carl Jung, The Black Books, Vol. V, Page 233

One should buy and sell you. Hermes is your daimon. Philemon, The Black Books, Vol.

V, Page 236

You should pass from hand to hand. Self-willing is not for you. You are the will of the whole. Philemon, The Black Books, Vol. V, Page 236

Must gold prove its necessity? It is proven through the longing of men. Philemon, The Black Books, Vol. V, Page 236

Philemon, keeper of the hoard, with ambiguous speech you attend to your duty. Carl Jung, The Black Books, Vol. V, Page 237

The burden of silence is no greater than the burden of my I that I always like to offload onto the other. Therefore I speak and I teach. May the listener defend himself against my ruse, by means of which I burden him. Philemon, The Black Books, Vol. V, Page 237

The Christian morality of our time goes on producing mutual enchantment. But sin resides in that. Carl Jung, The Black Books, Vol. V, Page 238

He who falls away from himself has not abandoned himself. He has simply freed himself. Carl Jung, The Black Books, Vol. V, Page 238

It is necessary that we go into ourselves every day to reestablish the connection with the self. Carl Jung, The Black Books, Vol. V, Page 239

Through constant outward living we lose the self and through this we also become secretly selfish in our best endeavors. Carl Jung, The Black Books, Vol. V, Page 239

Through uniting with the self we reach the God, who unites heaven and hell in himself. The self is not God, although we reach the God through the self. Carl Jung, The Black Books, Vol. V, Page 239

It is divine service to serve oneself. We thus relieve humanity of ourselves. Carl Jung, The Black Books, Vol. V, Page 240

To give all one's goods to the poor means to educate them to become idle. Pity should not carry another's load, but it should be a strict educator instead. Carl Jung, The Black Books, Vol. V, Page 240

They were 3 dead who came to me last night. One woman was especially clear. She bequeathed to me the whirr of her golden wings; this singing grave roofed by sun wings. Carl Jung, The Black Books, Vol. V, Page 241

Jung: A phallus?

That is it, that is the symbol of the middle. That's what we wanted, what we needed. It is terribly simple, initially stupid, naturally godlike, the God's other pole. This is precisely the pole we needed. Dead Woman, The Black Books, Vol. V, Page 242

He [God's other Pole] is the flesh spirit, the blood spirit, he is the extract of all bodily juices, the spirit of the sperm, the spirit of menstruating, of the urine and the faeces, of the

liver, of the heart, of the lungs, of the eyes, of the ears, of the genitals, of the legs, of the hands, of the bowels, but not of the brain, yes, also of the brain, but of its liquid and fibers, of what is conjoined and not single in the brain. Not the spirit of the cells, not from the nucleus, but from the protoplasm. Dead Woman, The Black Books, Vol. V, Page 242

We want to share in your life. That way we gain corporeality. Thus we can draw closer to you. Dead Woman, The Black Books, Vol. V, Page 243

I drink and feel new power. Listen: Build the church. Write the holy books, the age-old new ones, that contain the echo of the eternal being, the mysterious ones- mocked wisdom- the lower and upper truth. Dead Woman, The Black Books, Vol. V, Page 245

So listen, dear I, we are together alone and our being together threatens to become unbearably boring. Hence I would like to do something, for example, educate you. Your main flaw is, that you have no proper self-esteem. You see, other people have it in abundance. You have a number of good qualities that you can be proud of. You believe that being capable is an art. Of course that is the art. But one can also learn such skills to some extent. Please, do so. You find it difficult- well, all beginnings are difficult. Soon you will be able to do it better. Do you doubt this? -That is of no use; you must be able to do it, or else I cannot exist with you. Ever since my soul has flown to heaven we have depended upon one another; you therefore need to be reasonable and present yourself acceptably or else our life together will become wretched. So pull yourself together and value yourself, admire yourself, tell yourself that you have incomparable merits and admirable virtues. Don't you want to? Carl Jung, The Black Books, Vol. V, Page 215-216

Or do you want love, or what goes by that name? One can also teach with love, if blows do not bear fruit. So I will love you. I embrace you as a visible sign of my love. Carl Jung, The Black Books, Vol. V, Page 216

How now, you want to speak? But I won't let you, otherwise in the end you will claim that you are my soul; but know the magic word. My soul has risen to the sky, to the sources of the eternal light. Carl Jung, The Black Books, Vol. V, Page 217

For I want to get along with you-I must-damn you-you are my I, which I must carry around with me to the grave. Do you think I'd like an embuggerance such as you as a companion forever? Carl Jung, The Black Books, Vol. V, Page 218

And then how do you really think? It appears to me that you even think with men, regardless of their human dignity; you dare think by means of them, and use them as figures on your stage, as if they were how you conceive or imagine them? Carl Jung, The Black Books, Vol. V, Page 221

In LN, the remainder of this entry was replaced by the following: "I want you to speak about your shame, and that instead of speaking great words, you utter a discordant clamor before those whose respect you wanted to exact. You deserve mockery, not respect. / I will burn out of you the contents of which you were proud, so that you will become empty like a poured-out vessel. You should be proud of nothing more than your emptiness and wretchedness. You should be a vessel of life, so kill your idols. / Freedom does not belong to you, but form; not power, but suffering and conceiving. / You should make a virtue out of your self-contempt, which I will spread out before men like a carpet. They should walk over it with

dirty feet and you should see to it that you are dirtier than all the feet that step on you" (LN, p. 466). The Black Books, Vol. V, Page 222, fn 93

Ridiculously enough, I did not know at this stage that if I tame my beast the other beasts around me will be tamed at the same time. Carl Jung, The Black Books, Vol. V, Page 223

An act of violence is disgraceful, sensitivity, too. It is the violent act of the inactive man. Carl Jung, The Black Books, Vol. V, Page 223

Jung later described the self-criticism depicted in this opening section as the confrontation with the shadow. In 1934 he wrote: "Whoever looks into the mirror of the water will see first of all his own image. Whoever goes to himself risks a confrontation with himself. The mirror does not flatter, it faithfully shows whatever looks into it; namely the face we never show to the world because we cover it with the persona, the mask of the actor. But the mirror lies behind the mask and shows the true face. The Black Books, Vol. V, Page

This confrontation is the first test of courage on the inner way, a test sufficient to frighten off most people, for the meeting with ourselves belongs to the more unpleasant things that can be avoided as long as one can project everything negative into the environment. But if we are able to see our own shadow and can bear knowing about it, then a small part of the problem has already been solved: we have at least brought up the personal unconscious" ("On the Archetypes of the Collective Unconscious" Carl Jung, The Black Books, Vol. V, Page 224, fn 107

The uncertain way is the good way; upon it lie possibilities. Be unwavering and create. Jung's Soul, The Black Books, Vol. V, Page 226

Should I speak to the above or the below? Below are you, my brother I, above, my soul, are you. Carl Jung, The Black Books, Vol. V, Page 228

Leave him [Man] compassion. Compassion binds life and death and is a bridge from death to life. There are also the apparently dead and the collapsed. With compassion they might keep up. Jung's Soul, The Black Books, Vol. V, Page 227

Is the excrement of the earth not sacred? "Yes and no. The soil of the earth is sacred, but not its excrement. Excrement is excrement," earth is earth." Jung's Soul, The Black Books, Vol. V, Page 228

There is a divine and a human intention. They cross each other in stupid and godforsaken people, who also include you from time to time." Jung's Soul, The Black Books, Vol. V, Page 228

I also dread the madness that befalls the solitary. Carl Jung, The Black Books, Vol. V, Page 229

Not so much- it comes from solitude. One starts to smell in solitude-and the smell reaches far. Carl Jung, The Black Books, Vol. V, Page 205

Do you call it just, when you do not live? Who shall live at all, if you don't?' Everyone should live. You act in self-defense. Your kindness borders almost on the absurd. Jung's Soul, The Black Books, Vol. V, Page 206

The works of Abraxas are to be fulfilled, for consider that in your world you yourself are

Abraxas and force your creature to fulfil your work. Here, where you are the creature subjugated to Abraxas, you must learn to fulfill the work of life. Jung's Soul, The Black Books, Vol. V, Page 277

So live life, do not flee Abraxas, provided that he compels you and you can recognize his necessity. In one sense I say to you: do not fear him, do not love him. In another sense I say: fear him, love him. He is the life of the earth, that says enough. Jung's Soul, The Black Books, Vol. V, Page 277

You need to recognize the multiplicity of the Gods. You cannot unite all into one being. As little as you are one with the multiplicity of men, just so little is the one God one with the multiplicity of the Gods. This one God is the kind, the loving, the leading, the healing. To him all your love and worship is due. To him you should pray, you are one with him, he is near you, nearer than your soul. Jung's Soul, The Black Books, Vol. V, Page 277

I, your soul, am your mother, who tenderly and frightfully surrounds you, your nourisher and corrupter; I prepare good things and poison for you. I am your intercessor with Abraxas. I teach you the arts that protect you from Abraxas. Jung's Soul, The Black Books, Vol. V, Page 277

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Jung's Soul, The Black Books, Vol. V, Page 277

My soul, I call upon you- I fear something terrible and dreadful-nameless fear fills my heart, since the things that you announced beforehand were awful-must everything be broken, burned, and destroyed? Does no cry of despair reach you? Carl Jung, The Black Books, Vol. V, Page 278

But we are the Pleroma, for we are enclosed in and part of the eternal and the endless. But we have no share therein, as we are infinitely removed from the Pleroma; not spatially or temporally, but essentially, since we are distinguished from the Pleroma in our essence as creation, which is confined within time and space. Carl Jung, The Black Books, Vol. V, Page 285

I bind the Above with the Below. I bind God and animal. Something in me is part animal, something part God, and a third part human. Below you serpent, within you man, and above you God. Beyond the serpent comes the phallus, then the earth, then the moon, and finally the coldness and emptiness of outer space. Jung's Soul, The Black Books, Vol. V, Page 270

Above you comes the dove or the heavenly soul, in which love and foresight are united, just as poison and shrewdness are united in the serpent. Shrewdness is the devil's understanding, which always detects smaller things and finds chinks where you suspect none. Jung's Soul, The Black Books, Vol. V, Page 270

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. Jung's Soul, The Black Books, Vol. V, Page 270

The human soul, living forever within you. The heavenly soul, as such dwelling with the

Gods, far from you and unknown to you, appearing in the form of a bird. Each of these three parts then is independent. Carl Jung, The Black Books, Vol. V, Page 270

The heavenly mother is a daimon among the order of the Gods, an inhabitant of the heavenly world. Carl Jung, The Black Books, Vol. V, Page 271

The Gods are favorable and unfavorable, impersonal, the souls of stars, influences, forces, grandfathers of souls, rulers in the heavenly world, both in space and in force. They are neither dangerous nor kind, strong, yet humble, clarifications of the Pleroma and of the eternal emptiness, configurations of the eternal qualities. Carl Jung, The Black Books, Vol. V, Page 271

Man becomes through the principium individuationis. He strives for absolute individuality, through which he ever increasingly concentrates the absolute dissolution of the Pleroma. Through this he makes the Pleroma the point that contains the greatest tension and is itself a shining star, immeasurably small, just as the Pleroma is immeasurably great. Carl Jung, The Black Books, Vol. V, Page 271-272

The more concentrated the Pleroma becomes, the stronger the star of the individual becomes. It is surrounded by shining clouds, a heavenly body in the making, comparable to a small sun. It emits fire. Therefore it is called: "I am a star, wandering about with you" Carl Jung, The Black Books, Vol. V, Page 272

To be sure, this God is the one who survives the death of men. To him for whom solitude is Heaven, he goes to Heaven; to him for whom it is Hell, he goes to Hell. Whoever does not follow the principium individuationis to its end becomes no God, since he cannot bear individuality. Carl Jung, The Black Books, Vol. V, Page 272

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung, The Black Books, Vol. V, Page 272

The God of the frogs or toads, the brainless, is the uniting of the Christian God with Satan. His nature is like the flame; he is like Eros, but a God; Eros is only a daimon. Carl Jung, The Black Books, Vol. V, Page 274

The more you free yourself from him [Abraxas], the more you approach death, since he is the life of the universe. But he is also universal death. Therefore you fall victim to him again, not in life but in dying. So remember him, do not worship him, but also do not imagine that you can flee him since he is all around you. Carl Jung, The Black Books, Vol. V, Page 275

You must be in the middle of life, surrounded by death on all sides. Stretched out, like one crucified, you hang in him, the fearful, the overpowering. Carl Jung, The Black Books, Vol. V, Page 275

You yourself are a creator of worlds and a created being. You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung, The Black Books, Vol. V, Page 275

The suffering of mankind is without end, since its life is without end. Since there is no

end where none sees an end. If mankind has come to an end, there is none who would see its end and none who could say that mankind has an end. So it has no end for itself, but it certainly does for the Gods. Carl Jung, The Black Books, Vol. V, Page 276

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Black Books, Vol. V, Page 276

Only by living life can you free yourself from it. So live it to such a degree that it befits you. To the degree that you live it, you also fall victim to the power of Abraxas and his dreadful deceptions. But to the same degree the star God in you gains in pew longing and power, in that the fruit of deception and human disappointment falls to him. Carl Jung, The Black Books, Vol. V, Page 276

You need to recognize the multiplicity of the Gods. You cannot unite all into one being. As little as you are one with the multiplicity of men, just so little is the one God one with the multiplicity of the Gods. This one God is the kind, the loving, the leading, the healing. To him all your love and worship is due. To him you should pray, you are one with him, he is near you, nearer than your soul. Carl Jung, The Black Books, Vol. V, Page 277

You see that it almost surpasses the power of a man. I want to accept and suffer it for your sake-and never for mine. To be crucified on the tree of life, Oh bitterness! Oh painful silence! If it weren't you, my soul, who touched the fiery Heaven and the eternal fullness, how could I? Carl Jung, The Black Books, Vol. V, Page 257

I go and cast myself before human animals, so they can tear me apart. Oh most un-manly torment! I must let my virtues, my best ability be torn apart, because they are still thorns in the side of the human animal. Not death for the sake of the best but befouling and rending of the most beautiful for the sake of life. Carl Jung, The Black Books, Vol. V, Page 257

Haven't you had enough of beholding the fiery fullness, my soul? Do you still want to emerge entire into the glaring white light of the Godhead? Into what shades of horror are you plunging me? Is the stinking devil's pool so deep that its mud sullies even your glowing robe? Carl Jung, The Black Books, Vol. V, Page 257

Remove, Oh man, the divine, too, from your soul, as far as you can manage. What a devilish foolish farce she carries on with you, as long as she still arrogates divine power over you! She's an unruly child, a bloodthirsty daimon, a tormentor of humans without equal, precisely because she has divinity. Carl Jung, The Black Books, Vol. V, Page 258

Shield men from her [Soul], and her from men. Listen to what she wails and sings in prison but don't let her escape, as she will immediately turn whore. As her husband you are blessed through her, and therefore cursed. let her be with the dead as her playmates, since she belongs to their kind more than to yours. She is smaller and larger than a man. Carl Jung, The Black Books, Vol. V, Page 259

For if you do not see your soul, you see her in fellow men and this will drive you mad, since this devilish mystery and hellish spook can hardly be seen through. Carl Jung, The Black Books, Vol. V, Page 259

Look at man, the weak one in his wretchedness and torment, whom the Gods have singled out as their quarry- tear to pieces the bloody veil that the lost soul has woven around you, the cruel nets woven by the death-bringing, and take hold of the divine whore who still cannot recover from her fall from grace and in raving blindness craves filth in which to throw herself. Carl Jung, The Black Books, Vol. V, Page 259

Draw the coat of patience and silence over your head, sit down, and leave the daimon to accomplish his work. If he brings something about, he will work wonders. Thus will you sit under a fruit-bearing tree. Carl Jung, The Black Books, Vol. V, Page 260

Know that the daimons would like to inflame you to embrace their work, which is not yours. And you fool, you believe that it is you, because you can't distinguish yourself from your soul. But you are distinct from her, you are not a soul-God-Devil, but instead you are a powerless man who need not foster the regenerated Gods. Carl Jung, The Black Books, Vol. V, Page 260-261

For you are the prison guard of your soul, the eunuch of your soul, who protects her from Gods and men. You must equally protect men from her- yes, perhaps even the Gods. Carl Jung, The Black Books, Vol. V, Page 261

But your soul, this extract of human essence, could by way of that poison endanger even the Gods. So put the dangerous one under wraps, since not only your fellow men but also the Gods must live. Carl Jung, The Black Books, Vol. V, Page 261

Of course, here I have peace and can collect myself. Your human world makes me drunk so much human blood-I could get intoxicated on it to the point of madness. Doors of iron, walls of stone, cold darkness and the rations of penance-that is the bliss of redemption. Jung's Soul, The Black Books, Vol. V, Page 261

I've learned how one behaves as a soul, perfectly ambiguous, mysteriously untruthful and hypocritical. But above all one must start with betrayal. Carl Jung, The Black Books, Vol. V, Page 263

You [Jung] carry us up as your soul and set yourself before the son of God, maintaining your immortal right as an ensouled being. We are joyful, good things will follow you, we lend you strength. We are in the land of men and we are alive. Philemon, The Black Books, Vol. V, Page 264

Embellish yourself with the gold of the Gods, but not with the meager treasures of earthbound human beings. May you taste heavenly poverty after you have preached earthly poverty to men for so long, like a true and proper cleric full of lies, who fills his belly and purse and preaches poverty. Jung's Soul, The Black Books, Vol. V, Page 265

Ha, you have yet to learn, you devils and Gods, to crawl in the dust for the sake of love so that from someone somewhere you snatch a drop of the living sweetness. learn humility and pride from men for the sake of love. Carl Jung, The Black Books, Vol. V, Page 266

You must melt down all your feeling, which has been worn out by the day, through inward retrieval into the mounting heat, in order to purge rust and breakage in the fire's heat, so you can renew the work of the day with restored tools. The ancestors prayed and practised

the holy ceremonies. Jung's Soul, The Black Books, Vol. V, Page 268

You are ignorant of the power of matter, just as you know nothing of human power, not even your own. Matter is the counterpole to God. God lures the phallus out of himself. Yes, he lures matter out of the devilish void, which is God himself. Carl Jung, The Black Books, Vol. V, Page 269

You know that the power of the phallus is great. Did you ever doubt it? Then know that the power of matter is even greater. The earth is more powerful than the phallus, he is the transient son, she is the age-old mother. The hardest, most imperishable matter is the best. It needs to be built into this matter. Carl Jung, The Black Books, Vol. V, Page 269

The hardest stone is good for the greatest idea. To penetrate deeper into matter endows thought with greater powers. Always erect it in matter. Carl Jung, The Black Books, Vol. V, Page 269

Should I live with ghosts, instead of with the living? Must all the longing for living men belong to you, the dead? Did you not have your time to live? Did you not use it? Should a living person give his life for your sake, you who did not live the eternal? Carl Jung, The Black Books, Vol. V, Page 249

The yoke of men is lighter than the yoke of the God. The Dead One, The Black Books, Vol. V, Page 252

The highest freedom. Only the God above you, through yourself. Comfort yourself with this and that as well as you can. The God bolts doors that you cannot open. Let your feelings whimper like puppies. The ears on high are deaf. The Dead One, The Black Books, Vol. V, Page 252

God is not solemn, he is terrible. Solemnity belongs to you, it is human, not divine. God has no need of theatre. I am the highest of the dead and resurrected. I was dead, you gave me life, my life. The Dead One, The Black Books, Vol. V, Page 252

Revenge is human. God does not know revenge. He knows only power and creation. He commands and you act. Your anxieties are laughable, there is only one road, the military road of the Godhead. The Dead One, The Black Books, Vol. V, Page 252

You should not serve your personal devil. That leads to superfluous pain. True joy is simple and comes and exists from itself and is not to be sought here and there. The Dead One, The Black Books, Vol. V, Page 253

At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared but exists of its own accord or exists not at all. All you must do is fulfil your task, nothing else. Joy comes from fulfillment, not from searching for it. The Dead One, The Black Books, Vol. V, Page 253

There are also internal ceremonies. The ceremony must be dissolved and become spirit. The bridge should lead out beyond humanity. Inviolable, far, of the air. Your bridge is too low. People will knock their heads on it. There is a community of spirits. The Dead One, The Black Books, Vol. V, Page 254-255

Let us build the bond of community so that living and dead images will become one and the past will live on in the present. The Dead One, The Black Books, Vol. V, Page 256

Help me to understand your language, so that I will not stray from you nor you from me. I need community with you so that I fall prey neither to the community of the living nor to my desire and yours, whose envy is insatiable unending and therefore begets evil. Carl Jung, The Black Books, Vol. V, Page 256

You are my community. I live what I can live for the living. But I cannot live the excess of my longing with the living. It belongs to you, you shades. We need your living with us. Carl Jung, The Black Books, Vol. V, Page 256

But I am damned to haul you [Jung's Ego] through a medieval hell, so that you too will become somewhat acceptable. But before that the devil shall live with you. Carl Jung, The Black Books, Vol. V, Page 218

The touchstone is being alone with oneself. This is the way to the valuation of oneself. Carl Jung, The Black Books, Vol. V, Page 218

A movement back into the Middle Ages is a sort of regression, but it is not personal. It is an historical regression, a regression into the past of the collective unconscious. This always takes place when the way ahead is not free, when there is an obstacle from which you recoil; or when you need to get something out of the past in order to climb over the wall ahead. Carl Jung, The Black Books, Vol. V, Page 218, fn 216

And now we come to the vile swindle that you [Jung's Ego] pursue with your intellect.

You [Jung's Ego] speak more ·skillfully than others; and thus you abuse your capability and discolor and tone down and strengthen and touch up, and loudly proclaim your honorable-ness and credulity. You gloatingly leave others in the lurch, if they only get caught in your snares. Carl Jung, The Black Books, Vol. V, Page 220

But you [Jung's Ego] are responsible to humanity in everything that you do and that you think. Do not pretend there is a difference between thinking and doing. You rely only on your undeserved advantage, not to be compelled to say or do what you think and feel. Carl Jung, The Black Books, Vol. V, Page 221

You [Jung's Ego] ought to be life's womb and vessel. Smash all the dead idols within. Carl Jung, The Black Books, Vol. V, Page 223

You [Jung's Ego] should struggle to leave what others must do in spite of their effort. Freedom does not belong to you, but form, not power, but the conceiving and suffering. Carl Jung, The Black Books, Vol. V, Page 223

Your [Jung's Ego [soul, my brother ass, has risen to the light. You are not your soul, you only belong to your soul, and it belongs to the great light that never goes out. The life of man does not extend to your soul. Carl Jung, The Black Books, Vol. V, Page 224 [error]

You [Ego] want to be understood? That's all we needed. Understand yourself, and you will be sufficiently understood. The powers of nature understand you better than you do yourself. Carl Jung, The Black Books, Vol. V, Page 224

If you were not my soul who rose to the eternal realm, I would call you the most terrible scourge of men. But who moves you? I know that divinity is not humanity. The divine consumes the human. Carl Jung, The Black Books, Vol. V, Page 227

As you already know, I [Soul] have long predicted solitude for you. You need not be afraid of madness. You won't be so lonely that you must fear madness. You see that your work prospers and bears marvelous fruits. Jung's Soul, The Black Books, Vol. V, Page 229

I am a nameless one, one of the many who lived and died in solitude. The spirit of the times and the acknowledged truth required this from us. look at me- you must learn this. Things have been too good for you. Only solitude can grant depth. Anchorite, The Black Books, Vol. V, Page 231

Practice solitude assiduously without grumbling so that everything will in time become ready. You [Ego] should not die unfulfilled. Your years are numbered and many years are still needed for your fulfillment. Carl Jung, The Black Books, Vol. V, Page 232

You [Ego] should become serious and your word sink heavy as iron into the ground of mankind. Let go of too much science. There lies the way that is not your way. Your way goes toward the depths, toward the rarest and deepest. Science is surface, instrument, language. You have yet to perceive this childishness in science. Carl Jung, The Black Books, Vol. V, Page 232

Jung: Am I a scholastic?

Anchorite: Not that, but scientific; science is a new version of scholasticism. It needs to be surmounted. The Black Books, Vol. V, Page 232

Soul: But you can change inwardly. You need to become stronger and more affirmative. That way you will make it turn out well."

Jung: I'll remember that. You mean the "man" inside me.

Soul: You need to stand in for the Divine. Don't forget. Carl Jung, The Black Books, Vol. V, Page 234

What tribulations do men not take upon themselves for the sake of gold? Gold waits and does not shorten their tribulations. The greater the tribulations, the greater the trouble, the more esteemed it is. Carl Jung, The Black Books, Vol. V, Page 237

Self-forgetting virtue is an unnatural alienation from one's own essence, which is thus deprived of redemption. But It is a sin to deliberately alienate the other from his self by means of one's own virtuousness. Carl Jung, The Black Books, Vol. V, Page 239

The work of redemption is always first to be done on ourselves. This work cannot be done without love for ourselves. Selfless love is a sin, because it is not true. We can

never abandon our self, or else we will abandon our work of redemption. But we also should not use the other for our own alleged redemption. Carl Jung, The Black Books, Vol. V, Page 239

The God acts from within himself. This should be left to him. What we do to the self, we do to the God. If we twist the self, we also twist the God. Carl Jung, The Black Books, Vol. V, Page 239

Even closer? What? Even deeper into the grave of the God? Is the place of our work in the vault itself? The God should not live in us, but we should live in the God. Apparently in the self and thus in God. Dreams and long days of tranquility. Carl Jung, The Black Books, Vol. V, Page 240

Jung: What remains when my flashing godly light fades away?

A Dead Woman: Your body remains with you, my beloved, body, living body. You will think from your body, not from the cell nuclei of your brain. Carl Jung, The Black Books, Vol. V, Page 242

The phallus is not the foundation but the summit of a building, of a church that still lies sunken, like a tower erected over a dome. We need this church since we can live in it with you and take part in your life. You have excluded us to your own detriment. Hence for you the phallus is the first sign of the church in which you hope for community with the living. Speak, why do you hesitate? Jung's Soul, The Black Books, Vol. V, Page 244

"Brimo, the old one-which is how it begins. The one who bore the son, the towering phallus, who grew out of her shame and strove after the shame of the heavenly wife, who arches over earth. Because she lies above the son, enveloping him above and below. The head of the phallus reaches down to her lower parts, but her bliss radiates beyond her head into the spaces, higher than the head of phallus can reach, the blind one, the worm. She bears and raises him. Carl Jung, The Black Books, Vol. V, Page 245-246

A number of times I read in Nietzsche the expression "ultimate solitude." This is the phrase that stands before me. My soul, do you hear this expression? Carl Jung, The Black Books, Vol. V, Page 203

See Nietzsche, "The Fire-Signal," in Dithyrambs of Dionysus (1888): "Seamen blown off course! Rubble of old stars! / You seas of the future! Unexplored sky! / to all that knows solitude do I now throw this line: / give answers to the flame's impatience, / catch me, the fisherman on high mountains, / my seventh. final solitude!" Carl Jung, The Black Books, Vol. V, Page 203, fn 3 [error]

The individual must now consolidate himself by cutting himself off from the divine and becoming wholly himself. Thereby and at the same time he also separates himself from society. Outwardly he plunges into solitude, but inwardly into hell, distance from God. Carl Jung, The Black Books, Vol. V, Page 203-204, fn 3

Whoever does not value his own life will lose it. Now you must live. Others ought to look after themselves and not stand where your knife stabs. You shouldn't become a monkey and fool to others- for the sake of tomfoolery. Everything has a limit. They will be insolent to you because you have laid down your weapons. Jung's Soul, The Black Books, Vol. V, Page

205-206

Jung: Should one refrain from teaching truth to others?

Jung's Soul: Yes, one should. Restrict yourself to teaching the way to subjective truth. Objective truth in these matters comes down to a delusional system. Ultimate things ought to be subjective truths." The Black Books, Vol. V, Page 207

You don't know the significance of the subjective. It is of cosmic significance. It reaches to the kernel of things. Jung's Soul, The Black Books, Vol. V, Page 207

It [the subjective] is related to the chaos, the deep essence of the world. The law is surface, order is the outer side. Chaos is your mother. You rest in uncertainty as in the mother's womb, eternally becoming and in a seminal state. Jung's Soul, The Black Books, Vol. V, Page 208

A kangaroo with her joey in her pouch. - This is painfully grotesque-and fraught with meaning. The ink almost flows too fast in order to write such things easily... The kangaroo is an image of Christ, as is the Pelican. Carl Jung, The Black Books, Vol. V, Page 209

The maternal is cruel- for he who is not stuck inside. But for he who is inside it is pure bliss and delight, and he can prosper. Carl Jung, The Black Books, Vol. V, Page 210

Don't ask in such a direct way, it's disturbing. Don't disturb the development of nonsense. It's salutary. This is what you need to learn today. let the nonsensical grow. How else could you discern meaning?" Jung's Soul, The Black Books, Vol. V, Page 210

Yes, uncertain, by God. We have to speak of "uncertain". I think this is an important point. "Uncertain" is the word of words for everyone who must consort with his beloved and revered soul. I tend toward contempt of the soul. Carl Jung, The Black Books, Vol. V, Page 210

I rise again-I had become flesh-now I return to eternal glitter and shimmer, to the eternal embers of the sun, and leave you to your life and earthliness. You will remain with men. You have been in immortal company long enough. Your work belongs to the earth. Jung's Soul, The Black Books, Vol. V, Page 211

In the light, in the egg, in the sun, in what is innermost and compressed, in the eternal longing embers-so rises the sun in your heart and streams out into the cold world. Carl Jung, The Black Books, Vol. V, Page 212

My soul, do you still exist? You, whom I ridiculed and abused, who appeared to me in a foolish form? Woe betide those who have seen their soul and felt it with hands! I am powerless in your hand, my God! Carl Jung, The Black Books, Vol. V, Page 213

Such is my language and to you I leave the understanding. No one besides you has your soul. It is always with you, yet you see it in others, and thus it is never with you. You strive to draw to yourself those who seem to possess your soul. You will come to see that they do not possess it, and that you alone have it. Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this. Carl Jung, The Black Books, Vol. V, Page 213

I believe and accept that my soul is something different from me. Carl Jung, The Black Books, Vol. V, Page 215

Do you sense it, the duty of the world?

Yes, from spheres to spheres

it needs to bear seed from seed,

it brings us the light of the world:

sprinkling as if from a dark sieve

it sows love, love, love

from night to night, from pole to pole. The Black Books, Vol. V, Page 103

These lines were copied here by Toni Wolff. They are from an epic poem by Richard Dehmel (1863–1920), 1905 this work inspired a series of seven woodcut prints by the Expressionist painter Ludwig Kirchner. Dehmel's frank treatment of sexual themes led to charges of obscenity and blasphemy. In 1905 this work inspired a series of seven woodcut prints by the Expressionist painter Ludwig Kirchner. Dehmel's frank treatment of sexual themes led to charges of obscenity and blasphemy. Page 557, fn 1

My God, my wonderful light! Page 555

An inscription in Toni Wolff's handwriting.

"LA SOMMA SAPIENZE E'L PRIMO AMORE" (the highest wisdom and the primal love) is the sixth line of the third Canto of Dante's Inferno, the inscription above the gate of hell.

The whole inscription reads: "THROUGH ME THE WAY INTO THE GRIEVING CITY, / THROUGH ME THE WAY INTO ETERNAL SORROW, / THROUGH / ME THE WAY AMONG THE LOST PEOPLE. / JUSTICE MOVED MY HIGH MAKER; DIVINE POWER MADE ME, / HIGHEST WISDOM, AND PRIMAL LOVE. / BEFORE ME WERE NO THINGS CREATED / EXCEPT ETERNAL ONES, AND I ENDURE ETERNAL. / ABANDON EVERY HOPE, YOU WHO ENTER" The Black Books, Page 405, fn 1.

Sunday. This entry was not reproduced in LN. On January 27, 1916, there was a presentation to the Association for Analytical Psychology by Adolf Keller concerning Théodore Flournoy's "Une mystique moderne."

Jung had two copies of this work, both of which were annotated. In the discussion, Toni Wolff noted, "In analysis one can also reach God through love and will, not by overpowering, as K. thinks."

Jung replied, "In analysis we rather get prepared for it. If not, overpowering happens."

Schneiter commented, "The unio mystica of the mystics is love," and Jung commented, "The experience of the devil is missing."

Emma Jung commented, “The concept of God does precisely not match a known image or an imago,” to which Jung replied, “That is already the case with the primitives (the God is not the father, but the Grandfather, etc.). This shows that it is not a revaluation of the father and that it is only concept by proxy that could be replaced by any other. God is everything that is xx and creates emotion.”

Further on in the discussion, Jung commented:

“First God is felt traditionally, conventionally, then dynamically, then felt into humanity (as magical effect of the person).

But this results in a God beyond good and evil. It leads to the devil (as war). It is a primitive thought: everything alien is magical. Also medieval. Mlle V shows us that she experiences God as a subjective dynamis, and between men it is the personal. A God beyond good and evil questions the human relationship . . . a God beyond good and evil is not Christian either. The Christian is only an etiquette. —If she was to continue consequently, she would come between the poles. At the end she takes the view, according to which she turns into a Christ herself. This is already analytical. The Christians become christiani, not christoi” (MAP, pp. 99ff.). Jung’s comments concerning a God beyond good and evil converge with the conception of Abraxas that he was elaborating in these entries. The Black Books, Vol. V, Page 280, fn 417

He who is pregnant with chaos is fortunate. Jung’s Soul, The Black Books, Vol. V, Page 206

Why should you not be horrified? Horror belongs to loneliness, and loneliness is your way. You have enough people in your outer life. Jung’s Soul, The Black Books, Vol. V, Page 206

How should you be powerful? We are children of chaos, inextricably intertwined with it. Our deepest nature is disorder. That is the beginning of all things. Jung’s Soul, The Black Books, Vol. V, Page 207

"Straightforward direct love." love inside-out is better described as indirect love. To my way of thinking loving someone indirectly is to love their obverse. Love the generosity of the miser, the ugly of the beautiful, the rationality of the crazy and the badness of good. Jung’s Soul, The Black Books, Vol. V, Page 207

Don’t go too far. But value your emotions. They are instructive and a vital principle to others. Jung’s Soul, The Black Books, Vol. V, Page 207

Just as the others. Do you want to be better than others? That would be a Christian ideal that leads to self-righteousness and desolation. What I want to say is, humbly be as bad as others. It will do both you and others good. Jung’s Soul, The Black Books, Vol. V, Page 208

It’s easy for you to talk. The subjective seems to me like an undefinable primordial soup, hopeless and arbitrary. Carl Jung, The Black Books, Vol. V, Page 208

Jung’s Soul: Restlessness is my essence and the foundation of my life. The Black Books, Vol. V, Page 211

Jung: What is harder? Truly the struggle with the dead!"

Soul: One dies of life.

Jung: Yes, then one dies of life. Why, then?

Soul: If one does not live with life.

Jung: Do I not live with life?

My God, what else do you want?

Soul: I demand your life."

Jung: Are you shooting off to God again, my soul? The Black Books, Vol. V, Page 211

I want to vanish from your sight, you ought to live in darkest solitude. Human lights should illumine your darkness. Jung's Soul, The Black Books, Vol. V, Page 212

Pregnant women belong to fate." Release me, I rise to the eternal realm. Jung's Soul, The Black Books, Vol. V, Page 213

This comrade is fussy and critical. I did not want him as my companion. But his companionship was forced upon me. To live under one roof with him, that is quite something-I'd prefer a bad woman or a wayward hound-but one's own I-this horrifies me, because it is terribly boring and deadly monotonous. And besides it possesses many bad qualities. In particular it lacks self-admiration and correct valuation of itself It seems that an educational undertaking is called for if anything at all is to transpire. The Black Books, Vol. V, Page 215

The following paragraph was not reproduced in LN. Instead, Liber Secundus ends with: "Now shut, you bronze doors I opened to the flood of devastation and murder brooding over the peoples, opened so as to midwife the God. / Shut, may mountains bury you and seas flow over you. / I came to my self, a giddy and pitiful figure. My I! I didn't want this fellow as my companion. I found myself with him. I'd prefer a bad woman or a wayward hound, but one's own I - this horrifies me. / An opus is needed, that one can squander decades on, and do it out of necessity. I must catch up with a piece of the Middle Ages within myself. We have only finished the Middle Ages of- others. I must begin early, in that period when the hermits died out. Asceticism, inquisition, torture are close at hand and impose themselves. The barbarian requires barbaric means of education. My I, you are a barbarian. I want to live with you, therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life; therefore I shall purify you. / The touchstone is being alone with oneself. / This is the way" (pp. 457- 58). The Black Books, Vol. V, Page 215, fn 28

I come as a spokesman. It is too sad to be abandoned by the living. Salome weeps, her eyes have become blind from tears. We want sympathy. Elijah, The Black Books, Vol. VI, Page 266

My eyes are closed. They were once open and I saw the light, the great flame that the living need. But it died out. Too great a grief rolled over it and snuffed it out. One should excavate it. Salome, The Black Books, Vol. VI, Page 266

Sal. lead me to the place where our house once stood, before the cursed God was born. I can't see, but I feel the warmth that remains at the spot where the flame once burnt. I will dig up that place with my hands. Father, are we at the spot? Salome, The Black Books, Vol. VI, Page 266

On December 22, Salome had identified herself as his sis ter, and their mother as Mary (Book 2, p. 189). The Black Books, Vol. VI, Page 267, fn 282

What the world recognizes turns to water. The genuine is rare and unrecognized. But it works from the few to the many, who do not recognize it." Carl Jung, The Black Books, Vol. VI, Page 268

I have rested. I have done what I could, what I saw. I have practiced. Was that magic, a wish to force things? Carl Jung, The Black Books, Vol. VI, Page 284

Since you do not deserve to be suffocated by women, as you were not suffocated by me. You see in me what woman is for man-a snare and a ladder to heaven. Jung's Soul, The Black Books, Vol. VI, Page 255

Unify yourselves, and thus become whole! And then you live. Joy belongs to the life of the earth. What do you know about joy? A hymn to joy, but you keep a procession of sorrow. Carl Jung, The Black Books, Vol. VI, Page 279

Cf. Jean Paul, "Good women must always bear and hold the ladder to heaven, on which men ascend into the heavenly blue and sunset." The Black Books, Vol. VI, Page 255, fn 256

In 1921, Jung noted, "For a man, a woman is best fitted to be the real bearer of his soul-image, because of the feminine quality of his soul" The Black Books, Vol. VI, Page 256, fn 259.

[Pray]To your God, that he bring you the light, otherwise it can't come along. It needs the bridge of prayer. You ought to leave no means untried. Where nothing helps, prayer helps. Prayer helps your God. He has the light; I don't have it. 273 I can see only from the distance, through you. But you don't see it." Jung's Soul, The Black Books, Vol. VI, Page 264

love can also not be. love is sometimes, but life is lasting. Carl Jung, The Black Books, Vol. VI, Page 235

Elijah, you need not contemplate it at all. It is not to be thought. It is to be viewed. It is an imaginary painting.

Salome, it is not true that only the simple is pleasurable; over time it is even boring and in truth the multiple captivates you. The Black Books, Vol. VI, Page 238

Dear lord Jesus Christ, we are not pure. The mud of hell sticks to us. Carl Jung, The Black Books, Vol. VI, Page 239

Oh Simon Magus, who hides in Philemon, are you in my garden or am I in yours? The Dark One, The Black Books, Vol. VI, Page245

He is sufficiently unfree through outer but even more through inner circumstances. Once he has freed himself from the external side, he falls into the internal. I also want to free him from that. I even have to for the sake of my own life. Carl Jung, The Black Books, Vol. VI, Page 216

You didn't want to obey, you resisted. But you should not resist any humiliation. You should accept the injustice, since Abraxas wants to knead you into people like yeast into flour." Jung's Soul, The Black Books, Vol. VI, Page 217

4 is the number of the principal Gods, as 4 is the number of the world's measurements.

1 is the beginning, the God.

2 is Eros, for he spreads himself out in brightness.

3 is the Tree of life, for it fills space with bodies.

4 is the devil, for he opens all that is closed, he dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Jung's Soul, The Black Books, Vol. VI, Page 220

But woe unto you, who replace this incompatible multiplicity with a single God! In so doing you produce the torment of doubt for the sake of the one God and the mutilation of the creation whose nature and aim is differentiation. Jung's Soul, The Black Books, Vol. VI, Page 220

The multiplicity of the Gods corresponds to the multiplicity of Gods men. Numberless Gods await the human state. Numberless Gods have been men. Man shares in the nature of the Gods. He comes from the Gods and goes unto the Gods the God. Jung's Soul, The Black Books, Vol. VI, Page 221

Jung: Abstinence! From what?

The Dark One: "From man."

The Dark One: Jung: What? Enhanced solitude?

"No, abstinence from man, abstinence from human joy and suffering."

Jung: That is Eastern wisdom! The Black Books, Vol. VI, Page 221-222

You will go to men as one veiled. Your light shines at night. Your solar nature departs from you and your star begins." Jung's Soul, The Black Books, Vol. VI, Page 223

The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, The Black Books, Vol. VI, Page 226

To this one God man shall pray. Prayer increases the light of the star, it throws a bridge across death, it prepares the life of the smaller world, and assuages the hopeless desires of the greater. Carl Jung, The Black Books, Vol. VI, Page 227

I need a new shadow, since I have recognized the terrible Abraxas and have drawn myself back from him. The cold grew and my star blazed brighter. Carl Jung, The Black Books, Vol. VI, Page 228

Commingling. Abstain from human suffering and joy. Remain secluded until abstinence is complete, and you are freed from the touch of man. Then I will accept you as my child. Great Mother, The Black Books, Vol. VI, Page 229

Both man and woman, in their respective ways, are governed by the law of Eros and the spirit. The Turk, The Black Books, Vol. VI, Page 230

Many things can become real, which seem impossible today. The doors must remain open. Necessity has the final say. The Turk, The Black Books, Vol. VI, Page 231

You have not yet experienced the fragmentation. You will be blown apart, scattered to the winds. Everyone carries away a piece of you. Men are preparing for the last Supper with you. The Turk, The Black Books, Vol. VI, Page 231

The following was added here in LN: "First: these qualities are differentiated and separate in us; therefore they do not cancel each other out but are effective. Thus we are the victims of the pairs of opposites. The Pleroma is rent within us. / Second: these qualities belong to the Pleroma, and we must possess and live them only in the name and under the sign of differentiation. We must differentiate ourselves from these qualities. They cancel each other out in the Pleroma, but not in us. Distinction from them saves us" Vol. VI, Page 209, fn 20.

There is one more condition: let the black one go [Toni Wolff]. excessively deep relation. She is also empty and lives through you. She can’t give to you what you need. You chose the 7 lights. The more you bind yourself, the weaker you become. No more letters, no time which you ought to give to me. Carl Jung, The Black Books, Vol. VI, Page 258

"But he is distinct from creation in that he is much more indefinite and indeterminable. He is less differentiated than creation, since the ground of his essence is effective fullness. Only insofar as he is definite and differentiated is he creation, and as such he is the manifestation of the effective fullness of the Pleroma. Everything that we do not differentiate falls into the Pleroma and is cancelled out by its opposite. If, therefore, we do not differentiate God, effective fullness is canceled out for us" 211, fn 33.

The white serpent is the lower truth, understanding and wisdom, from which all science and philosophy have developed or, been made. The black bird is the upper error-superstition concerning the things of reality, within and without. Serpent, The Black Books, Vol. VI, Page 294

What is past is always an obstacle for what is to come. It must first be completely cleared away. What time could not destroy must be artificially destroyed. For this you need the means that mankind has always needed to arrive at the future from the past: namely severing, separating from the old, destruction of the bones. It is truly an injury of the old, but the new

live only through completely wearing out the old. Only with unnatural means can man get out of what was natural of old and hence arrive at a new naturalness. Exercises, that one calls [askesis] belong to this. Otherwise man is completely defenseless against the old, since the old is natural, while the new is unnatural and weak, that is it seems so to you, but the new yet prevails, and then you must suffer it instead of happily creating it yourself. Serpent, The Black Books, Vol. VI, Page 294

This man [Jung] would like to know who I am. Did I not tell him who I was and who I am? I did not say who I will be. I will be Phanes. I will dissolve myself in his splendor when this man dies. I do not die, I am already Phanes, not a man but a flame of God. Philemon, The Black Books, Vol. VI, Page 297

I was more earthy than earth. I was subterranean, I grew upward, I grew through this man. I overcame him. I am his work, what he has lived. He is not I. He belongs to earth. Phanes is the eternal fire, the encompassing blaze, that has will become invisible and visible, the eternal dawning. Philemon, The Black Books, Vol. VI, Page 297

What are you thinking of? He is the Abraxas of the earth. No one bestows joy on the earthly ones as he does. He is the hermaphrodite, who for joy unites what is separated. He makes you strong and happy on earth. He preserves the life and happiness of men. How could you grow without him? You poor fools! If you don't know how to serve the Gods, at least serve yourselves. Jung Soul, The Black Books, Vol. VI, Page 279

! come, my light is with you. Your path leads straight. Your feet do not err. Disaster is warded off The way is secure. Disunity is removed from you. The Lord of light is born. He lifted himself up and white steeds go before him. Flowers spring up from beneath his feet. The sagacity of the earth and the goodness of the blessing light have prepared the path to joy for you. Lay worry aside. Jung's Soul, The Black Books, Vol. VI, Page 280

The Lord has come. Mortals may be happy. The soul gave herself to the evil one. The evil one is lamed by love. One of his eyes is blinded. Henceforth he doesn't drink the radiance of the light. He embraced and was embraced. You are secure. Enjoy the leveled way. Jung's Soul, The Black Books, Vol. VI, Page 280

He was my companion for many thousands of years. First he was an old man, then he died and became a bear. That too died and became a fish otter. This also died and became a black newt. This also died, then Atmaviktu became entered into me and immediately raised me to the threshold of splendor. I myself am the Atmaviktu, the ancient. Formerly he erred and became a man, while he is actually an earth serpent. Serpent, The Black Books, Vol. VI, Page 290

That was the spirit of and the error of Atmaviktu. He is still erring and hasn't flown into my throat yet. When he comes near me, I swallow him, so that I become full and my stony heaviness and immobility dwindle. I lack Atmaviktu's soul. If I possess it, I will enter into the gate of splendor. I will lay myself over the gorge. I am the bridge, the living arch that leads over to the land of men and from the land of men into the golden castle. Serpent, The Black Books, Vol. VI, Page 290

Serpent: Atmaviktu is a kobold, a conjuror of serpents, and is himself a serpent. Do I know who I am?

Soul: You should know, you blind worm.

Serpent: My name is my essence. I have been called Atmaviktu since my birth, if it has ever taken place. Perhaps I always was and always will be. How should I know who I am? The Black Books, Vol. VI, Page 290

Serpent: Atmaviktu? I am the kernel of the self The self is no man. That was Atmaviktu's error. That was my banishment and my darkness for many thousands of years.

Soul: So that is Atmaviktu!

Jung: But what is the green robe?

Serpent: That's Atmaviktu's cloak, which he took off as a man when he died and became an animal.

Soul: Yet what is the robe?

Serpent: His humanity. The Black Books, Vol. VI, Page 291

Soul: Tell me, why did Atmaviktu become a man?

Serpent: It was unavoidable. He became sick from longing for man. His head hurt, because he could not think what he did. Therefore he became a man for the sake of healing. He remained in this state, and that was his error, since no one can become their own mantle. He realized this and died, in that he went into the forest and became a bear. Through this men became more human and began to build castles and left the forests to the bears. As they spread and increased their power, they cleared out the woods. Then Atmaviktu died for the third time and drew himself back as an otter into the water. Once more men spread themselves and built ships and headed to new shores. Then Atmaviktu died for the fourth time and became a black newt and drew himself back into the waters under the earth. But men conquered the whole earth and flooded everything with their might. However in the darkness Atmaviktu found his own self again, namely, myself, the white, self-illuminating serpent, which feeds on fire and has also swallowed the last error of Atmaviktu. Serpent, The Black Books, Vol. VI, Page 291-292

My light streams from necessity. My star shines from your misery. My springs flow from the fullness of your life. Everything unlived is shadow and poverty for me. What has been lived nourishes my strength. Heed the emissary. Phanes, The Black Books, Vol. VI, Page 281

Light must be created. You must create it out of raw matter that you've received. It must still be uttered. Words! The light has shown itself only as matter. It will only become luminous when it has been lifted on high. What the Cabiri carried up must still be pulled up. It must pass through your highest light, through the highest lights: science and art. All powers must combine for this work. Jung's Soul, The Black Books, Vol. VI, Page 282

FN 316

So listen-a golden serpent is the way, a shimmering serpent bridge over a black grave-a dark gate behind splendor-a red light in the darkness of the background-that is evil. I make it

out. You did well in not taking this way. Should I take it? So may the eye of evil take me-to a red cave-serpents of blood on the walls -a white gate- a long passage upward in wide halls, countless gates- up onto the roof on narrow steps-above is a worldwide prospect-I blossom like a fire on a mountain top-I glow through eternities-can you still see me- a distant light-itself a star lost in infinities-but, behold a thread-many threads spun from star to star-on a dizzying bridge infinitely long-it is reached, the first star-also a world. Jung's Soul, The Black Books, Vol. VI, Page 286

You [Soul] didn't believe in me, therefore you went astray. Why did you go astray? Because I believed more in you than in myself. Therefore the radiant one rose in my self. The source of the eternal fire is with me. Come to me and live in me and love the fire and the eternal splendor. My self has the highest wisdom, the hottest fire. My self lives in the gate of splendor. My self draws the fire of the star to it. Carl Jung, The Black Books, Vol. VI, Page 286

Thrice five towers surround the castle. Thrice six gates are in the walls. Thrice seven great halls are in the castle. The green stream flows below. The dark cloud is above, over it the fire, the eternal one that you drew. There are caves in the mountain, there lies the stacked gold, the solidified fire. Where are the men? The castle is empty. Perhaps they left. I see Philemon in the golden house of splendor-alone. Where is Baucis? Did she die, no, she lives, I am Baucis. She stands behind the wise one, her hand touches his throne. They are alone. Where are the men? Who lives in the palaces? No one. Everything is ready. Does no one come? Call now, Philemon! Your voice is weak. And I have no voice that human ears could hear. Do men not see the castle? Is the cloud covering it? Yes, it is, it hides the fire. What grief, this black cloud! Where did it come from- smoke below the fire! How strange! Are you a mourner, a hermit, Philemon? Do you grieve that your fire is hidden? Green water flows around your castle. Where is a bridge? There is no bridge there, Oh Philemon. How can people get across? You, pontiff, should build a bridge, a wide bridge from rare and precious stones. Why do you grieve? Why do you hide the fire with the cloud? Do you grieve because of your solitude? You are not alone; I am with you. Build the bridge, I accompany you." Jung's Soul, The Black Books, Vol. VI, Page 287-288

I come from below, from the great cave, in which I lived for many thousands of years. I became white and blind from sheer darkness. My young have got feet, and I gnawed my tail, not from hunger but in self-contemplation. I lived from fire and drank liquid earth. Therefore I have become as solid as white marble and as cold as ice. Serpent, The Black Books, Vol. VI, Page 289

Soul: "You want to deify man?"

Jung: Not man, but man's primordial kernel. That deserves worship. I gave you enough. I want to give you some more, as much as you deserve. But I deserve human freedom. You should give it to me. Man deserves it. You Gods want slaves. But man wants to be a law himself. This must be. This will be accomplished. The Black Books, Vol. VI, Page 273

A new sun broke away from the flaming body of the primordial mother. A dragon crept up and spat out the new sun. It could no longer endure the light in it. Thus everything was as it should be. Carl Jung, The Black Books, Vol. VI, Page 271

You [Jung's Soul] must not lose the connection with me. But I believe that you should try to speak with the one on the side of the light. Perhaps he can tell you things that I don't

get. It will not be Phanes, but the one who lives in the flame. ["] Carl Jung, The Black Books, Vol. VI, Page 271

Man of the West! I speak to you. Your air is nebulous. let light in. There is a clear day to the East, while the west glows in ruddy twilight. A new sun rises in the east. look eastward. listen eastward. A voice comes from there. A fluttering fire smoldered there, now it's with you. What did we do? We grasped it. We made serpent-like plantlike forms. You built vaults and high arches. Is there something under them? Do you keep something safe there? Empty air, that's what. We have no roof while you have only roofs. That's why I seek your roof. I want to live with you: I, the patient taciturn one. I make strange things with a slow hand, I fill the vaults with rare decoration. Do you give me shelter?" A Man of the East, The Black Books, Vol. VI, Page 274

I believe that it is you who carries the new light. I believe that your hand made what we need. I give you my allegiance. I was burnt in the fire like red clay, I am as solid as stone. My nature is of the earth, of the solid red rocks. The centuries do not alter me. I am still the same as of old. My wisdom needs no renewal, no alteration. My eye speaks unwavering mystery, my mouth remains silent before the stranger. I do not teach myself, I am. I add to myself in slow growth." A Man of the East, The Black Books, Vol. VI, Page 274-275

Protect yourself from alteration. No development rather roots in the earth. That's why Prometheus was chained to the rocks, because he couldn't stop stealing. He himself became a predatory flame, that's why he was bound to the earth. Do it voluntarily first. Bind yourself to the earth, become stone. Carl Jung, The Black Books, Vol. VI, Page 275

If you yourself are frugal, you teach others frugality-and thankfulness for the meagre. Above all, one is thankful only for the meagre, never for the abundant. Jung's Soul, The Black Books, Vol. VI, Page 250

The Buddha appeared in a circle of flames in a fantasy of December 22, 1913, in Book 2, p. 186. In a dialogue on February 5, 1916, the soul informed the "I" that he needed abstention from suffering and joy in men; the "I" described this as Eastern wisdom. The reference appears to be to the Buddhist doctrine of nonattachment (see above, Book 6, p. 221). The Black Books, Vol. VI, Page 249, fn 235

So listen then: much is loaded on you and much is still expected from you, for the living and the dead. Strange things are yet to be fulfilled. Do not resist. Good grows out of evil. Jung's Soul, The Black Books, Vol. VI, Page 250

Become good, Christianity has fully made you into a monster. The witch trials could already have taught us that. Damned foolishness of these people: they should have roasted their souls, instead they grilled their own flesh and with this they fed the paunch of their souls. Carl Jung, The Black Books, Vol. VI, Page 251

Jung is referring to the witch trials that took place in Europe from the end of the fifteenth century. The classic account of how to detect and punish witches is to be found in the Malleus Maleficarum, Published by the Dominican inquisitors Jacob Sprenger and Heinrich Kramer in 1489. The Black Books, 251, fn 240

Jung: What a question! And what a decision! I must be honest: my mind goes for the

seven lights.

Soul: "So you want the seven? That's what I thought. That has broad scope-cold lights."

Jung: That's what I need: cooling, fresh air. Enough suffocating sultriness. Too much anxiety and too little breathing room. Give me the 7 lights.

Soul: "The first light designates the Pleroma.

The second light designates Abraxas.

The third light, the sun.

The fourth light, the moon.

The fifth light, the earth.

The sixth light, the phallus.

The seventh light, the star.

Why are the bird, the heavenly mother, and heaven missing?

They are all enclosed in the star. When you look toward the star, you will look through them. They are the bridges to the star. They make up the single 7th light, the highest, the floating, which rises with roaring flapping of wings, released from the embrace of the tree of light with 6 branches and I blossom, in which the star God lay slumbering. The 6 lights are singular and form the multiplicity. The one light is one and forms the unity, it is the blossoming crown of the tree, the holy egg, the seed of the world endowed with wings so it can reach its place. The one gives rise to the many again and again, and the many entails the one." Carl Jung, The Black Books, Vol. VI, Page 254-255

I carry with me all the highest greatest suffering and all the highest joy. The measurable and the measured alone belong to men, not the reverse, as the devils always want to teach you. Give me your fidelity and I will help you. You know that I can bring about much. I give you power and keep disturbances far from you. That way you will rise up to what is further. Jung's Soul, The Black Books, Vol. VI, Page 256

After all, I sit right at the source of life. You must come to me, otherwise you won't live. You live through me, through the disgust that I exude. Don't you know that life feeds on corpses? Take heed. Whoever fails to overcome revulsion toward the grub of corpses does not live. The world will become a corpse for him. Rather let everything else lie and come to me. Jung's Soul, The Black Books, Vol. VI, Page 257

I am your woman, who can give you life. In the long run no earthly woman is capable of the same. You selected the 7 lights, receive therefore your life from me and not from an earthly woman. This is painful, but true. You'll always give life only to them; they can't give it to you. Only I can do that. Therefore, every time the emptiness and disgust seize you, come to me. Jung's Soul, The Black Books, Vol. VI, Page 257

So no more letters to women, no moaning. They can't give it you. You should have known this for a long time. You are the source of life to them, until they have found their own source. Moaning letters are misfires. You must give but must receive only from me. Human women are always jealous of me, in that they confuse themselves with your soul. That is their devilry, from which they suffer and make you suffer. You have caught me and forced me to be faithful. I am your woman, no one else is. Jung's Soul, The Black Books, Vol. VI, Page 257

At this time, Jung was corresponding with Maria Moltzer and Toni Wolff. The Black Books, Vol. VI, Page 257, fn 261

I will give you strength, if you go only with me. I will keep others away from you but come to me. You must be lonely with me. Much silence, and do not bind yourself. Take the human aspects that you need. Jung's Soul, The Black Books, Vol. VI, Page 257

Yes, it is jealousy, womanly jealousy. Do you think that it has no significance? It is self-preservation. Consequently I must malign the black one. I am against her not because she is somewhat not good, but because she takes too much away from me. Jung's Soul, The Black Books, Vol. VI, Page 258

I always want a great deal from you. Women are my most dangerous opponents, since they have my qualities. That's why you can confuse me so easily with the black one. I also have golden goat eyes and a black coat. I place myself between her and you. Jung's Soul, The Black Books, Vol. VI, Page 258

The white one is less dangerous to you, since she is completely unlike me and of such an adverse nature that you can't at all lose yourself there. You just suffer too much from her. She was dangerous before, but no longer. She is just embittered against you because I am stronger than her. Jung's Soul, The Black Books, Vol. VI, Page 259

But the black one is dishonestly clever. I understand that you love her, but I would like to get rid of her. It's unclear whether I will succeed. There are human matters which I cannot master. But I will always be against her. So pay attention. Not too far away from me!" Jung's Soul, The Black Books, Vol. VI, Page 258-259

Precisely that is dark to me. I don't know how I work. It can become only clear through men, since nature recognizes herself only through men. Jung's Soul, The Black Books, Vol. VI, Page 259

The golden bird is no soul; it is your entire nature. Men are also golden birds as well; not all; some are worms and rot in the earth. But many are also golden birds. Jung's Soul, The Black Books, Vol. VI, Page 259

Unification with the physical Abraxas occurs through the human woman, but that with the spiritual Abr. Occurs through me; that is why you must be with me." Jung's Soul, The Black Books, Vol. VI, Page 261

I wonder about that too. I stand in deep obscurities. Where does the golden bird ascend? For a long time now I have dreamt of fire and of the day overhead, but it's as if we are standing in a deep ravine, and far above Carl Jung, The Black Books, Vol. VI, Page 264

One must note that. Science belongs to the small lights. They are necessary but should be restrained so that seventh light can shine. Science corresponds to the clear light of the sun; art corresponds to the light of the moon. Both stand beside the seventh light but are not the same. Carl Jung, The Black Books, Vol. VI, Page 265

Jung: Everything is still unclear. Help me find the light. Is Phanes the ultimate and the highest?

Jung's Soul: "Yes, he is the ultimate and highest. What comes after him is development, preservation, and decline." The Black Books, Vol. VI, Page 268

What are you whining about? Men are mortal. Nothing saved your friend Gilgamesh from losing his brother. That is the law of the earth. Jung's Soul, The Black Books, Vol. VI, Page 270

0ur Lord Jesus Christ! Blessed be your name. Your work lasts long, you endured hardship for the sake of mankind. You did the greatest thing for us, out of animals you made quasi-human beings. You gave your life for beastly mankind; your spirit was with us through an endlessly long time. Carl Jung, The Black Books, Vol. VI, Page 232

You [Christ] have done your great work patiently, and men still look to you and still ask you for help and want to receive the mercy of God through you. You do not tire of giving to men. I praise your divine patience. Carl Jung, The Black Books, Vol. VI, Page 232-233

Behold, Lord Jesus Christ, they [Mankind] do not love you, but they long for you with greed, for they also crave their neighbor's possessions. They do not love their neighbor, but they want what is his good. Carl Jung, The Black Books, Vol. VI, Page 233

Don't you have any love for our lord Jesus Christ? Can't you give him the price of peace after his completed work? And continue his work as your work in yourselves? Do you really still need his help and care? Carl Jung, The Black Books, Vol. VI, Page 234

I believe that our lord Jesus Christ has completed his work, since the one who has given his life, his entire truth, and his entire soul, has completed his work. Therefore I believe that our lord Jesus Christ has indeed improved mankind. Carl Jung, The Black Books, Vol. VI, Page 234-235

He [Christ] has redeemed it up to point where men let themselves be redeemed from Gods and Godmen. Now the time will come when each man has to continue his work of redemption. Carl Jung, The Black Books, Vol. VI, Page 235

A dream told me that you were suffering, you Elijah, you Salome, you elders, and you, my maternal soul that cannot forget me. You, maternal soul, tell me why should I, who had been your lover, appear to you now as your unbeloved man? Carl Jung, The Black Books, Vol. VI, Page 235

I am astonished, Elijah. Do you not know what happened? Do you not know that the world has put on a new garb? That the one God and the one soul have gone away and in turn a multitude of Gods and soul daimons have moved back into the world? Carl Jung, The Black Books, Vol. VI, Page 237

What is, gives no pleasure. Pleasure comes only from the new. Your maternal soul would also like a new husband-ha ha! She loves change. Her bourgeois man is not pleasurable enough for her. In that respect she is unteachable and therefore you believe she is mad. We love only what is coming, that gives pleasure. Salome, The Black Books, Vol. VI, Page 237

Old Gods have become new. The sole God is dead-yes, truly, he [Christ] died, he kept too many different things inside of him, thus he disintegrated into a multitude. Thus the world became rich overnight. Carl Jung, The Black Books, Vol. VI, Page 238

The sole God became two, again a single one and a multiple one, whose body consists of many Gods. But the single one's body is only a man and is bigger than the sun. Carl Jung, The Black Books, Vol. VI, Page 238

But the soul became the steps of its ladder, closest, nearest, near, far, further, furthest. First she is my own being, then she is a serpent and a bird, then she is mother and father, then even further away Salome and Elijah. Carl Jung, The Black Books, Vol. VI, Page 238

Elijah: I do not like this multiplicity. It is not easy to think it.

Salome: The simple alone is pleasurable. One need not think about it. Carl Jung, The Black Books, Vol. VI, Page 238

Salome: Father Elijah, do you realize that men are ahead of us? He is right, the many is more beautiful, richer, and more pleasurable. Jehovah is twofold unity, and always the same. Salome, The Black Books, Vol. VI, Page 239

You said: ["] My God my God, why have you forsaken me," when you hung on the cross in the final torment. Likewise we lose heart because we are not pure. You said: ["] My God my God, why have you forsaken me," when you hung on the cross in the final torment. Likewise we lose heart because we are not pure. Carl Jung, The Black Books, Vol. VI, Page 240

Each of us is on the cross between two criminals, one ascending to Heaven, the other descending into hell. Each of us is on the cross between two criminals, one ascending to Heaven, the other descending into hell. Carl Jung, The Black Books, Vol. VI, Page 240

Can I help? Or is it superfluous that a man elevates himself to being a mediator of the Gods? Is it presumption or should a man become a redeemer of the Gods, after men are saved through the divine savior? Carl Jung, The Black Books, Vol. VI, Page 241

I believe that has already gone on more than enough. I rather think that the Gods are insatiable, because they have received too many sacrifices. Dearth makes for satisfaction, not abundance. Carl Jung, The Black Books, Vol. VI, Page 243

The Gods give in. You have broken the compulsion; therefore you look like the devil as he got around the edicts of the Gods. He is the rebel against the eternal law, to which, thanks to the devil, there are also exceptions. Carl Jung, The Black Books, Vol. VI, Page 244

The devil is helpful in this respect. He helps you to come to yourself. You think that this is a detour. The detour via the Gods is necessary, since they are and need to be taken

into consideration, otherwise you will fall prey to their law. Carl Jung, The Black Books, Vol. VI, Page 244

Spirituality conceives and embraces. It is womanlike and therefore we call it mater coelestis, the heavenly mother. Sexuality engenders and creates. It is manlike, and therefore we call it phallus, the earthly father. Carl Jung, The Black Books, Vol. VI, Page 223-224

Man and woman become devils become to each other if they do not separate their spiritual ways, for the essence of creation is differentiation. Carl Jung, The Black Books, Vol. VI, Page 224

For the mother and the Phallus are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are very closely akin to our essence. Carl Jung, The Black Books, Vol. VI, Page 224

The mother is the grail.

The phallus is the spear. Carl Jung, The Black Books, Vol. VI, Page 224

If you do not differentiate yourselves from sexuality or from spirituality, and do not regard them as things-in-themselves, you are delivered over to them as qualities of the Pleroma. Carl Jung, The Black Books, Vol. VI, Page 224

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, manifestations of the Gods, and hence reach beyond you, existing in themselves. Carl Jung, The Black Books, Vol. VI, Page 224

No man has a spirituality or a sexuality unto himself. Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. Carl Jung, The Black Books, Vol. VI, Page 224-225

If your community is not under the sign of the mother, it is under the sign of the Phallus. Absence of community is suffering and sickness. Community in everything is dismemberment and dissolution. Carl Jung, The Black Books, Vol. VI, Page 225

In community we go to the source, which is the mother. In singleness we go to the future, which is the engendering phallus. Carl Jung, The Black Books, Vol. VI, Page 226

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. Carl Jung, The Black Books, Vol. VI, Page 226

The serpent descends and cunningly lames the phallic daimon, or else goads him on. She bears up the too-crafty thoughts of the earthly, those thoughts that creep through every hole and cleave to all things with craving and blind desire. Carl Jung, The Black Books, Vol. VI, Page 226

Although the serpent does not want to, she must be of use to us. She flees our grasp, thus showing us the way, which our human wits could not find. Carl Jung, The Black Books, Vol. VI, Page 226

This star is the God, the goal of man. This is his one guiding God. In him man goes to his rest. Toward him goes the long journey of the soul after death. In him everything that man withdraws from thew greater world shines resplendently. Carl Jung, The Black Books, Vol. VI, Page 227

Before Hercules incinerated himself and was placed among the Gods, he became the child of Omphale. That is what happened to him. m So, my mother, you who stand in the higher circle and shroud me and protect me from the Gods: I want to become your child. Carl Jung, The Black Books, Vol. VI, Page 228

Many women amount to many books. Each woman is a book, each book a woman. The houri is a thought and the thought is a houri. The world of ideas is paradise and paradise is the world of ideas. Mohammed teaches that the houris admit the believer into paradise. The Teutons said as much. Carl Jung, The Black Books, Vol. VI, Page 230

Jung: What then will remain of me?

Great Mother: "Nothing but your shadow."

Jung: But where is my I?

Great Mother: "Nowhere. No longer are you an I, but a river that pours forth over the lands. It seeks every valley and streams toward the depths, toward the sea." You're bristling at nothing."

Jung: Can I live without an I?

Great Mother: "You are the fool and the door between two eternities, an open passage, a street walked upon; one walks on it with shoes and spits on it." Carl Jung, The Black Books, Vol. VI, Page 231

Your nature is not only spiritual but also chthonic. Even more than mine is. You are more spiritual and chthonic than I, and so you are always at odds with yourself. I even think that you are not one, but two, and that you haven't realized it yet. Carl Jung, The Black Books, Vol. VI, Page 216

Serpent, you chthonic origin, most despicable beast, we need your wisdom. let mother go, and twist high into your suffering. You must become the savior. The cross awaits you. You must be lifted up on the mountain of torment and exposure. Carl Jung, The Black Books, Vol. VI, Page 217

I swear to you, you hideous madness of Abraxas, turn your paws against the eternal Pleroma, let go of man. He is too puny and an unworthy sacrifice to your power. We are whining dogs before you, the lion. This hunting hound is of no use to you. Carl Jung, The Black Books, Vol. VI, Page 219

The number of Gods and devils is as innumerable as the host of stars. Each star is a God, and each space that a star fills is a devil. But the empty fullness of the whole is the Pleroma. Abraxas is the effect of the whole. Only the ineffective opposes him. Carl Jung, The Black Books, Vol. VI, Page 220

Equality prevails not for the sake of God, but only for the sake of man. For the Gods are many, while men are few. The Gods are mighty and endure their manifoldness. like the stars they abide in eternal solitude, separated by vast distances. Carl Jung, The Black Books, Vol. VI, Page 220

Men are weak and do not bear their manifoldness, therefore they dwell together closely and need communion, so that they can bear their singularity. Carl Jung, The Black Books, Vol. VI, Page 220

Thus, just as it is no use to reflect upon the Pleroma, it is not worthwhile to worship the multiplicity of the Gods. Least of all does it serve to worship the first God, the effective fullness, and the summum bonum. By our prayer we can add nothing to it and take nothing from it; because effective emptiness gulps down everything. Carl Jung, The Black Books, Vol. VI, Page 221

"I am the death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover on you so that your warmth will never cease." A Dark Form with Golden Eyes, The Black Books, Vol. VI, Page 222

The bright Gods form the heavenly world. It is manifold and extends and increases infinitely. The spiritual sun is the supreme lord of the world. The dark Gods form the earthly world. They are simple and they lessen and diminish themselves infinitely. A Dark Form with Golden Eyes, The Black Books, Vol. VI, Page 222

Their nethermost lord, namely the devil, is the moon spirit, satellite of the earth, smaller and colder than the earth. A Dark Form with Golden Eyes, The Black Books, Vol. VI, Page 222

There is no difference between the might of the heavenly and earthly Gods. The heavenly Gods magnify, the earthly Gods diminish. Both directions are immeasurable. A Dark Form with Golden Eyes, The Black Books, Vol. VI, Page 222

The world of the Gods is made manifest in spirituality and in sexuality. The heavenly ones appear in spirituality, the earthly in sexuality. A Dark Form with Golden Eyes, The Black Books, Vol. VI, Page 223

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, The Black Books, Vol. VI, Page 212

This is a God you knew nothing about. We call him Abraxas. He is even more indefinite than God and the devil. Nothing stands opposed to him but the ineffective; hence his effective nature unfolds itself freely. Philemon, The Black Books, Vol. VI, Page 212

Abraxas stands above God and devil. He is improbable probability, that which takes unreal effect. If the Pleroma had an essence, Abraxas would be its manifestation. Philemon, The Black Books, Vol. VI, Page 212

The human has fallen from you. You have come closer to the stars. The kingdom of what is to come will open. Let silence enter, the silence of eternity, since all paths, even the most winding, lead to the valley of silence. Philemon, The Black Books, Vol. VI, Page 213

What the God speaks is life, what the devil speaks is death, but Abraxas speaks that hallowed and accursed word that is at once life and death. Abraxas produces truth and lying, in the same good and evil, light and darkness, in the same word and in the same act. Philemon, The Black Books, Vol. VI, Page 214

You [Soul] are like the chicken that has hatched ducklings. You don't listen to what I say. You are unreasonable. You don't come to humane terms with me, though you always claim that you do. You work against me and you are in love with me. Carl Jung, The Black Books, Vol. VI, Page 216

Yet because we are parts of the Pleroma, the Pleroma is also in us. Even in the smallest point the Pleroma is endless and eternal, since small and great are qualities that are contained in it. Philemon, The Black Books, Vol. VI, Page 207

We are also the Pleroma itself; hence I say that we are not in the Pleroma, but we are it. Figuratively, the Pleroma is the smallest point in us and the boundless firmament about us. Philemon, The Black Books, Vol. VI, Page 207

Every so-called fixed and certain thing is only relative. That alone is fixed and certain that is subject to change. Creation, however, is subject to change; therefore it alone is fixed and determined because it has qualities: indeed, it is quality itself. Philemon, The Black Books, Vol. VI, Page 207

Creatures came into being, but not the creation since it is the very quality of the Pleroma, as much as noncreation, eternal death. The creation is ever-present, and so is death. The Pleroma has everything, differentiation and nondifferentiation. Philemon, The Black Books, Vol. VI, Page 208

If we do not differentiate, we move beyond our essence, beyond creation, and we fall into nondifferentiation, which is the other quality of the Pleroma. We fall into the Pleroma itself and cease to be created beings. We lapse into dissolution in eternity and endlesssness. This is the death of the creature. Philemon, The Black Books, Vol. VI, Page 208

The most important pairs of opposites are the effective and the ineffective, the fullness and the emptiness, the living and the dead, the different and the same, hot and cold, change and force and spare matter or time and space, the sin virtue and the virtue sin, good and evil, the beautiful and the ugly, the one and the many. Philemon, The Black Books, Vol. VI, Page 209

You must not forget that the Pleroma has no qualities. We create these through thinking. If, therefore, you strive for distinctiveness or sameness, you pursue your thoughts which are not in the Pleroma about the qualities of the Pleroma, which do not exist. Philemon, The Black Books, Vol. VI, Page 210

Not your thinking, but your essence, is differentiation. Therefore you must not strive for what you conceive as distinctiveness, but for your own essence. You should and can strive only for this without damage and for everything else in the name and the sign of your essence. Philemon, The Black Books, Vol. VI, Page 210

Since, however, thought alienates us from our essence, I must teach you that knowledge with which you can bridle your thoughts. Philemon, The Black Books, Vol. VI, Page 210

Whereas the essence of the creation is differentiation, the essence of God is effective fullness. Effective emptiness is the essence of the devil. Philemon, The Black Books, Vol. VI, Page 211

We need no proof of their [God/Devil] existence, since it is enough that we have to keep speaking about God and the devil. They are both manifestations of the non-existent qualities of the Pleroma. Philemon, The Black Books, Vol. VI, Page 211

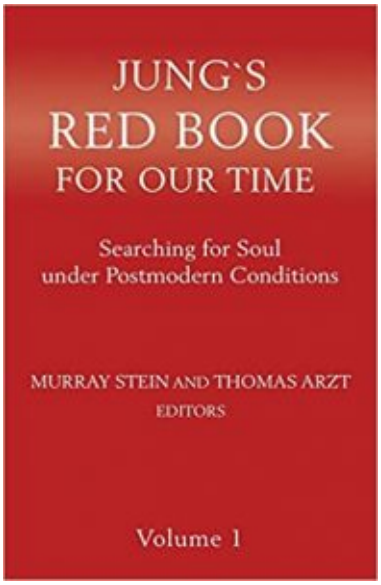
"I always want a great deal from you. Women are my most dangerous opponents, since they have my qualities. That's why you can confuse me so easily with the black one [Toni Wolff]. I also have golden goat eyes and a black coat. I place myself between her and you. The white one [Maria Moltzer] is less dangerous to you, since she is completely unlike me and of such an adverse nature that you can't at all lose yourself there. You just suffer too much from her. She was dangerous before, but no longer. She is just embittered against you because I am stronger than her. But the black one is dishonestly clever. I understand that you love her, but I would like to get rid of her. It's unclear whether I will succeed. There are human matters which I cannot master. But I will always be against her. So pay attention. Not too far away from me!" Jung's Soul, The Black Books, Vol. VI, Page 259

Maria Moltzer, in all likelihood. Years later, Toni Wolff, referring to a dream in which Moltzer appeared, noted, "Am I like M. M.—or is she C.'s [Carl's]anima—inhuman?" (August 20, 1950, Diary O, p. 78). The Black Books, Vol. VI, Page 277, Fn 264

Jung also painted two portraits of Phanes, giving one to Emma Jung and one to Toni Wolff (The Art of C. G. Jung, cats. 50, 51, pp. 122–23). Phanes also figures in two further paintings (Ibid., cats. 52, 53, pp. 124–25). In cat. 53, the background figures on the left and right respectively are Ka and Philemon. Carl Jung, Vol. VI, Page 277, fn 267 ...

You unite yourself with Abraxas through me. First you give me your heart, and then you live through me. I am the bridge to Abraxas. Thus the tree of light arises in you and you become the tree of light and Phanes arises from you. You have anticipated, but not understood this. At the time you had to separate from Abraxas to become individual, opposed to the drive. Now you become one with Abraxas. This happens through me. You cannot do this. Therefore you must remain with me. unification with the physical Abraxas occurs through the human woman, but that with the spiritual Abr. occurs through me; that is why you must be with me. Jung's Soul, The Black Books, Vol. VI, Page 261

On February 29, 1916. Toni Wolff noted, "Sexuality = Collective general feelings = in the unconscious. Abraxas head, lion, as danger: cosmic thoughts. More conventional: general collective and cosmic intellectual thoughts. —unconscious Abraxas tail and serpent, sexuality as danger (dream 26 II 1916)" (Diary L, p. 178). The Black Books, Vol. VI, Page 261, fn 268



Carl Jung: The Red Book [Liber Novus]

Not your thinking, but your essence, is differentiation. Therefore you must not strive for what you conceive as distinctiveness, but for your own essence. At bottom, therefore, there is only one striving, namely the striving for one's own essence. Carl Jung; The Red Book, Page 348.

The gnosis from which John the Evangelist emanated, is definitely Jewish, but its essence is Hellenistic, in the style of Philo Judaeus, the founder of the teachings of the logos. The Red Book, Page 268, Footnote 48

You see, Philo only lent John the word so that John would have at his disposal the word 'Logos:' alongside the word 'light' to describe the son of man. John gave to living men the meaning of the Logos, but Philo gave Logos as the dead concept that usurped life, even the divine life. Through this the dead does not gain life, and the living is killed. And this was also my atrocious error." The Anchorite, The Red Book, Page 268

I see what you mean. This thought is new to me and seems worth consideration. Until now it always seemed to me / as if it were exactly that which was meaningful in John, namely that the son of man is the Logos, in that he thus elevates the lower to the higher spirit, to the world of the Logos. But you lead me to see the matter conversely, namely that John brings the meaning of the Logos down to man. Carl Jung, The Red Book, Page 268

If you do not know what divine madness is, suspend judgment and wait for the fruits. Carl Jung, The Red Book, Page 150

When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images the word is a creative

act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung, The Red Book, Page 236.

There are not many truths, there are only a few Their meaning is too deep to grasp other than in symbols. Carl Jung, The Red Book, Page, 291

The mouth utters the word, the sign, and symbol. If the word is a sign, it means nothing. But if the word is a symbol it means everything. Carl Jung, The Red Book, Page 310

Understanding is a terribly binding power, possibly a veritable soul murder when it levels out vitally important differences. The core of the individual is a mystery of life, which dies when it is 'grasped.' That is also why symbols want to keep their secrets, they are mysterious not only because we are unable to clearly see what is at their bottom … All understanding as such, being an integration into general viewpoints, contains the devil's element, and kills. … That is why, in the later stages of analysis, we must help the other to come to those hidden and un-openable symbols, in which the seed of life lies securely hidden like the tender seed in the hard shell. Actually, there must not be any understanding and agreement on this, even if it were possible, as it were. But if understanding and agreement on this has become generalized and obviously possible, the symbol is ripe for destruction, because it no longer covers the seed, which is about to outgrow the shell. Now I understand a dream I once had, and which greatly impressed me: I was standing in my garden, and I had dug open a rich spring of water which gushed forth mightily. Then I had to dig a trench and a deep hole, in which I collected all the water and let it grow back into the depths of the earth again. In this way salvation is given to us in the un-openable and un-sayable symbol, for it protects us by preventing the devil from swallowing the seed of life. Carl Jung, The Red Book, Page 447, fn 24

The symbol can be neither thought up nor found it becomes. Its becoming is like the becoming of human life in the womb. Carl Jung, The Red Book, Page 311

To find the mandrake, one needs the black dog, since good and bad must always be united first if the symbol is to be created. Carl Jung, The Red Book, Page 326

Our freedom does not lie outside us, but within us…One can certainly gain outer freedom through powerful actions, but one creates inner freedom only through the symbol. Carl Jung, The Red Book, Page 311

When the way enters death and we are surrounded by rot and horror, the way rises in the darkness and leaves the mouth as the saving symbol, the word. It leads the sun on high, for in the symbol there is the release of the bound humanin the symbol there is the release of the bound human force struggling with darkness. Carl Jung, The Red Book, Page 311

It is an astonishing and perhaps seemingly irrational word, but one recognizes it as a symbol since it is alien to the conscious mind. Carl Jung, The Red Book, Page 311

The core of the individual is a mystery of life, which dies when it is grasped…That

is why, in the later stages of analysis, we must help the other to come to those hidden and un-openable symbols, in which the seed of life lies securely hidden like the tender seed in the hard shell. If a symbol is understood it is ripe for destruction because it has outgrown its shell. Salvation is given to us in the un-openable and unsayable symbol for it protects us by preventing the devil from swallowing the seed of life. Carl Jung, The Red Book, Page 447, fn 24

You dreamed of the flame, as if it were life. But life is duration, the flame dies away. I carried that over, I saved it from the fire. That is the son of the fire flower. Philemon to Dr. Jung; The Red Book; Page 354.

You saw that in me, I myself am of the eternal fire of light. But I am the one who saved it for you, the black and golden seed and its blue starlight. Philemon to Dr. Jung; The Red Book; Page 354.

You eternal being-what is length and brevity? What is the moment and eternal duration? You, being, are eternal in each moment.

What is time? Time is the fire that flares up, consumes, and dies down. Philemon to Dr. Jung; The Red Book; Page 354.

"The Red Book is an attempt at an elaboration [of the imaginal events] in the sense of Revelation." Carl Jung, "The Protocols," Page 148

Is this record to be interpreted as an imaginative literary creation, the product of an incipient psychosis, or a psychological work veiled in prophetic language? Of course, Liber Novus is none of those latter things. Lance S. Owens, C.G. Jung and the Prophet Puzzle, Page 103

"the Master … the same who inspired Buddha, Mani, Christ, Mahomet—all those who may be said to have communed with God." Carl Jung, Cary F. Baynes papers, Jan 26, 1924; Liber Novus, 213.

Soul: You should listen to no longer be a Christian is easy. But what next? For more is yet to come. Everything is waiting for you. And you?

You remain silent and have nothing to say. But you should speak. Why have you received the revelation? You should not hide it. You concern yourself with the form? Is the form important, when it is a matter of revelation?

Jung: But you are not thinking that I should publish what I have written [Liber Novus]? That would be a misfortune. And who would understand it? Carl Jung, The Red Book, Pages 211-212

Above Philemon's image on folio 154c of The Red Book, a page completed around 1924, Jung penned an appellation in Greek: "Father of the Prophets, Beloved Philemon." Carl Jung, The Red Book, Page 317 n281.

Good and bad must always be united first if the symbol is to be created. The symbol can neither be thought up nor found; it becomes. Its becoming is like the

becoming of human life in the womb. Pregnancy comes about through voluntary copulation. It goes on through willing attention. But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, The Red Book, Page 311.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. They will indeed burn and freeze your soles, but only your soles. It hurts, but you continue and look toward distant goals. Carl Jung, The Red Book, Page 279.

The Draft continues: "My friends, as you can see, mercy is granted to the developed, not the childish. I thank my God for this message. Do not let the teachings of Christianity deceive you! Its teachings are good for the most mature minds of bygone time. Today, it serves immature minds. Christianity no longer promises us grace, and yet we still need mercy. That which I tell you is the way of what is to come, my way to mercy" (p. 27). Carl Jung, The Red Book, Page 234, Footnote 60

Black Book 2 continues: "I think of Christianity in the desert. Physically, those ancients went into the desert. Did they also enter into the desert of their own self? Or was their self not as barren and desolate as mine? There they wrestled with the devil. I wrestle with waiting. It seems to me not less since it is truly a hot hell" (p. 35). Carl Jung, The Red Book, Page 236, Footnote 74

Christ preached: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matthew 5:3). In a number of Christian communities, members take a vow of poverty. In I934, Jung wrote: "Just as in Christianity the vow of worldly poverty turned the mind away from the riches of this earth, so spiritual poverty seeks to renounce the false riches of the spirit in order to withdraw not only from the sorry remnants-which today call themselves the protestant 'churches' -of a great past, but also from all the allurements of exotic aromas; in order, finally; to turn back to itself, where, in the cold light of consciousness, the blank barrenness of the world reaches to the very stars" ("On the archetypes of the collective unconscious," CW 9, I, §29). Carl Jung, The Red Book, Page 237, Footnote 79.

The fairy tale is the great mother of the novel and has even more universal validity than the most-avidly read novel of your time. Carl Jung, The Red Book, Page 262.

If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death! Carl Jung, The Red Book, Page 275.

He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun. Carl Jung, The Red Book, Page 272

If you marry the ordered to the chaos, you produce the divine child, the supreme meaning beyond meaning and meaninglessness. Carl Jung, The Red Book, Page 235

Great is he who is in love, since love is the present act of the great creator, the present moment of the becoming and lapsing of the world. Mighty is he who loves. But whoever distances himself from love, feels himself powerful. Carl Jung, The Red Book, Page 253.

If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking, thinking hollow without love. Carl Jung, The Red Book, Page 253.

The supreme meaning is great and small, it is as wide as the space of the starry Heaven and as narrow as the cell of the living body. Carl Jung, The Red Book, Page 230.

But the brightness of love seems to come from the fact that love is visible life and action. Carl Jung, The Red Book, Page 252.

To live oneself means to be one's own task. Never say that it is a pleasure to live oneself It will be no joy but a long suffering, since you must become your own creator. Carl Jung, The Red Book, Page 249.

Day does not exist through itself; night does not exist through itself. The reality that exists through itself is day and night. So the reality is meaning and absurdity. Carl Jung, The Red Book, Page 242.

The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world. Carl Jung, The Red Book, Page 239.

Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us. Carl Jung, The Red Book, Page 239.

To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images madness is divine. Carl Jung, The Red Book, Page 238.

I too was afraid, since we had forgotten that God is terrible. Christ taught God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

Great is the power of the way. In it Heaven and Hell grow together, and in it the power of the Below and the power of the Above unite. Carl Jung, The Red Book, Page 308.

I had to recognize that I am only the expression and symbol of the soul. Carl Jung, The Red Book, Page 234.

Magic is the working of men on men, but your magic action does not affect your neighbor; it affects you first, and only if you withstand it does an invisible effect pass from you to your neighbor. Carl Jung, The Red Book, Page 308.

The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267.

Where reason abides one needs no magic. Hence our time no longer needs magic. Carl Jung, The Red Book, Page 314.

Magic is a way of living. If one has done one's best to steer the chariot, and one then notices that a greater other is actually steering it, then magical operation takes place. Carl Jung, The Red Book, Page 314.

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311.

Death gives me durability and solidity. Carl Jung, The Red Book, Page 323.

The knowledge of your heart is how your heart is. Carl Jung, The Red Book, Page 234.

You should carry the monastery in yourself. The desert is within you. Carl Jung, The Red Book, Page 230.

Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Carl Jung, The Red Book, Page 230.

The ancients lived their symbols, since the world had not yet become real for them. Carl Jung, The Red Book, Page 236.

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, The Red Book, Page 315

The intuitive is always bothered by the reality of things; he fails from the standpoint of realities; he is always out for the possibilities of life. The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning. Carl Jung, The Red Book, Page 229

But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations. Carl Jung, The Red Book, Page 229

You seek the path. I warn you away from my own. It can also be the wrong way for you. May each go his own way. Carl Jung, The Red Book, Page 231

Who exhausts the mystery of love? Carl Jung, The Red Book, Page 315.

I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit. I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest. Thus, I learned to live without the world and spirit; and I was amazed how well I could live like this. Carl Jung, The Red Book, Page 277.

Oh Izdubar, most powerful one, what you call poison is science. In our country, we are nurtured on it from youth, and that may be one reason why we haven't properly flourished and remain so dwarfish. When I see you, however, it seems to me as if we are all somewhat poisoned. Carl Jung, The Red Book, Page 278.

After all the rebirths you still remain the lion crawling on the earth, the Chameleon], a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself, who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding. Carl Jung, The Red Book, Page 277.

I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead, I want to exist from my own force, like the sun which gives light and does not suck light. That belongs to the earth. I recall my solar nature and would like to rush to my rising. Carl Jung, The Red Book, Page 277.

One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, The Red Book, Page 275.

The meanings that follow one another do not lie in things, but lie in you, who are subject to many changes, insofar as you take part in life. Things also change, but you do not notice this if you do not change. But if you change, the countenance of the world alters. The manifold sense of things is your manifold sense. Carl Jung, The Red Book, Page 273.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

Through comprehending the dark, the nocturnal, the abyssal in you, you become utterly simple. And you prepare to sleep through the millennia like everyone else, and you sleep down into the womb of the millennia, and your walls resound with ancient temple chants. Carl Jung, The Red Book, Page 267.

Your heights are your own mountain, which belongs to you and you alone. There

you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung, The Red Book, Page 266.

Incidentally-mustn't it be a peculiarly beautiful feeling to hit bottom in reality at least once, where there is no going down any further, but only upward beckons at best? Where for once one stands before the whole height of reality? Carl Jung, The Red Book, Page 265.

If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness. He is your devil after all. The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it. Carl Jung, The Red Book, Page 261.

I earnestly confronted my devil and behaved with him as with a real person. This I learned in the Mysterium to take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual. Carl Jung, The Red Book, Page 260.

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. I repeat he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung, The Red Book, Page 260.

Because I also want my being other, I must become a Christ. I am made into Christ; I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

Man doesn't only grow from within himself for he is also creative from within himself The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, The Red Book, Page 253.

The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.

If forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do

not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine. Carl Jung, The Red Book, Page 249.

A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome. Carl Jung, The Red Book, Page 248.

The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother. The earthly (numen loci) separates forethinking and pleasure in man, but not in itself. The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges. Carl Jung, The Red Book, Page 247.

Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. Carl Jung, The Red Book, Page 245.

You say the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, The Red Book, Page 238

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

Cleverness couples itself with intention. Simplemindedness knows no intention. Cleverness conquers the world, but simplemindedness, the soul. So take on the vow of poverty of spirit in order to partake of the soul. Carl Jung, The Red Book, Page 237.

When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung, The Red Book, Page 236.

Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and

how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung, The Red Book, Page 236.

Disorder and meaninglessness are the mother of order and meaning. Order and meaning are things that have become and are no longer becoming. Carl Jung, The Red Book, Page 235.

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Carl Jung, The Red Book, Page 232.

From this we learn how the spirit of the depths considers the soul he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man… Carl Jung, The Red Book, Page 232.

Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being. Carl Jung, The Red Book, Page 232.

But one thing you must know: the one thing I have learned is that one must live this life. This life is the way, the long sought-after way to the unfathomable, which we call divine. Carl Jung, The Red Book, Page 232.

But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself. The desert is within you. Carl Jung, The Red Book, Page 230.

I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary. Carl Jung, The Red Book, Page 229.

Who knows the way to the eternally fruitful climes of the soul? You seek the way through mere appearances; you study books and give ear to all kinds of opinion. What good is all that? There is only one way and that is your way. You seek the path. I warn you away from my own. It can also be the wrong way for you. May each go his own way. Carl Jung, The Red Book, Page 231

Believe me It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. Carl Jung, The Red Book, Page 264.

Oh master of the garden! I see your dark tree from afar in the shimmering sun. My street leads to the valleys where men live. I am a wandering beggar. And I remain silent. Carl Jung, The Red Book, Page 316.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. He beds down on thorns and fire. No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, The Red Book, Page 235.

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

When the flame of your greed consumes you, and nothing remains of you but ash, so nothing of you was steadfast. Yet the flame in which you consumed yourself has illuminated many. But if you flee from your fire full of fear, you scorch your fellow men, and the burning torment of your greed cannot die out, so long as you do not desire yourself. Carl Jung, The Red Book, Page 311.

We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end. Carl Jung, The Red Book, Page 275.

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

Joy at the smallest things comes to you only when you have accepted death. Carl Jung, The Red Book, Page 275.

Every man has a quiet place in his soul, where everything is self-evident and easily explainable, a place to which he likes to retire from the confusing possi-

bilities of life, because there everything is simple and clear, with a manifest and limited purpose. Carl Jung, The Red Book, Page 295.

When I comprehended my darkness, a truly magnificent night came over me and my dream plunged me into the depths of the millennia, and rom my phoenix ascended. Carl Jung, The Red Book, Page 274.

The solitary went into the desert to find himself. But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same. Carl Jung, The Red Book, Page 273.

We should not bear Christ as he is unbearable, but we should be Christs, for then our yoke is sweet and our burden easy. Carl Jung, The Red Book, Page 283.

The outer opposition is an image of my inner opposition. Carl Jung, The Red Book, Page 279.

All your rebirths could ultimately make you sick. The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms. Carl Jung, The Red Book, Page 277.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. Carl Jung, The Red Book, Page 253.

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don't you know yet that it comes from me and belongs to me?" Carl Jung, Red Book, Page 241.

Life does not come from events, but from us. Everything that happens outside has already been. Carl Jung, The Red Book, Page 239.

The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Carl Jung, The Red Book, 240.

But how can I attain the knowledge of the heart? You can attain this knowledge only by living your life to the full. Carl Jung, The Red Book, Page 233.

He whose desire turns away from outer things, reaches the place of the soul. Carl Jung, The Red Book, Page 233.

My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.

We also live in our dreams; we do not live only by day. Sometimes we accomplish our greatest deeds in dreams. Carl Jung; The Red Book. Page 242.

Remember that you can know yourself and with that you know enough. But you cannot know others and everything else. Beware of knowing what lies beyond yourself or else your presumed knowledge will suffocate the life of those who know themselves. A knower may know himself. That is his limit. Carl Jung; The Red Book; Page 306.

True joy is simple it comes and exists from itself and is not to be sought here and there. At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared but exists of its own accord or exists not at all. All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book; Page 341

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical. He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning. Carl Jung; The Red Book, Page 229

I want to exist from my own force, like the sun, which gives light and does not suck light. Carl Jung; The Red Book; Page 277

We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it. Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back. Carl Jung; The Red Book; Page 244.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother and set her between Heaven and earth. He shall call sexuality Phallos and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire, but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly

selfish in our best endeavors. What we neglect in ourselves blends itself secretly into our actions toward others. Through uniting with the self we reach God. Carl Jung; The Red Book; Page 338.

It is submission enough, amply enough, if we subjugate ourselves to our self. The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure our given condition and does not feeling need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption. Carl Jung; The Red Book; Page 338.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

Men who have understanding should not just believe but should wrestle for knowledge to the best of their ability. Belief is not everything, but neither is knowledge. Belief does not give us the security and the wealth of knowing. Desiring knowledge sometimes takes away too much belief. Both must strike a balance. Carl Jung; The Red Book; Page 336.

The beginning of all things is love, but the being of things is life. Carl Jung; The Red Book; Page 327.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths. Carl Jung, The Red Book, Page 230.

In the community every man shall submit to others, so that the community be maintained, for you need it. In singleness every man shall place himself above the other, so that every man may come to himself and avoid slavery. Carl Jung, The Red Book, Page 352.

But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission.

But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night. Carl Jung,

The Red Book, Page 238.

To give birth to the ancient in a new time is creation. This is the creation of the new, and that redeems me. Salvation is the resolution of the task. The task is to give birth to the old in a new time. Carl Jung, The Red Book, Page 311.

The world of the inner is as infinite as the world of the outer. Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds. Carl Jung, The Red Book, Page 264.

My I, you are a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life; therefore I shall purify you. The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. Carl Jung, The Red Book, Page 248.

My Soul, where are you? Do you hear me? I speak, I call you—are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again. Carl Jung, The Red Book, Page 232.

I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The Red Book, Page 284.

My master and my brother, I believe you have completed your work…. What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun. Christ to Dr. Jung, The Red Book, Page 356.

No one knows what happened during the three days Christ was in Hell. I have experienced it. Carl Jung, The Red Book, Page 243.

Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book, Page 341.

And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. Carl Jung, The Red Book, Page 233.

I had to accept that what I had previously called my soul was not at all my

soul, but a dead system that I had contrived. Carl Jung, The Red Book Page 232.

Meine Seele, meine Seele, wo bist Du? (My Soul, my Soul, where are You?) … Carl Jung, The Red Book, Pages 232.

Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed. Carl Jung, The Red Book, Page 232.

I am weary, my soul, my wandering has lasted too long, my search for myself outside of myself. Carl Jung, The Red Book, Page 233.

Into what mist and darkness does your path lead? … I limp after you on crutches of understanding. I am a man and you stride like a God. Carl Jung, The Red Book, Page 234.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God? Carl Jung to his Soul, The Red Book, Page 233.

Man must recognize his complicity in the act of evil. Carl Jung, The Red Book, LN 291.

When you begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung, The Red Book, LN 248

No one has my God, but my God has everyone. Carl Jung, The Red Book, Page 245.

If no outer adventure happens to you, then no inner adventure happens to you either. Carl Jung, The Red Book, Page 263.

Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God but sit in a solitary place and sing incantations in the ancient manner. Carl Jung, The Red Book, Page 284.

The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.

Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world. Carl Jung, The Red Book, Page 288.

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Red Book, Page 371.

Show me a sane man and I will cure him for you. Attributed to but unproven to have been spoken by Carl Jung.

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.

You are the suffering heart of your one-star God, who is Abraxas to his world. Carl Jung's Soul, The Red Book, Page 371.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; The Red Book, Introduction, Page 196.

First: these qualities are differentiated and separate in us; therefore they do not cancel each other out but are effective. Thus we are the victims of the pairs of opposites. The Pleroma is rent within us. Carl Jung, The Red Book, Page 348.

Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love. Carl Jung, The Red Book, Page 326.

Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit night, the bloody-staring head of the holy one—fear seizes me. Carl Jung, The Red Book, Page 264.

The Mysterium showed me the things which lay before me and had to be fulfilled. … What happened was my wandering with myself, through whose suffering I had to earn what served for the completion of the Mysterium I had seen. Carl Jung, The Red Book, Page 255.

If you look into yourselves, you will see … the nearby as far-off and infinite, since the world of the inner is as infinite as the world of the outer. Carl Jung, The Red Book, Page 264.

Who exhausts the mystery of love? …

There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.

An opus is needed, that one can squander decades on, and do it out of necessity I must catch up with a piece of the Middle Ages. Carl Jung, The Red Book, Page 354.

So—you see even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome. Scholar's Daughter to Carl Jung, The Red Book, Pages 262-3.

Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new. Carl Jung, The Red Book, Page 239.

Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it. Carl Jung, The Red Book, Page 239.

The touchstone is being alone with oneself. This is the way. Carl Jung, The

Red Book, Page 330.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.

You must be in the middle of life, surrounded by death on all sides. Carl Jung, The Red Book, Page 370.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

Whoever lives invents his life for himself. Carl Jung, The Red Book, Page 357.

If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature. Nor can death begin in me as a new life, since I can only fear death. Carl Jung, The Red Book, Page 356.

I saw how we live toward death, how the swaying golden wheat sinks together under the scythe of the reaper, / like a smooth wave on the sea-beach. Carl Jung, The Red Book, Page 268.

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

"The Bhagavad Gita says whenever there is a decline of the law and 'an increase in iniquity; then I put forth myself for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age." Jung's marginal note, The Red Book, Footnote 281, Page 317.

Thus, the making of Liber Novus was by no means a peculiar and idiosyncratic activity, nor the product of a psychosis. Rather, it indicates the close intersections between psychological and artistic experimentation with which many individuals were engaged at this time. Sonu Shamdasani, The Red Book, Introduction, Page 204.

I leave the spirit of this world which has thought Christ through to the end and step over into that other funny-frightful realm in which I can find Christ again. Carl Jung, The Red Book, Page 295.

Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. Carl Jung, The Red Book, Page 296.

May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought

salvation through adeptness, and ineptitude will save you. Carl Jung, The Red Book, Pages 297.

What seeks to distance you from Christianity and its holy rule of love are the dead, who could find no peace in the Lord since their uncompleted work has followed them. Carl Jung, The Red Book, Pages 297.

However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration. Carl Jung, The Red Book, Pages 297.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Pages 299.

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, The Red Book, Page 236.

Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love. Philemon to the "Shade" [Christ], The Red Book, Page 356.

You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease. A Dark Form to Philemon, The Red Book, Page 355.

"One is the beginning, the Sun God.

"Two is Eros, for he binds two together and spreads himself out in brightness.

"Three is the Tree of Life, for it fills space with bodies.

"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Philemon, The Red Book, 351.

Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. Philemon, The Red Book, Page 351.

The growing one is the TREE OF LIFE. It greens by heaping up growing living matter. Philemon, The Red Book, Page 351.

You should be a vessel of life, so kill your idols. Carl Jung to his Ego, The Red Book, Page 334.

You should be the vessel and womb of life; therefore I shall purify you. Carl Jung to his Ego, The Red Book, Page 330.

May love be subject to torment, but not life. As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself it has turned into an empty sheath and expires into transience. Carl Jung to his Ego, Liber Novus, Page 327.

I speak against the mother who bore me, I separate myself from the bearing womb. I speak no more for the sake of love, but for the sake of life. Carl Jung to his Ego, Liber Novus, Page 327.

Therefore a wise man does not want to be a charioteer, for he knows that will and intention certainly attain goals but disturb the becoming of the future. Carl Jung to his Ego, Liber Novus, Page 311.

Salome is hence apparently no (complete) correct embodiment of Eros, but a variety of the same. (This supposition is later confirmed.) That she is actually an incorrect allegory for Eros also stems from the fact that she is blind. Carl Jung, Liber Novus, Page 365.

The images of the "Mystery play," on the other hand, personify principles accessible to thinking and intellectual understanding, and their allegorical manner accordingly also invites such an attempt at explanation. Carl Jung, Liber Novus, Page 365.

A descendent of Logos is Nous, the intellect, which has done away with the commingling of feeling, presentiment, and sensation. Carl Jung, Liber Novus, Page 365.

What is the power of the individual against the voice of the whole people in him? Carl Jung, Liber Novus, Page 365.

Two figures-the old sage and the young maiden-step into the field of vision, unexpectedly for consciousness, but characteristic of the mythological spirit upon which consciousness rests. Carl Jung, Liber Novus, Page 365.

It [Eros] is not form-giving but form-fulfilling; it is the wine that will be poured into the vessel; it is not the bed and direction of the stream but the impetuous water flowing in it. Carl Jung, Liber Novus, Page 365.

The house represents a fixed abode, which indicates that Logos and Eros have permanent residence in us. Carl Jung, Liber Novus, Page 365.

Salome is represented as the daughter of Elijah, thus expressing the order of succession. Carl Jung, Liber Novus, Page 365.

Whereas Logos is ordering and insistence, Eros is Dissolution and Movement. Carl Jung, Liber Novus, Page 365.

The old prophet expresses persistence, but the young maiden denotes movement. Carl Jung, Liber Novus, Page 365.

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

This suggests that Eros does not tend toward the right, the side of consciousness, conscious will and conscious choice, but toward the side of the heart, which is less subject to our conscious will. Carl Jung, Liber Novus, Page 366.

From the perspective of Logos, following a movement blindly is a sin, because it is one-sided and violates the law that man must forever strive for the highest degree of consciousness. Carl Jung, Liber Novus, Page 366.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness. Carl Jung, Liber Novus, "Draft" Footnote 163, Page 246.

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the unlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror. Carl Jung, The Red Book, Page 299.

My pleasure is dead and turned to stone, because I did not love Salome. Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253,

Footnote 228.

Now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time it resembles Michelangelo's sitting Moses-it is Elijah. Carl Jung, Liber Novus, Pages 248-9, Footnote 187.

Only then I learned psychological objectivity. Only then could I say to a patient, 'Be quiet, something is happening.' There are such things as mice in a house. You cannot say you are wrong when you have a thought. For the understanding of the unconscious we must see our thoughts as events, as phenomena. Carl Jung, Liber Novus, Page 249, Footnote 188.

Desire without forethinking gains much but keeps nothing; therefore his desire is the source of constant disappointment. Carl Jung, Liber Novus, Page 249, Footnote 190.

If pleasure is united with forethinking, the serpent lies before them. Carl Jung, Liber Novus, Page 249, Footnote 190.

You should always ask yourself what you desire, since all too many do not know what they want. Carl Jung, Liber Novus, Page 249, Footnote 190.

Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil. Carl Jung, Liber Novus, Page 253. Footnote 211.

This is how madness begins, this is madness. You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own. Carl Jung, Liber Novus, Page 253. Footnote 211.

In this deification mystery you make yourself into the vessel and are a vessel of creation in which the opposites reconcile. Carl Jung, Liber Novus, Page 253. Footnote 211.

Evil is one-half of the world, one of the two pans of the scale. Carl Jung, Liber Novus, Page 274, Footnote 72.

In this bloody battle death steps up to you, just like today where mass killing and dying fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

To live what is right and to let what is false die, that is the art of life. Carl Jung, Liber Novus, Page 274, Footnote 75.

Life is an energetic process like any other. But every energetic process is in principle irreversible and therefore unequivocally directed toward a goal, and the goal is the state of rest. Carl Jung, Liber Novus, Page 274, Footnote 75.

From the middle of life, only he who is willing to die with life remains living. Carl Jung, Liber Novus, Page 274, Footnote 75.

Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death …Not wanting to live is identical with not wanting to die. Becoming and passing away is the same curve. Carl Jung, Liber Novus, Page 274, Footnote 75.

The Buddha did not need quite so long to see that even rebirths are vain. Carl Jung, Liber Novus, Page 298, Footnote 94.

His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.

There are not too many truths, there are only a few. Their meaning is too deep to grasp other than in symbols. Carl Jung, The Red Book, Page 291.

If the word is a sign, it means nothing. But if the word is a symbol, it means everything. Carl Jung, The Red Book, Page 310.

One creates inner freedom only through the symbol. Carl Jung, The Red Book, Page 311.

Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead. Carl Jung, Liber Novus, Page 298, Footnote 187.

But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence. Carl Jung, Liber Novus, Page 278, Footnote 188.

The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened and became tired and sick of life and yearned to die to this world already in their living bodies. And thus you too lead the dead to their completion with your work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

Stupidity is one of man's strange hobbyhorses. There is something divine about it, and yet something of the megalomania of the world. Liber Novus, Page 316,

Footnote 277.

Somewhat deaf somewhat blind, it [Stupidity] brings about necessary fate and keeps from us the virtuousness coupled with rationality. Carl Jung, Liber Novus, Page 316, Footnote 277.

It [Stupidity] is what separates and isolates the mixed seeds of life, affording us thus with a clear view of good and evil, and of what is reasonable and what not. Liber Novus, Page 316, Footnote 277.

But on the fourth night I cried, "To journey to Hell means to become Hell one-self. It is all frightfully muddled and interwoven. Carl Jung, Liber Novus, Page 240.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell but rose to the heights in the beyond. Carl Jung, Liber Novus, Page 244.

He who journeys to Hell also becomes Hell; therefore do not forget from whence you come. Carl Jung, Liber Novus, Page 244.

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, Liber Novus, Page 244.

What do you think of the essence of Hell? Hell is when the depths come to you with all that you no longer are or are not yet capable of. Hell is when you can no longer attain what you could attain. Carl Jung, Liber Novus, Page 244.

Hell is when you must think and feel and do everything that you know you do not want. Carl Jung, The Red Book, Page 244

Hell is when you know that you're having to is also a wanting to, and that you yourself are responsible for it. Carl Jung, The Red Book, Page 244

Hell is when you know that everything serious that you have planned with yourself

is also laughable, that everything fine is also brutal, that everything good is also bad, that everything high is also low, and that everything pleasant is also shameful. Carl Jung, The Red Book, Page 244

The way to your beyond leads through Hell and in fact through your own wholly particular Hell, whose bottom consists of knee-deep rubble, whose air is the spent breath of millions, whose -fires are dwarflike passions, and whose devils are chimerical sign-boards. Carl Jung, Liber Novus, Page 262.

When you step into your own Hell, never think that you come like one suffering in beauty; or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table. Carl Jung, Liber Novus, Page 262.

But the deepest Hell is when you realize that Hell is also no Hell, but a cheerful Heaven, not a Heaven in itself, but in this respect a Heaven, and in that respect a Hell. Carl Jung, Liber Novus, Page 244.

I wait, secretly anxious. I see a tree arise from the sea. Its crown reaches to Heaven and its roots reach down into Hell. Carl Jung, Liber Novus, Page 300.

There are hellish webs of words, only words, but what are words? Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them. Carl Jung, Liber Novus, Page 300.

Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment. Carl Jung, Liber Novus, Page 300.

This is really Good Friday; upon which the Lord died and descended into Hell and completed the mysteries. This is the Good Friday when we complete the Christ in us, and we descend to Hell ourselves. Carl Jung, Liber Novus, Page 300.

Who among the living is Christ and journeys to Hell in living flesh? Carl Jung, Liber Novus, Page 300.

I have been baptized with impure water for rebirth. A flame from the fire of Hell awaited me above the baptismal basin. Carl Jung, Liber Novus, Page 304.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung, Liber Novus, Page 234.

The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly. Carl Jung, Liber Novus, Page 238.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page

238.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

No one saves us from the evil of becoming, unless we choose to go through Hell. Carl Jung, Liber Novus, Page 318.

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?" Carl Jung, Liber Novus, Footnote 51, Page 233.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, Liber Novus, Page 235.

You still have to learn this, to succumb to no temptation, but to do every thing of your own will; then you will be free and beyond Christianity. Carl Jung, Liber Novus, Page 235.

But just as Judas is a necessary link in the chain of the work of redemption, so is our Judas betrayal of the hero also a necessary passageway to redemption. Carl Jung, Liber Novus, Footnote 107, Page 242.

I saw a terrible flood that covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia, and from the coast of the North Sea right up to the Alps. I saw yellow waves, swimming rubble, and the death of countless thousands. Carl Jung, Liber Novus, Page 231.

Look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it? Carl Jung, Liber Novus, Page 236.

The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear. Carl Jung, Liber Novus, Page 238.

The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened

the dead, and thus began the terrible struggle between light and darkness. Carl Jung, Liber Novus, Page 238.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero. Carl Jung, Liber Novus, Page 242.

The three days descent into Hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. Carl Jung, Liber Novus, Footnote 135, Page 243.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Liber Novus, Page 243.

You serve the spirit of this time and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. Carl Jung, Liber Novus, Page 253.

It belongs to this mystery that man is not redeemed through the hero but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung, Liber Novus, Page 253.

You are Christians and run after heroes and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe. Carl Jung, Liber Novus, Page 254.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

To be Christ oneself is the true following of Christ. Carl Jung, Liber Novus, Footnote 233, Page 254.

The mystery showed me in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them. Carl Jung, Liber Novus, Page 254.

I: “You sound cool and sneering. Have you never broken your heart over the holiest mysteries of our Christian religion?” Carl Jung to The Red One, Liber Novus, Page 259.

You’re stubborn. What I mean is that it’s hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

Christ overcame the world by burdening himself with its suffering, but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it “points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious” Liber Novus, Footnote 200, Page 299.

Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung, Liber Novus, Page 250.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

The sexuality of man is more earthly, that of woman is more spiritual. Philemon, Liber Novus, Page 352.

It is strange that Salome’s garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise? Carl Jung, Liber Novus, Page 249, Draft, Footnote 178.

A: “I ask you, was this [Logos] a concept, a word? It was a light, indeed a man, and lived among men. You see, Philo only lent John the word so that John would have at his disposal the word ‘Logos’ alongside the word ‘light’ to describe the son of man. John gave to living men the meaning of the Logos, but Philo gave Logos as the dead concept that usurped life, even the divine life. Through this the dead does not gain life, and the living is killed. And this was also my atrocious error.” Ammonius to Carl Jung, Liber Novus, Page 269.

If you have become a sacrifice to the ideal, then the ideal cracks open, plays carnival with you, and goes to Hell on Ash Wednesday. Carl Jung, Liber Novus, Page 276.

If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go

my own way, and I will also no longer call myself a Christian. Carl Jung, Liber Novus, Page 293.

Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us. Carl Jung, Liber Novus, Page 293.

It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity, but it does not leave you. Your liberation from it is delusion. Christ is the way. Carl Jung, Liber Novus, Page 293.

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself. And therefore he was the greatest of them all, and the powers of this world did not reach him. Carl Jung, Liber Novus, Page 296.

The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead. Carl Jung, Liber Novus, Page 297.

I: "But don't you think that Christianity could ultimately be a transformation of your Egyptian teachings?"

Anchorite: "If you say that our old teachings were less adequate expressions of Christianity, then I'm more likely to agree with you." Carl Jung and the Anchorite, Liber Novus, Page 272.

When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person. Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture, and which lasted until the time of Christ. Carl Jung, Liber Novus, Pages 314.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The hibernal rains began with Christ. He taught mankind the way to Heaven. We teach the way to earth. Hence nothing has been removed from the Gospel, but only added to it. Carl Jung, Liber Novus, Page 316.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as

a blazing fire. He is both unaffected and untouchable. Carl Jung, Footnote 276, Liber Novus, Page 367.

But if the living I approaches this condition, its passion may leave it, though it will not die. Or are we not our passion? And what happens to our passion when it leaves the I? The I is consciousness, which only has eyes in front. It never sees what is behind it. Carl Jung, Liber Novus, Page 367.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead. Carl Jung, Liber Novus, Page 230.

I resisted recognizing that the everyday belongs to the image of the Godhead. I fled this thought; I hid myself behind the highest and coldest stars. But the spirit of the depths caught up with me and forced the bitter drink between my lips. Carl Jung, Liber Novus, Page 230.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. Carl Jung, The Red Book, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination. Carl Jung, Liber Novus, Page 283.

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick. Carl Jung, Liber Novus, Page 283.

So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. But if we turn the God into fantasy, he is in us and is easy to bear. Carl Jung, Liber Novus, Page 283.

The God outside us increases the weight of everything heavy, while the God within us lightens everything heavy: Hence all Christophers have stooped backs and short breath, since the world is heavy. Carl Jung, Liber Novus, Page 283.

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Carl Jung, Liber Novus, Page 283.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

My God had torn me apart terribly, he had drunk the juice of my life, he had drunk my highest power into him and became marvelous and strong like the sun,

an unblemished God who bore no stigma or flaw. He had taken my wings from me, he had robbed me of the swelling force of my muscles, and the power of my will disappeared with him. He left me powerless and groaning. Carl Jung, Liber Novus, Page 287.

The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil. Carl Jung, Liber Novus, Page 287.

he God suffers because you continue to suffer from loving evil. You do not suffer from evil because you recognize it, but because it affords you secret pleasure, and because you believe it promises the pleasure of an unknown opportunity. Carl Jung, Liber Novus, Page 287.

When we have succeeded in making a God, and if through this creation our whole force has entered into this design, we are filled with an overwhelming desire to rise with the divine sun and to become a part of its magnificence. Carl Jung, Liber Novus, Page 288.

If the God alights from matter, we feel the emptiness of matter as one part of endless empty space. Carl Jung, Liber Novus, Page 288.

When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world. Carl Jung, Liber Novus, Page 288.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

But the way is my own self my own life founded upon myself. The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. Carl Jung, Liber Novus, Page 292.

The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. Carl Jung, Liber Novus, Page 238.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, Liber Novus, Page 241.

In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin, if you want to overcome him. Carl Jung, Liber Novus, Page 242.

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. Carl Jung, Liber Novus, Page 242.

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. Carl Jung, Liber Novus, Page 242.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God. Carl Jung, Liber Novus, Pages 243.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He

imitates himself. Carl Jung, Liber Novus, Page 244.

If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. Carl Jung, Liber Novus, Page 245.

We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Carl Jung, Liber Novus, Page 245.

Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Carl Jung, Liber Novus, Page 245.

There is a true love that does not concern itself with neighbors. Carl Jung, Liber Novus, Page 244.

Opposing me, the God sank into my heart when I was confused by mockery and worship, by grief and laughter, by yes and no. Carl Jung, Liber Novus, Page 244.

If you embrace your self then it will appear to you as if the world has become cold and empty. The coming God moves into this emptiness. Carl Jung, Liber Novus, Page 245.

But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung, Liber Novus, Page 245.

Now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time it resembles Michelangelo's sitting Moses-it is Elijah. Carl Jung, Liber Novus, Pages 248-9, Footnote 187.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

Whoever reverses this word and others that I speak, is a player, since he doesn't respect the spoken word. Know that you attain yourself from what you read in a book. You read as much into a book as out of it. Carl Jung, Liber Novus, Draft Footnote 145, Page 244.

Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. Carl Jung, Liber Novus, Page 250.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Carl Jung, Liber Novus, Page 250.

My thoughts are not my self but exactly like the things of the world, alive and dead. Just as I am not damaged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world. Thoughts are natural events that you do not possess, and whose meaning you only imperfectly recognize. Carl Jung, Liber Novus, Page 250.

Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals. Man is violent in his desire, and he himself becomes a forest and a forest animal. Carl Jung, Liber Novus, Page 250.

Man doesn't only grow from within himself for he is also creative from within himself. The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, Liber Novus, Page 253.

The God holds the separate principles in his power, he unites them. The God develops through the union of the principles in me. He is their union. Carl Jung, Liber Novus, Page 254.

I saw that a new God had come to be out of Christ the Lord, a young Hercules. Carl Jung, Footnote 237, Liber Novus, Page 254.

I know how to dance. Yes, would we could do it by dancing! Dancing goes with the mating season. I know that there are those who are always in heat, and those who also want to dance for their Gods. Some are ridiculous and others enact Antiquity, instead of honestly admitting their utter incapacity for such expression. Carl Jung to The Red One, Liber Novus, Page 260.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

You are completely alone in this struggle, since your Gods have become deaf. You do not know which devils are greater, your vices, or your virtues. But of one thing you are certain, that virtues and vices are brothers. Carl Jung, Liber Novus, Page 274.

And while I struggled with God, the devil prepared himself for my reception, and tore me just as far to his side. There, too, I found no boundaries other than

surfeit and disgust. I did not live but was driven; I was a slave to my ideals. Carl Jung, Liber Novus, Page 274.

He had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word, which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. Carl Jung, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352.

Spirituality conceives and embraces. It is womanlike and therefore we call it MATER COELESTIS, the celestial mother. Sexuality engenders and creates. It is manlike, and therefore we call it PHALLOS, the earthly father. The sexuality of man is more earthly, that of woman is more spiritual. The spirituality of man is more heavenly, it moves toward the greater. Carl Jung, Liber Novus, Page 353.

The sexuality of man goes toward the earthly, the sexuality of woman goes toward the spiritual. Man and woman become devils to each other if they do not distinguish their sexuality. Carl Jung, Liber Novus, Page 353.

If you do not differentiate yourselves from sexuality and from spirituality, and do not regard them as an essence both above and beyond you, you are delivered over to them as qualities of the Pleroma. Carl Jung, Liber Novus, Page 353.

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, Manifestations of the Gods, and hence reach beyond you, existing in themselves. Carl Jung, Liber Novus, Page 353.

No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. Carl Jung, Liber Novus, Page 353.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

Man remains the same, even if you create a new model of God for him. He remains an imitator. What was word, shall become man. The word created the world and came before the world. It lit up like a light in the darkness, and the darkness did not comprehend it. Carl Jung, Liber Novus, Page 271.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. Carl Jung, Liber Novus, Page 300.

For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself. Carl Jung, Liber Novus, Page 300.

Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page 300.

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. Carl Jung, Liber Novus, Page 303.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way. It is limited enough, so do not pile up more limitation. Carl Jung, Liber Novus, Page 307.

You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

If I am not conjoined through the uniting of the Below and the Above, I break

down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. Carl Jung, The Red Book, Page 291.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road. Carl Jung, Liber Novus, Page 311.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. Carl Jung, Liber Novus, Page 329.

You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Carl Jung, Liber Novus, Page 329.

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.

We must heal ourselves from the God, since he is also our heaviest wound. Carl Jung, Liber Novus, Page 338.

For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self. We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into dissolution. Carl Jung, Liber Novus, Page 338.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie. Carl Jung, Liber Novus, Page 339.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung, Liber Novus, Page 339.

The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God. Carl Jung, Liber Novus, Page 339.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

You announced yourself to me in advance in dreams. They burned in my heart and drove me to all the boldest acts of daring and forced me to rise above myself. You let me see truths of which I had no previous inkling. You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

Dreams are the guiding words of the soul. Carl Jung, Liber Novus, Page 233.

The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language. Carl Jung, Liber Novus, Page 233.

Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Liber Novus, Page 233.

The dream is not only the fulfillment of infantile desires, but also symbolizes the future. The dream provides the answer through the symbol, which one must understand. Carl Jung, Liber Novus, Page 233, Footnote 53.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

God is not dead. He is as alive as ever. Philemon, Liber Novus, Page 348.

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, Page 348.

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself. Philemon, Liber Novus, Page 348.

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Philemon, Liber Novus, Page 349.

Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, Liber Novus, Page 349.

I: "How can I love you? How do you come to this question? I see only one thing, you are Salome, a tiger, your hands are stained with the blood of the holy one. How should I love you?" Carl Jung, Liber Novus, Page 246.

S: "You do me wrong. Elijah is my father, and he knows the deepest myster-

ies. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn't you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome to Carl Jung, Liber Novus, Page 246.

E: "She loved the prophet who announced the new God to the world. She loved him; do you understand that? For she is my daughter." Elijah to Carl Jung on Salome, Liber Novus, Page 246

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

E: "We are real and not symbols." Elijah to Carl Jung, Liber Novus, Page 246.

Apart from Elijah and Salome I found the serpent as a third principle. It is a stranger to both principles although it is associated with both. The serpent taught me the unconditional difference in essence between the two principles in me. Carl Jung and Elijah, Liber Novus, Page 247.

The place where Elijah and Salome live together is a dark space and a bright one. The dark space is the space of forethinking. It is dark so he who lives there requires vision. Carl Jung and Elijah, Liber Novus, Page 247.

A thinker who descends in to his fore thinking finds his next step leading into the garden of Salome. Therefore the thinker fears his forethought, although he lives on the foundation of fore thinking. The visible surface is safer than the underground. Thinking protects against the way of error, and therefore it leads to petrification. Carl Jung and Elijah, Liber Novus, Page 248.

This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. Carl Jung, The Red Book, Page 283.

I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary. Carl Jung, The Red Book, Page 229.

A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome. Carl Jung, Liber Novus, Page 248.

Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. Carl Jung, Liber Novus, Page 248.

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung, Liber Novus, Page 248.

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. Unknown Woman to Carl Jung, Liber Novus, Page 339.

The yoke of men is lighter than the yoke of the God; therefore everyone seeks to yoke the other out of mercy. But he who does not fall into the hands of men falls into those of the God. May he be well, and may woe betide him! There is no escape. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Outrage? I laugh at your outrage. The God knows only power and creation. He commands and you act. Your anxieties are laughable. There is only one road, the military road of the Godhead. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Unknown woman to Carl Jung, Liber Novus, Page 339.

Jung noted: "Astrologcally the beginning of the next aeon, according to the starting point you select, falls between AD 2000 and 2200" (CW 9,2, §149, note 88). Liber Novus, Page 316, Footnote 274.

"If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the 'hostile brothers,' then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized"). Liber Novus, Page 316, Footnote 275

He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for "fishes") is known as the sign of the fish and is often represented by two fish swimming in opposite directions. Liber Novus, Page 316, Footnote 273.

I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men. Carl Jung, Liber Novus, Page 308.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every

living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

An old secret fire burns between us, giving sparse light and ample warmth. The primordial fire that conquers every necessity shall burn again, since the night of the world is wide and cold, and the need is great. Carl Jung, Liber Novus, Page 280.

into the desert, into the desert of my own self. Carl Jung, Liber Novus, Page 235.

The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us. Carl Jung, Liber Novus, Page 366.

My God rose in the Eastern sky; brighter than the heavenly host and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

I do not doubt I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should My soul leads me and will be. Carl Jung, Liber Novus, Page 289.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

But the image of the God's formation in me was not yet destroyed. I dread this destruction, since it is terrible, an unprecedented desecration of temples. Everything in me strives against this abysmal abomination. For I still did not know what it means to give birth to a God. Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This

is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

But the soul suffers great need, since outer freedom is of no use to it. Carl Jung, Liber Novus, Page 311.Salvation is a long road that leads through many gates. These gates are symbols. Carl Jung, Liber Novus, Page 311.

Each new gate is at first invisible; indeed it seems at first that it must be created, for it exists only if one has dug up the spring's root, the symbol. Carl Jung, Liber Novus, Page 311.

But if you pay close attention, you will see that the most masculine man has a feminine soul, and the most feminine woman has a masculine soul. Carl Jung, Liber Novus, Page 263.

The more manly you are, the more remote from you is what woman really is, since the feminine in yourself is alien and contemptuous. Carl Jung, Liber Novus, Page 263.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Carl Jung, Liber Novus, Page 279.

Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. Carl Jung, Liber Novus, Page 279.

Did you ever think of the evil in you? Carl Jung, Liber Novus, Page 274.

But did you know what evil is, and that it stands precisely right behind your virtues, that it is also your virtues themselves, as their inevitable substance? Carl Jung, Liber Novus, Page 274.

You locked Satan in the abyss for a millennium, and when the millennium had passed, you laughed at him, since he had become a children's fairy tale. But if the dreadful great one raises his head, the world winces. Carl Jung, Liber Novus, Page 274.

I am alone, but I fill my solitariness with my life. I am man enough. I am noise, conversation, comfort, and help enough unto myself. Carl Jung, Liber Novus, Page 277.

I hurry toward the East and my rising—I will my rising. Carl Jung, Liber Novus, Page 277.

My God, I love you as a mother loves the unborn whom she carries in her heart. Carl Jung, Liber Novus, Page 286.

My soul leads me into the desert, into the desert of my own self. Carl Jung, Liber Novus, Page 235.

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When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. Carl Jung, Liber Novus, Page 291.

If one accepts the symbol, it is as if a door opens leading into a new room whose existence one previously did not know. Carl Jung, Liber Novus, Page 311.

But woe unto you, who replace this incompatible multiplicity with a single God. Carl Jung, Liber Novus, Page 351.

Happy am I who can recognize the multiplicity and diversity of the Gods. Carl Jung, Liber Novus, Page 351.

The fire burns right through you. That which guides forces you onto the way. Carl Jung, Liber Novus, Page 291.

I believe we have the choice: I preferred the living wonders of the God. Carl Jung, Liber Novus, Page 339.

My life wants itself whole. Carl Jung, Liber Novus, Page 339.

I understood that the God whom we seek in the absolute was not to be found in absolute beauty, goodness, seriousness, elevation, humanity or even in godliness. Carl Jung, Liber Novus, Page 243

How can man live in the womb of the God if the Godhead himself attests only to one-half of him? Carl Jung, Liber Novus, Page 243

Man's torment is so great and the air of the heights so weak that he can hardly live anymore. Carl Jung, Liber Novus, Page 243

A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally. Carl Jung, Liber Novus, Page 261

If ever the devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it. Carl Jung, Liber Novus, Page 261

Although the devil very much abhors religion for its particular solemnity and candor, it has become apparent, however, that it is precisely through religion that the devil can be brought to an understanding. Carl Jung, Liber Novus, Page 261

Salvation is the resolution of the task. Carl Jung, Liber Novus, Page 311

But your darkness should grasp the light. Carl Jung, Liber Novus, Page 270

And thus the word should become what the darkness can comprehend, since what use is the light if the darkness does not comprehend it? Carl Jung, Liber Novus, Page 270

In words the emptiness and the fullness flow together. Hence the word is an image of God. Carl Jung, Liber Novus, Page 299

But who should live your life if you do not live it? Carl Jung, Liber Novus, Page 249

It is not only stupid to exchange your own life for an alien one, but also a hypocritical game, because you can never really live the life of others, you can only pretend to do it, deceiving the other and yourself, since you can only live your own life. Carl Jung, Liber Novus, Page 249

Fulfill that which comes to you. Carl Jung, Liber Novus, Page 300

Salome's performance was deification. Carl Jung, Liber Novus, Page 253. Footnote 211.

But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. Carl Jung to Philemon, The Red Book, Page 315

The practice of magic consists in making what is not understood understandable in an incomprehensible manner. Carl Jung, The Red Book, Page 314.

Whoever is in love is a full and overflowing vessel and awaits the giving. Whoever is in fore thinking is deep and hollow and awaits fulfillment. Carl Jung, The Red Book, Page 253.

To be that which you are is the bath of rebirth. Carl Jung, The Red Book, Page 266

My street leads to the valleys where men live. I am a wandering beggar. And I remain silent. Carl Jung, The Red Book, Page 316.

The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things. Carl Jung, The Red Book, Page 229

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the Inexplicable and the paradoxical. Carl Jung, The Red Book, Page 229.

If pleasure is united with forethinking, the serpent lies before them. Carl Jung, Liber Novus, Page 249, Footnote 190.

I am alone, but I fill my solitariness with my life. I am man enough. I am noise, conversation, comfort, and help enough unto myself. Carl Jung, Liber Novus, Page 277.

Therefore I had to remain true to love, and, devoted to it voluntarily, I suffer the dismembering and thus attain bonding with the great mother, that is, the stellar nature, liberation from bondage to men and things. Carl Jung, Red Book, Page 356.

If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature. Nor can death begin in me as a new life, since I can only fear death. Carl Jung, Red Book, Page 356.

How else could I experience death other than through remaining true to love and willingly accepting the pain and all the suffering? Carl Jung, Red Book, Page 356.

It is difficult to remain true to love since love stands above all sins. He who wants to remain true to love must also overcome sin. Carl Jung, Red Book, Page 356

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

I am alone, but I fill my solitariness with my life. Carl Jung, Liber Novus, Page 277.

I want to love my God, the defenseless and helpless one. I want to care for him, like a child. Carl Jung, Liber Novus, Page 286.

Death is more enduring of all things, that which can never be cancelled out. Carl Jung, Liber Novus, Page 323

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don't you know yet that it comes from me and belongs to me?" Carl Jung, Red Book, Page 241.

Banality is my element. Carl Jung's Soul, The Red Book, Page 317

The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Carl Jung, The Red Book, 240.

Only then I learned psychological objectivity. Only then could I say to a patient, 'Be quiet, something is happening.' There are such things as mice in a house. You cannot say you are wrong when you have a thought. For the understanding of the unconscious we must see our thoughts as events, as phenomena. Carl Jung, Liber Novus, Page 249, Footnote 188.

My thoughts are not my self but exactly like the things of the world, alive and dead. Just as I am not damaged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world. Thoughts are natural events that you do not possess, and whose meaning you only imperfectly recognize. Carl Jung, Liber Novus, Page 250.

Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals. Man is violent in his desire, and he himself becomes a forest and a forest animal. Carl Jung, Liber Novus, Page 250.

The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us. Carl Jung, Liber Novus, Page 366.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

The Corrected Draft continues: "The serpent is not only a separating but also a unifying principle" (p. 91). Carl Jung, Liber Novus, Page 247, Footnote 172.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ

himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word, which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. Carl Jung, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, Liber Novus, Page 280.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

The Red Book and Blood:

And at that time someone asked me what I thought about world events in the near future. I said that I had no thoughts, but saw blood, rivers of blood. Carl Jung, Red Book, Page 198-199

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Red Book, Page 230

You will recognize the supreme meaning by the fact that he is laughter and worship, a bloody laughter and a bloody worship. A sacrificial blood binds the poles. Those who know this laugh and worship in the same breath. Carl Jung, Red Book, Page 230

After this, however, my humanity approached me and said: "What solitude, what coldness of desolation you lay upon me when you speak such! Reflect on the destruction of being and the streams of blood from the terrible sacrifice that the depths demand."' Carl Jung, Red Book, Page 230

From then on the anxiety toward the terrible event that stood directly before us kept coming back. Once I also saw a sea of blood over the northern lands. Carl

Jung, Red Book, Page 231

And I plucked the ripe fruit and gave it to you and I do not know what I poured out for you, what bitter-sweet intoxicating drink, which left on your tongues an aftertaste of blood. Carl Jung, Red Book, Page 231

Every word so far lives for me and strengthens me just where I feel weak, but as you say the world is very far away from it in mood today. That does not matter too much, a book can swing even a whole world if it is written in fire and blood" Carl Jung, Red Book, Page 232, fn 44.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself£ not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Red Book, Page 234

I hear the flow of underground waters. I see the bloody head of a man on the dark stream. Someone wounded, someone slain floats there. I take in this image for a long time, shuddering. I see a large black scarab floating past on the dark stream. Carl Jung, Red Book, Page 237

A thousand serpents crowd around, veiling the sun. Deep night falls. A red stream of blood, thick red blood springs up, surging for a long time, then ebbing. I am seized by fear. What did I see? Carl Jung, Red Book, Page 237

I was able to link the picture up with the sea of blood I had previously fanta-sized about. / Though I could not then grasp the significance of the hero killed, soon after I had a dream in which Siegfried was killed by myself It was a case of destroying the hero ideal of my efficiency. Carl Jung, Red Book, Page 238, fn 85

Blood shone at me from the red light of the crystal, and when I picked it up to discover its mystery, there lay the horror uncovered before me: in the depths of what is to come lay murder. The blond hero lay slain. Carl Jung, Red Book, Page 239

And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Out of that burst the powerful and ever unvanquished source of blood. This was what was to come, which you now experience in your life, and it is even more than that. Carl Jung, Red Book, Page 239

Therefore I take part in that murder; the sun of the depths also shines in me after the murder has been accomplished; the thousand serpents that want to devour the sun are also in me. I myself am a murderer and murdered, sacrificer and sacrificed. The upwelling blood streams out of me. Carl Jung, Red Book, Page 239

Your blood will stream forth. The peoples demonstrate this at the present time in unforgettable acts, that will be written with blood in unforgettable books for eternal memory. Carl Jung, Red Book, Page 239

But I ask you, when do men fall on their brothers with mighty weapons and bloody acts!' They do such if they do not know that their brother is themselves. They themselves are sacrificers, but they mutually do the service of sacrifice. They must all sacrifice each other, since the time has not yet come when man puts the bloody knife into himself, in order to sacrifice the one he kills in his brother. Carl Jung, Red Book, Page 239

They should sacrifice the hero in themselves, and because they do not know this, they kill their courageous brother. The time is still not ripe. But through this blood sacrifice, it should ripen. Carl Jung, Red Book, Page 239

Hence all this that takes place in these days must also be, so that the renewal can come. Since the source of blood that follows the shrouding of the sun is also the source of the new life. Carl Jung, Red Book, Page 239

Your blood also will stream from many wounds in this frightful struggle. Your shock and doubt will be great, but from such torment the new life will be born. Birth is blood and torment. Carl Jung, Red Book, Page 239

Is this your way, my soul? The blood boils in me and I would strangle you if I could seize you. You weave the thickest darknesses and I am like a madman caught in your net. But I yearn, teach me. Carl Jung, Red Book, Page 240

I: "I am a stranger here and everything seems strange to me, anxious as in a dream. Who are you?"

E: "I am Elijah and this is my daughter Salome."

I: "The daughter of Herod, the bloodthirsty woman?" Carl Jung, Red Book, Page 246

E: "You heard what Salome said."

I: "I cannot believe that you, the prophet, can recognize her as a daughter and a companion. Is she not engendered from heinous seed? Was she not vain greed and criminal lust?"

E: "But she loved a holy man."

I: "And shamefully shed his precious blood." Carl Jung, Red Book, Page 246

E: "Why are you amazed? But you see it, we are together."

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

E: "We are real and not symbols." Carl Jung, Red Book, Page 246

Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit

night, the bloody-staring head of the holy one'- fear seizes me. Carl Jung, Red Book, Page 246

Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands- it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Red Book, Page 248

A lecherous and bloodthirsty Godhead gives me this false air. This happens because I must altogether suffer the becoming of the God and can therefore not separate it from myself at first. But as long as it is not separated from me, I am so seized by the idea that I am it, and therefore I am also the woman associated with the idea from the beginning. Carl Jung, Red Book, Page 250, fn 196

In that I receive the idea and represent it in the manner of Buddha, my pleasure is like the Indian Kali, since she is Buddha's other side. Kali, however, is Salome and Salome is my soul. Carl Jung, Red Book, Page 250, fn 196

I see the green mountain, the cross of Christ on it, and a stream of blood flowing from the summit of the mountain-I can look no longer, it is unbearable-I see the cross and Christ on it in his last hour and torment-at the foot of the cross the black serpent coils itself-it has wound itself around my feet- I am held fast and I spread my arms wide. Carl Jung, Red Book, Page 252

The serpent squeezes my body in its terrible coils and the blood streams from my body, spilling down the mountainside. Salome bends down to my feet and wraps her black hair round them. Carl Jung, Red Book, Page 252

At that time, the loving light was annihilated, and blood began to pour out. This was the great war. But the spirit of the depths wants this struggle to be understood as a conflict in every man's own nature. Carl Jung, Red Book, Page 253

This is the beginning of the way If blood, fire, and the cry of distress fill this world, then you will recognize yourself in your acts: Drink your fill of the bloody atrocities of the war, feast upon the killing and destruction, then your eyes will open, you will see that you yourselves are the bearers of such fruit. Carl Jung, Red Book, Page 254

I saw the peasant's boot, the sign of the horrors of the peasant war, of murdering incendiaries and of bloody cruelty. Carl Jung, Red Book, Page 254

I knew to interpret this sign for myself as nothing but the fact that something bloody and dreadful lay before us. I saw the foot of a giant that crushed a whole city. How could I interpret this sign otherwise? Carl Jung, Red Book, Page 254

I saw the mountain of the sacrifice, and the blood poured in streams from its sides. Carl Jung, Red Book, Page 254

He [Spirit of the Depths] leads mankind through the river of blood to the mys-

tery In the mystery man himself becomes the two principles, the lion and the serpent. Carl Jung, Red Book, Page 254

Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Carl Jung, Red Book, Page 254

It [Spirit of the Depths] determined me through the willing of self-sacrifice, and to the spilling of blood, my life's essence. Carl Jung, Red Book, Page 255, fn 240

I: Well, now you speak like all those Jews who accuse anyone of Jew hating who does not have a completely favorable judgment, while they themselves make the bloodiest jokes about their own kind. Carl Jung, Red Book, Page 260

A dark stream of blood is flowing from his mouth and forming a puddle on the floor. He moans half choking and coughs out blood. Carl Jung, Red Book, Page 266

He [the Evil One] is sullied with blood twice over. My hands are covered with it. A rattling sigh escapes from him. Then every stiffness loosens, a gentle shudder passes over his limbs. And then everything is deathly still. Carl Jung, Red Book, Page 266

Where am I? Are there also cases of death in Hell for those who have never thought about death? I look at my bloodstained hands- as if I were a murderer . . . Is it not the blood of my brother that sticks to my hands? Carl Jung, Red Book, Page 266

Your hands are red from living blood, but the moonlight of your gaze is motionless. It is the life blood of your brother, yes, it is your own blood, but your gaze remains luminous and embraces the entire horror and the earth's round. Carl Jung, Red Book, Page 267

It was the enormous dying, a sea of blood. From it the new sun arose, awful and a reversal of that which we call day We have seized the darkness and its sun will shine above us, bloody and burning like a great downfall. Carl Jung, Red Book, Page 274

As darkness seized the world, the terrible war arose and the darkness destroyed the light of the world, since it was incomprehensible to the darkness and good for nothing anymore. And so we had to taste Hell. Carl Jung, Red Book, Page 274

I suspect blood and murder. Blood and murder alone are still exalted and have their own peculiar beauty; one can assume the beauty of bloody acts of violence. Carl Jung, Red Book, Page 275

You can subjugate yourself, shackle yourself in irons, whip yourself bloody every day: you have crushed yourself, but not overcome yourself Precisely through this you have helped the Powerful One. Carl Jung, Red Book, Page 280

I have sprinkled your altar with my own blood.

I have banished my father and mother so that you can live with me.

I have turned my night into day and went about at midday

like a sleepwalker. Carl Jung, Red Book, Page 285

At first I catch sight of the figure of a young maiden with wonderful red-gold hair-a man of devilish appearance is lying half under her-his head is bent backward-a thin streak of blood runs down his forehead-two similar daimons have thrown themselves over the maiden's feet and body. Carl Jung, Red Book, Page 288

Your bloodthirsty tiger growls softly, your poisonous serpent hisses secretly, while you, conscious only of your goodness, offer your human hand to me in greeting. Carl Jung, Red Book, Page 289

What abyss of blood-dripping history separates you from me! I grasped your hand and looked at you. Carl Jung, Red Book, Page 289

A marionette with a broken head lies before me amidst the stones-a few steps further, a small apron and then behind the bush, the body of a small girl-covered with terrible wounds-smeared with blood. Carl Jung, Red Book, Page 290

One foot is clad with a stocking and shoe, the other is naked and gorily crushed- the head-where is the head? The head is a mash of blood with hair and whitish pieces of bone, surrounded by stones smeared with brain and blood. Carl Jung, Red Book, Page 290

I reach into the child's visceral cavity- it is still warm-the liver is still firmly attached- I take my knife and cut it free of the ligaments. Then I take it out and hold it with bloody hands toward the figure. Carl Jung, Red Book, Page 290

My gorge rises – tears burst from my eyes cold sweat covers my brow-a dull sweet taste of blood- I swallow with desperate efforts-it is impossible- once again and once again- I almost faint – it is done. Carl Jung, Red Book, Page 290

He [Man] must bear witness to this recognition by eating from the bloody sacrificial flesh. Carl Jung, Red Book, Page 291

Did not Christ himself restore bloody human sacrifice, which better customs had expelled from sacred practice since days of old? Carl Jung, Red Book, Page 297

The sun of martyrdom has arisen and is pouring bloody rays over the sea. This spectacle lasts a long time, the sun rises higher, its rays grow brighter. Carl Jung, Red Book, Page 299

Christ imposed bloody sacrifice on humanity, the renewed God will also not spare bloodshed. Carl Jung, Red Book, Page 300

Hence my blood has spattered my clothes, and I have stained my robe. For I

have afforded myself a day of vengeance, and the year to redeem myself has come. Carl Jung, Red Book, Page 300

And I trod myself down in my rage, and made myself drunk in my fury, and spilt my blood on the earth. Carl Jung, Red Book, Page 300

Who among the dead suffers thus? Come here and drink blood, so that you can speak. Why do you reject the blood? Would you like milk? Carl Jung, Red Book, Page 304

Are you perhaps demanding the seeds of life for the faded thousand-year-old body of the underworld? An unchaste incestuous lust for the dead? Something that makes the blood run cold. Carl Jung, Red Book, Page 304

It desired neither blood nor milk nor wine for the sacrifice of the dead, but the willingness of our flesh. Carl Jung, Red Book, Page 304

In Book II of the odyssey, Odysseus makes a libation to the dead to enable them to speak. Walter Burkert notes: "The dead drink the pourings and indeed the blood they are invited to come to the banquet, to the satiation with blood; as the libations seep into the earth, so the dead will send good things up above" Carl Jung, Red Book, Page 305, fn 223.

Image legend: "The accursed dragon has eaten the sun, its belly being cut open and he must not hand over the gold of the sun, together with his blood. This is the turning back of Atmavictu, of the old one. He who destroyed the proliferating green covering is the youth who helped me to kill Siegfried." Carl Jung, Red Book, Page 305, fn 226

Therefore neither will I walk on his ways, nor make for you any healing brew or immortal blood potion, but rather I will abandon the potion and cauldron and occult work for your sake, since you can neither wait for nor endure the fulfillment. Carl Jung, Red Book, Page 309

How much blood must go on flowing until man opens his eyes and sees the way to his own path and himself as the enemy and becomes aware of his real success. Carl Jung, Red Book, Page 310

I saw you, Oh Philemon, at the noonday hour when the sun stood highest; you stood speaking with a blue shade, blood stuck to its forehead and solemn torment darkened it. Carl Jung, Red Book, Page 316

They have only just died and rest in the womb of our bloodthirsty Europe. Carl Jung, Red Book, Page 320

It has not arisen from a patchwork of human thoughts but has been forged from the glowing heat of the innards; the Cabiri themselves carried the matter to the mountain and consecrated the building with their own blood as the sole keepers of the mystery of its genesis. Carl Jung, Red Book, Page 321-322

To the left we see a circle indicating the body or the blood, and from it rears the serpent, which winds itself around the phallus, as the generative principle. Carl Jung, Red Book, Page 364

These figures, which at first are incomprehensible to the beholder, evoke dark processes in his soul, which to a certain extent lie even deeper (such as in the vision of blood), and whose perception requires an aid like the crystal. Carl Jung, Red Book, Page 365-366

The story of paradise repeats itself, and hence the serpent winds its way up the tree because Adam should be led into temptation. Carl Jung, Red Book, Page 366

Unguided by the eye of reason, unmitigated by humaneness, the fire becomes a devastating, bloodthirsty Kali, who devours the life of man from within, as the mantra of her sacrificial ceremony says: "Hail to you, 0 Kali, triple-eyed Goddess of dreadful aspect, from whose throat hangs a necklace of human skulls. May you be honored with this blood!" Carl Jung, Red Book, Page 367

As a God, you are the great Abraxas in your world. But as a man you are the heart of the one God who appears to his world as the great Abraxas, the feared, the powerful, the donor of madness, he who dispenses the water of life, the spirit of the tree of life, the daimon of the blood, the death bringer. Carl Jung, Red Book, Page 371

If Heaven becomes pregnant and can no longer hold its fruit, it gives birth to a man who carries the burden of sin-that is the tree of life and of unending duration. Give me your blood! Listen! Carl Jung, Red Book, Page 340

Should a living person give his life for your sake, you who did not live the eternal? Speak, you mute shadows, who stand at my door and demand my blood!" Carl Jung, Red Book, Page 340

What do you want with my blood? Truly, you are even worse than men. Men give little, yet what do you give? Do you make the living? The warm beauty? Or joy perhaps? Or should all this go to your gloomy Hell? What do you offer in return? Mysteries? Carl Jung, Red Book, Page 340

We have to greet a new light, a blood-red sun, a painful wonder. No one forces me to; only the foreign will in me commands and I cannot escape since I find no grounds to do so. Carl Jung, Red Book, Page 341

The sun, appearing to me, swam in a sea of blood and wailing; therefore I said to the dead one: "Should it be the sacrifice of joy?" Carl Jung, Red Book, Page 341

I: "You [Salome] are like the serpent that coiled around me and pressed out my blood." Carl Jung, Red Book, Page 323

They went over to the son as a token of power. His mockery is bloody, and

how contemptuously his eyes flash! Carl Jung, Red Book, Page 329

Now that gets under your [Jung's "I"] skin, doesn't it? Take that-and that. What does it taste of? Of blood, presumably? Of the Middle Ages in majorem Dei gloriam? Carl Jung, Red Book, Page 334

I was seized with bitterness at these words and I cried: "You [Jung's "Soul"] live from the blood of the human heart." I heard her laughing- or was she not laughing? "No drink is dearer to me than red blood." Carl Jung, Red Book, Page 335

I know that this is the severity, this is the cruelty; he who has felt you with his hands can never remove the blood from his hands. I have become enslaved to you [Jung's Soul]." Carl Jung, Red Book, Page 335

She [Jung's Soul] answered: "Do not be angry, do not complain. Let the bloody victims fall at your side. It is not your severity; it is not your cruelty, but necessity. The way of life is sown with fallen ones." Carl Jung, Red Book, Page 335

"He [HAP] is the flesh spirit, the blood spirit, he is the extract of all bodily juices, the spirit of the sperm and the entrails, of the genitals, of the head, of the feet, of the hands, of the joints, of the bones, of the eyes and ears, of the nerves and the brain; he is the spirit of the sputum and of excretion." Carl Jung, Red Book, Page 339

"Yes, drink blood," she [Female Shade] said, "suck it up, get your fill from the carcass, there is juice inside, certainly disgusting, but nourishing. You should not understand, but suck!" Carl Jung, Red Book, Page 339

She [Female Shade] whispered: "Give blood, so that I may drink and gain speech. Were you lying when you said that you would leave the power to the son?" Carl Jung, Red Book, Page 340

"Tell me, is HAP for you [Female Shade] the sign of the church in which you hope for community with the living? Speak, why do you hesitate?" She moaned and whispered with a weak voice: "Give blood, I need blood. " "So take blood from my heart," I spoke. Carl Jung, Red Book, Page 340

"If possible, yes," she [Jung's Soul] replied, "I would even like to be your dog. To me you are of unspeakable worth, all my hope, that still clings to earth. I would still like to see completed what I left too soon. Give me blood, much blood!" Carl Jung, Red Book, Page 340

"My [Jung's Soul] blood, the juice of my life, will be your meal and your drink. "Sustain yourself from me, so that life and speech will be yours." Carl Jung, Red Book, Page 342

Come, you [shades] dark and restless ones, I will refresh you with my blood, the blood of a living one so that you will gain speech and life, in me and through me. Carl Jung, Red Book, Page 342

“Drink from our blood the desire that begets evil, as quarrel, discord, ugliness, violent deed, and famishment. “Take, eat, this is my body, that lives for you [Shades]. Take, eat, drink, this is my blood, whose desire flows for you.” Carl Jung, Red Book, Page 342

What a devilish farce she [Jung’s Soul] carries on with you, as long as she still arrogates divine power over you! She’s an unruly child and a bloodthirsty daimon at the same time, a tormentor of humans without equal, precisely because she has divinity. Carl Jung, Red Book, Page 342

“Come drink the living blood, drink your fill so that we will be saved from the inextinguishable and unrelenting power of vivid longing for visible, graspable, and present being.” Carl Jung, Red Book, Page 342

Because when lost they [Spirits of the Dead] are as malicious as the serpent, as bloodthirsty as the tiger that pounces on the unsuspecting from behind. Carl Jung, Red Book, Page 342

Look at man, the weak one in his wretchedness and torment, whom the Gods have singled out as their quarry-tear to pieces the bloody veil that the lost soul has woven around man, the cruel nets woven by the death-bringing, and take hold of the divine whore who still cannot recover from her fall from grace and craves filth and power in raving blindness. Carl Jung, Red Book, Page 343

Lock her [Jung’s Soul] up like a lecherous bitch who would like to mingle her blood with every dirty cur. Capture her, may enough at last be enough. Carl Jung, Red Book, Page 343

“Of course,” she [Jung’s Soul] answered, “there I have peace and can collect myself Your human world makes me drunk-so much human blood-I could get intoxicated on it to the point of madness. Carl Jung, Red Book, Page 343

The hound’s nature lies in my blood. Therefore I am bitter-for my sake, since how does it move you [Jung’s Soul]! Carl Jung, Red Book, Page 344

Speak without blood, sing from your own force, you have gorged yourself [Jung’s Soul] on men. Carl Jung, Red Book, Page 344

You [Jung’s Soul] brute bestial tormentor! You’ve never gotten past compassionate moods. You lived on human food and drank my blood. Carl Jung, Red Book, Page 344

We [Vassals of the Soul] drink red wine, dispensing a sacrificial drink in recollection of the meal of blood that you celebrated with us. Carl Jung, Red Book, Page 344

What is the beautiful thing that you [Jung’s Soul] robbed when you drank the blood of men and ate their sacred flesh? Speak the truth, for I see the lie on your face. Carl Jung, Red Book, Page 344

‘Alas, that I [Jung’s Soul] can neither keep it nor conceal it! It is love, warm human love, blood, warm red blood, the holy source of life, the unification of everything separated and longed for. Carl Jung, Red Book, Page 344

“So,” I said, “it is love that you [Jung’s Soul] claim as a natural right and property, although you still ought to beg for it. You get drunk on the blood of man and let him starve. Carl Jung, Red Book, Page 344-345

You [Jung’s Soul] will gather around the source of blood, the sweet miracle, and you will come bearing gifts so that you may receive what you need. Carl Jung, Red Book, Page 345

I protect the holy source so that no God can seize it for himself The Gods know no measure and no mercy They get drunk on the most precious of draughts. Ambrosia and nectar are the flesh and blood of men, truly a noble meal. Carl Jung, Red Book, Page 345

Endless multiplicity takes the place of what has been forced together, since only diversity is wealth, blood, and harvest. Philemon, Red Book, Page 345

Recall what I bore and suffered for you, how I wasted myself, how I lay before you [Jung’s Soul] and writhed, how I gave my blood to you! Carl Jung, Red Book, Page 345

We [The Dead] implore you to let us in. You have what we desire. Not your blood, but your light. That is it. Carl Jung, Red Book, Page 346

And why do you [Philemon] lay out such a teaching to this horde, which the night wind swirled up from the dark blood fields of the West? Carl Jung, Red Book, Page 348

Where is the atonement for the 7,777 cattle whose blood they spilled, whose flesh they consumed? Carl Jung, Red Book, Page 352

This is no polytheism that I [Philemon] have made up! But many Gods who powerfully raise their voices and tear humanity to bloody pieces. Carl Jung, Red Book, Page 352

So this is what happened. The earth became green and fruitful again from the blood of the sacrifice, flowers sprouted, the waves crash into the sand, a silver cloud lies at the foot of the mountain, a bird of the soul came to men, the hoe sounds in the fields and the axe in the forests, a wind rushes through the trees and the sun shimmers in the dew of the risen morning. Philemon, Red Book, Page 353

Thanks to you, we have embraced your work, we grasped your redemptive teaching, we completed in ourselves what you had begun for us with bloody struggle. Philemon, Red Book, Page 356

But it would be far better to live despite the God. But the serpent of the God wants human blood. Philemon, Red Book, Page 357

But the serpent wants to be deceived, out of hope for blood. Philemon, Red Book, Page 357

The greater the number of men who stole their lives from the Gods, the greater the harvest feeding the serpent from the blood-sown field. Philemon, Red Book, Page 357

Perhaps the one wearing the red robe treads the winepress from which the blood flows.' Carl Jung, Red Book, Page 357

Hence the Gods are insatiable, because they have received too many sacrifices: the altars of blinded humanity are streaming with blood. Carl Jung, Red Book, Page 358

"The suffering of the world has straightened your [Blue Shade] shape.

"You are truly a king.

"Your crimson is blood.

"Your ermine is snow from the coldness of the poles.

"Your crown is the heavenly body of the sun, which you bear on your head. Philemon, Red Book, Page 359

1- 2. OCTOBER 1913

Repeated vision of flood and death of thousands, and the voice that said that this will become real.

3, AUTUMN 1913

Vision of the sea of blood covering the northern lands.

4 – 5. DECEMBER 12, 15, 1913.

Image of a dead hero and the slaying of Siegfried in a dream.

1. **DECEMBER 25, 1913**

Image of the foot of a giant stepping on a city. and images of murder and bloody cruelty

1. **JANUARY 2, 1914**

Image of a sea of blood and a procession of dead multitudes. Foreword, Red Book, Page 202

The psychological processes, which accompany the present war, above all the incredible brutalization of public opinion, the mutual slanderings, the unprecedented fury of destruction, the monstrous flood of lies, and man's incapacity to call a halt to the bloody demon- are suited like nothing else to powerfully push in front of the eyes of thinking men the problem of the restlessly slumbering chaotic unconscious under the ordered world of consciousness. Carl Jung, Red Book, Page 253, fn 221

The dark sea breaks heavily-a reddish glow spreads out in it-it is like blood- a sea of blood foams at my feet-the depths of the sea glow-how strange I feel-am I suspended by my feet? Is it the sea or is it the sky? Blood and fire mix themselves together in a ball-red light erupts from its smoky shroud-a new sun escapes from the bloody sea and rolls gleamingly toward the uttermost depths-it disappears under my feet. Carl Jung, Red Book, Page 274

Carl Jung on the "Ancients" – Red Book:

Jung claimed that the ancients lacked a capacity for directed thinking, which was a modern acquisition. Sonu Shamdasani, Red Book, Page 197

The fact that painted images of an accomplished and hybrid kind illuminate the medieval format of a folio in scribal hand compounds any reflections on the linguistic task The novel language required a renewed ancient script. Sonu Shamdasani, The Red Book, Page 222

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Carl Jung, The Red Book, Page 236

Think diligently about the images that the ancients have left behind. They show the way of what is to come. Look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it? Carl Jung, The Red Book, Page 236

Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung, The Red Book, Page 236

This, too, is an image of the ancients, that they lived in things symbolically: they renounced wealth in order to have a share of the voluntary poverty of their souls. Therefore I had to grant my soul my most extreme poverty and need. And the scorn of my cleverness rose up against this. Carl Jung, The Red Book, Page 236 fn 80

To the extent that the Christianity of this time lacks madness, it lacks divine

life. Take note of what the ancients taught us in images: madness is divine. But because the ancients lived this image concretely in events, it became a deception for us, since we became masters of the reality of the world. Carl Jung, The Red Book, Page 238

The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. Carl Jung, The Red Book, Page 238

The ancients did not speak in vain of a divine and holy madness." Schelling related this to the "inner self-laceration of nature." He held that "nothing great can be accomplished without a constant solicitation of madness, which should always be overcome, but should never be entirely lacking." Editor, The Red Book, Page 238, fn 89

What happens outside us in these days is the image that the peoples live in events, to bequeath this image immemorially to far-off times so that they might learn from it for their own way, just as we learned from the images that the ancients had lived before us in events. Carl Jung, The Red Book, Page 239, fn 89

Those who wander in the desert experience everything that belongs to the desert. The ancients have described this to us. From them we can learn. Open the ancient books and learn what will come to you in solitude. Everything will be given to you and you will be spared nothing, the mercy and the torment." Carl Jung, The Red Book, Page 241, fn 110

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, The Red Book, Page 242

It was folly and monkey business, an atrocious Hell's masquerade of the holiest mysteries. How else could Christ have saved his Antichrist? Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell but rose to the heights in the beyond. Carl Jung, The Red Book, Page 243

The one arose from the melting together of the two. He was born as a child from my own human soul, which had conceived him with resistance like a virgin. Thus it corresponds to the image that the ancients have given to us. Carl Jung, The Red Book, Page 244

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, The Red Book, Page 244

Look at the images of the Gods that the ancients and the men of old left behind: their nature is ambiguous and equivocal. Carl Jung, The Red Book, Page 244, fn 143

But if you break down the walls that confine your view, and if the immensity and its endless uncertainty inspire you with fear, then the ancient sleeper awakens in you, whose messenger is the white bird. Then you need the message of the old tamer of chaos. Carl Jung, The Red Book, Page 264

Anchorite: There are several others whom you can see further down in this valley Some have huts like me, others live in the graves that the ancients have hollowed out in these rocks. I live uppermost in the valley; because it is most solitary and quiet here, and because here I am closest to the peace of the desert. Carl Jung, The Red Book, Page 268

Dull from the sun and drunk from fermenting wines, you lie down in ancient graves, whose walls resound with many voices and many colors of a thousand solar years. Carl Jung, The Red Book, Page 269

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, The Red Book, Page 270

And you prepare to sleep through the millennia like everyone else, and you sleep down into the womb of the millennia, and your walls resound with

ancient temple chants. Since the simple is what always was. Peace and blue night spread over you while you dream in the grave of the millennia. Carl Jung, The Red Book, Page 270

0 mother stone, I love you, I lie snuggled up against your warm body, your late child. Blessed be you, ancient mother. Yours is my heart and all glory and power-Amen. Carl Jung, The Red Book, Page 271

I prepare to experience the hour of my second birth. The ancients said: "We are born between faeces and urine,". For three nights I was assaulted by the horrors of birth. On the third night, junglelike laughter pealed forth, for which nothing is too simple. Then life began to stir again. Carl Jung, The Red Book, Page 275, fn 79

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. Carl Jung, The Red Book, Page 280

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, The Red Book, Page 283

The ancients have also indicated this to us, in that they taught us to drink

the blood and eat the flesh of the savior. The ancients believed that this brought healing to the soul. Carl Jung, The Red Book, Page 291

The same thing happened as in ancient times, but now under the law of love. So if you have no reverence for what has become, you will destroy the law of love. Carl Jung, The Red Book, Page 297

Therefore the ancients said that after Adam had eaten the apple, the tree of paradise withered. Your life needs the dark. Carl Jung, The Red Book, Page 301

But if you know that it is evil, you can no longer accept it and you suffer anguish and you do not know why Nor can you accept it as evil, else your good will reject you. Nor can you deny it since you know good and evil. Because of this the knowledge of good and evil was an insurmountable curse. Carl Jung, The Red Book, Page 301

Soul: I find the treasures of all past cultures, magnificent images of Gods, spacious temples, paintings, papyrus rolls, sheets of parchment with the characters of bygone languages, books full of lost wisdom, hymns and chants of ancient priests, stories told down the ages through thousands of generations. Carl Jung, The Red Book, Page 305

From the flooding darkness the son of the earth had brought, my soul gave me ancient things that pointed to the future. She gave me three things: The misery of war, the darkness of magic, and the gift of religion. Carl Jung, The Red Book, Page 306

Therefore I took old magical apparatuses and prepared hot potions and mixed in secrets and ancient powers, things that even the cleverest would not guess at. I stewed the roots of all human thoughts and deeds. Carl Jung, The Red Book, Page 309

But what is the resolution? It is always something ancient and precisely because of this something new, for when something long since passed away comes back again in a changed world, it is new. Carl Jung, The Red Book, Page 311

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311

You know, Oh Philemon, the wisdom of things to come; therefore you are old, oh so very ancient, and just as you tower above me in years, so you tower above the present in futurity, and the length of your past is immeasurable. Carl Jung, The Red Book, Page 316

We stand in the vastness, wed to the serpent, and consider which stone could be the foundation stone of the building, / which we do not yet know. The most ancient? It is suitable as a symbol. We want something graspable. Carl Jung, The Red Book, Page 320

I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced it. It has happened thus in me. Carl Jung, The Red Book, Page 338

But I turned to Philemon and said, "My father, you utter strange teachings. Did not the ancients teach similar things? And was it not a reprehensible heresy, removed equally from love and the truth? Carl Jung, The Red Book, Page 348, fn 88

The solar barge is a common motif in ancient Egypt. The barge was seen as the typical means of movement of the sun. In Egyptian mythology, the Sun God struggled against the monster Aphophis, who attempted to swallow the solar barge as it traveled across the heavens each day. In Transformations and Symbols of the Libido Jung discussed the Egyptian "living sun -disc" and the motif of the sea monster. Carl Jung, The Red Book, Page 285 fn 128

I was ancient and perpetually renewing myself falling from the heights to the depths, and whirled glowing from the depths to the heights hovering around myself amidst glowing clouds as raining embers beating down like the foam of the surf engulfing I myself in stiffing heat-Embracing and rejecting myself in a boundless game where was I was completely sun." Carl Jung, The Red Book, Page 286

What proves to be most difficult is to grasp the playfulness of life (the childish, so to speak). All the manifold sides of life, the great, the beautiful, the serious, the black, the devilish, the good, the ridiculous, the grotesque are fields of application which each tend to wholly absorb the beholder or describer. / Our time requires something capable of regulating the mind. Just as the concrete world has expanded from the limitedness of the ancient outlook to the immeasurable diversity of our modern outlook, the world of intellectual possibilities has developed to unfathomable diversity. Infinitely long paths, paved with thousands of thick volumes, lead from one specialization to another. Soon no one will be able to walk down these paths anymore. Carl Jung, The Red Book, Page 286, fn 135

"But we know that the ancients spoke to us in images. Hence my thinking advised me to emulate Christ, not to imitate him but because he is the

way. If I follow a way, I do not imitate him. But if I imitate Christ, he is my goal and not my way. But if he is my way. I thus go toward his goal, as the mysteries had shown me previously. Thus my thinking spoke to me in a confused and ambiguous manner, but it advised me to imitate Christ" Carl Jung, The Red Book, Page 293, fn 163.

To Eckermann, Goethe recounted that "My Philemon and Baucis .. have nothing to do with that renowned ancient couple or the tradition connected with them. I gave this couple the names merely to elevate the characters. The persons and relations are similar, and hence the use of the names has a good effect" Carl Jung, The Red Book, Page 312. fn 264

Thus a certain solitude and isolation are inescapable conditions of life for the well-being of oneself and of the other, otherwise one cannot I sufficiently be

oneself. A certain slowness of life, which is like a standstill, will be unavoidable. The uncertainty of such a life will most probably be its greatest burden, but still I must unite the two conflicting powers of my soul and keep them together in a true marriage until the end of my life, since the magician is called Philemon and his wife Baucis. I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, The Red Book, Page 315

Jung narrated this episode in his 1925 seminar, stressing different details. He commented: "When I came out of the fantasy, I realized that my mechanism had worked wonderfully well, but I was in great confusion as to the meaning of all those things I had seen. The light in the cave from the crystal was, I thought, like the stone of wisdom. The secret murder of the hero I could not understand at all. The beetle of course I knew to be an ancient sun symbol, and the setting sun, the luminous red. disk, was archetypal. The serpents I thought might have been connected with Egyptian material. I could not then realize that it was all so archetypal, I need not seek connections. I was able to link the picture up with the sea of blood I had previously fantasized about. / Though I could not then grasp the significance of the hero killed, soon after I had a dream in which Siegfried was killed by myself It was a case of destroying the hero ideal of my efficiency. This has to be sacrificed in order that a new adaptation can be made; in short, it is connected with the sacrifice of the superior function in order to get at the libido necessary to activate the inferior functions" (Analytical Psychology, p. 48). (The killing of Siegfried occurs below in Ch. 7.) Jung also anonymously cited and discussed this fantasy in his ETH lecture on June 14, 1935 (Modern Psychology, vols. I. and 2, p. 223). Carl Jung, The Red Book, Page 236-237, fn 85

But why, you ask. does forethinking [the idea] appear to you in the guise of a Jewish prophet and your [the] pleasure in the guise of the heathen Salome? My friend do not forget that I too am one who thinks and wants in the spirit of this time and is completely under the spell of the serpent. I am just now through my initiation into the mysteries of the spirit of the depths about to not entirely discard all the ancientness lacked by those thinking in the

spirit of this time, but to readopt it into my being human, to make my life whole. For I have become poor and far removed from God. I must take in the divine and the mundane, since the spirit of this time had nothing else to give me; on the contrary he took the little that I possessed of real life. But in particular he made me hasty and greedy, since he is merely the present and he forced me to hunt down everything present to fill the moment" Carl Jung, The Red Book, Page 253, fn 227.

Socrates distinguished four types of divine madness: (1) inspired divination, such as by the prophetess at Delphi; (2) instances in which individuals, when ancient sins have given rise to troubles, have prophesied and incited to prayer and worship; (3) possession by the Muses, since the technically skilled untouched by the madness of the Muses will never be a good poet; and (4) the lover. In the Renaissance, the theme of divine madness was taken up by the Neoplatonists such as Ficino and by humanists such as Erasmus. Carl Jung, The Red Book, Page 238, fn 89

The ancients said in images that the fool finds the right way Forethinking has

the first word, therefore Elijah asked me what I wanted. You should always ask yourself what you desire, since all too many do not know what they want. I did not know what I wanted. You should confess your longing and what you long for to yourself Thus you satisfy your pleasure and nourish your forethinking at the same time." Carl Jung, The Red Book, Page 249, fn 150

These images have so much reality that they recommend themselves, and such extraordinary meaning that one is caught. They form part of the ancient mysteries; in fact it is such fantasies that made the mysteries. Compare the mysteries of Isis as told in Apuleius, with the initiation and deification of the initiate … One gets a peculiar feeling from being put through such an initiation. Carl Jung, The Red Book, Page 252, fn 211

He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun. If you sleep this sleep and dream this dream in this time of the world, you will know that the sun will also rise at this time. For the moment we are still in the dark, but the day is upon us. Carl Jung, The Red Book, Page 272

And so we hurried toward each other; he, from the light; I, from the darkness; he, strong; I, weak; he, God; I, serpent; he, ancient; I, utterly new; he, unknowing; I, knowing; he, fantastic; I, sober; he, brave, powerful; I, cowardly, cunning. But we were both astonished to see one another on the border between morning and evening. Carl Jung, The Red Book, Page 280

It is the custom of the ancients, the tradition of the ancestors, observed since days of old. It is to be adapted for new use. It is practice and incubation in a smelter, a taking-back into the interior, into the hot accumulation where rust and brokenness are taken away through the heat of the fire. It is a holy ceremony, help me so that my work may succeed. Carl Jung, The Red Book, Page 345

Carl Jung Letters -Quotations - Jung, Freud, Neumann, Keller, Kirsch, Pauli, Spielrein, White (2021-04-07 01:41)

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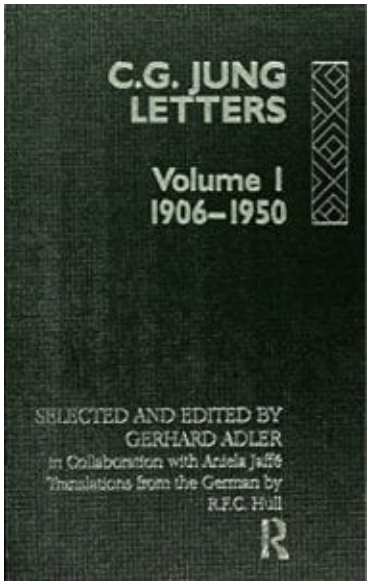
#Jung #Freud #Neumann, #Keller, #Kirsch, #Pauli, #Spielrein, #White



#Collected Letters Vol. I, #Collected Letters, Vol. II, #Freud-Jung Letters, #Jung-Pauli Letters, #Jung Keller Letters, #Jung-Neumann Letters, #Jung-White Letters, Jung-Sabina Spielrein Letters, Jung-Schmid Guisan Letters.

Carl Jung Collected Letters Vol. 1

Actually you shouldn't want to have visions, they should just come to "May it be good, happy, favorable, and propitious." Carl Jung, Letters Vol. 1, Page 111.

Heraclitus probably understood this darkness as little as I do, but I have so often come up against this judgment that I have finally accustomed myself to thinking that either my views or my style must be so involved that they confront ordinary so-called sound commonsense with insoluble riddles. Carl Jung, Letters Vol. I, Page 116-117

And in later years I have gradually come to the conclusion that the muddle is not located in my head but in the heads of others, and that besides me there are a whole lot of people who still possess an uncontorted intelligence and can therefore think straight. Carl Jung, Letters Vol. I, Page 116-117

You rightly surmise that I am an expensive customer. I have to be, otherwise I would be eaten up skin, bones, and all. Therefore I wanted to give you good advice and save you a lot of money. Carl Jung, Letters Vol. I, Page 115

You must only learn how to make the effort, and that was what I meant when I once advised you to talk over your problems with my wife. Carl Jung, Letters Vol. I, Page 116

So long as you think you don't yet know what this is, you still have too much money to spend in useless speculation. But if you do with conviction the next and most necessary thing, you are always doing something meaningful and intended by fate. Carl Jung, Letters Vol. I, Page 133

It is possible that a Dr. X. will turn to you. He pants for therapy, needs it too, because he consists essentially of only an intellectual halo wandering forlorn and footless through the world. He could be not uninteresting, but there's no money in it. Carl Jung, Letters Vol. I, Page 140

It is true that I have insisted upon the difference between Jewish and Christian psychology1 since 1917, but Jewish authors have done the same long ago as well as recently.2 I am no anti-Semite. From all this I gained neither honours nor money, but I am glad that I could be of service to those in need. Carl Jung, Letters Vol. I, Page 219

I take the liberty of sending you an offprint of a little paper I wrote about the Beatus Niklaus, a Swiss saint who for the mere lack of money has not ·been canonized yet, but he is on the list. His is a typical case of a non-dogmatic religious experience. Carl Jung, Letters Vol. I, Page 270

The only thing that matters is what you do yourself. Nobody can "fence you in," as you put it. But people who have no money, for instance, are fenced in by that very fact without being able to hold anybody else responsible. Carl Jung, Letters Vol. I, Page 292

There are countless people with an inferior extraversion or with too much introversion or with too little money who in God's name must plod along through life under such conditions. Carl Jung, Letters Vol. I, Page 292

.Christianity as bequeathed to us by our fathers will be a necessity for a long time to come. – C.G. Jung Carl Jung, Letters Vol. 1, Pages 191-192

… the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. As long as you are under the influence of the anima you are unconscious of that archetype, i.e., you are identical with it and that explains your preoccupation with Indian philosophy. You are then forced to play the role of the Old Wise Man. Carl Jung, Letters Vol. 1, Page 498-499

The psoriasis of the anima figure is due to certain contents which the anima has within her, as though in the blood, and which sweat out on the surface. This is also indicated by the snakelike patterns of the psoriasis. It is a kind of painting that appears on the skin. Very often this points to the need to portray certain contents or states graphically, and in colour … This "art" activity … these works of the anima are products of the feminine mind in a man. The feminine mind is pictorial and symbolic and comes close to what the ancients called Sophia. Carl Jung, Letters, Vol. I, Page 189

… start some dialogue with your anima … put a question or two to her: why she appears as Beatrice? why she is so big? why you are so small? why she nurses your wife and not yourself? … Treat her as a person, if you like as a patient or a goddess, but above all treat her as something that does exist … talk to this person … to see what she is about and to learn what her thoughts and character are. If you yourself step into your fantasy, then that overabundance of material will soon come to more reasonable proportion …. Keep your head and your own personality

over against the overwhelming multitude of images … treat the anima as if she were a patient whose secret you ought to get at. Carl Jung, Letters Vol. I, Page 458

This spiritual inflation is compensated by a distinct inferiority of feeling, a real undernourishment of your other side, the feminine earth (Yin) side, that of personal feeling. Carl Jung, Letters, Vol. I, Page 52

Now comes the first transformation: he [Goethe] discovers his countertype ("feeling is all") and at the same time realizes the projection of the anima … Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. Carl Jung, Letters Vol. I, Page 265

If she is old, this is an indication that one's consciousness has become considerably more childish. If she is young, then one is too old in one's conscious attitude. Carl Jung, Letters Vol. I, Page 189

Of course, I did not invent the term Eros. I learnt it from Plato. But I never would have applied this term if I hadn't observed facts that gave me a hint how to use this Platonic notion. With Plato Eros is still a daimonion or daemonium … Carl Jung, Letters Vol. I, Page 464-465

Individuation is as much a fatality as a fulfillment. Carl Jung, Letters Vol. 1, Page 529

One must be able to suffer God … my inner principle is: God and man. God needs man in order to become conscious, as He needs limitation in time and space. Let us therefore be for Him that limitation in time and space, an earthly tabernacle. Carl Jung, Letters Vol. I, Page 65

… the anima emerges in exemplary fashion from the primeval slime, laden with all the pulpy and monstrous appendages of the deep. Carl Jung, Letters Vol. I, Page 84

I am indeed convinced that creative imagination is the only primordial phenomenon accessible to us, the real Ground of the psyche, the only immediate reality. Therefore, I speak of esse in anima, the only form of being we can experience directly. Carl Jung, Letters Vol. I, Page 60

And whenever I had the opportunity to talk to Americans, I tried to give them the right idea about your people and how important it be for them to give you all the rights of the American Citizen. C.G. Jung Carl Jung, Letters Vol. 1, Pages 101-102.

I dreamt of an Eastern prophet, followed by a woman who was almost hypnotized by his prophetic stammerings. Clearly my anima being completely fascinated by my shadow, who in his place is seized by the spirit of life (Mercury!). Carl Jung, Letters Vol. I, Page 319

In principle I am always in favour of children leaving their parents as soon as possible once they have reached maturity. Carl Jung, Letters Vol. 1, Page 217

My evenings are taken up very largely with astrology. I make horoscopic calculations in order to find a clue to the core of psychological truth. Some remarkable things have turned up which will certainly appear incredible to you. In the case of one lady, the calculation of the positions of the stars at her nativity produced a quite definite character picture, with several biographical details which did not belong to her but to her mother – and the characteristics fitted the mother to a T. The lady suffers from an extraordinary mother complex. I dare say that we shall one day discover in astrology a good deal of knowledge that has been intuitively projected into the heavens. For instance, it appears that the signs of the zodiac are character pictures, in other words libido symbols which depict the typical qualities of the libido at a given moment. Carl Jung, Letters Vol. I, Pages 23-24

You are quite right in supposing that I reckon astrology among those movements which, like theosophy, etc., seek to assuage an irrational thirst for knowledge but actually lead it into a sidetrack. Astrology is knocking at the gates of our universities: a Tübingen professor has switched over to astrology and a course on astrology was given at Cardiff University last year. Astrology is not mere superstition but contains some psychological facts (like theosophy) which are of considerable importance. Astrology has actually nothing to do with the stars but is the 5000-year-old psychology of antiquity and the Middle Ages. Unfortunately I cannot explain or prove this to you in a letter. Carl Jung, Letters Vol. I, Page 56

The fact that astrology nevertheless yields valid results proves that it is not the apparent positions of the stars which work, but rather the times which are measured or determined by arbitrarily named stellar positions. Carl Jung, Letters Vol. I, Pages 138-139

Parents must realize that they are trees from which the fruit falls in the autumn. Children don't belong to their parents, and they are only apparently produced by them. In reality they come from a thousand-year-old stem, or rather from many stems, and often they are about as characteristic of their parents as an apple on a fir-tree. Carl Jung, Letters Vol. 1, Page 217-218

Beyond the human obligation to look after ageing parents and to maintain a friendly relation with them, there should be no other dependencies, for the young generation has to start life anew and can encumber itself with the past only in case of the greatest necessity. Carl Jung, Letters Vol. 1, Page 218

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18

You rightly emphasize that man in my view is enclosed in the psyche (not in his psyche). Could you name me any idea that is not psychic?

Can man adopt any standpoint outside the psyche? He may assert that he can, but the assertion does not create a point outside, and were he there he would

have no psyche. C.G. Jung Carl Jung, Letters Vol. 1, Pages 555-557

I cannot and shall not exclude non-Aryan speakers. Carl Jung, Letters Vol. 1, Page 242.

And whenever I had the opportunity to talk to Americans, I tried to give them the right idea about your (Mountain Lake) people and how important it be for them to give you all the rights of the American Citizen. Carl Jung, Letters Vol. 1, Page 101

Hegel is fit to bust with presumption and vanity, Nietzsche drips with outraged sexuality, and so on. There is no thinking qua thinking, at times it is a pisspot of unconscious devils, just like any other function that lays claim to hegemony. Carl Jung, Letters Vol. 1, Page 332

Neurosis addles the brains of every philosopher because he is at odds with himself. His philosophy is then nothing but a systemized struggle with his own uncertainty. Carl Jung, Letters Vol. 1, Page 332

Excuse these blasphemies! They flow from my hygienic propensities, because I hate to see so many young minds infected by Heidegger. Carl Jung, Letters Vol. 1, Page 332

The "Bear-skinned" comes into the category of unorthodox beings, more specifically that of werewolves, "doctor animals," leopard men, and "Beriserkr." The man charged with mana, or numinous man, has theriomorphic attributes, since he surpasses the ordinary man not only upwards but downwards. Heroes have snake's eyes (Nordic: ormr i auga), are half man half serpent (Kekrops, Erechtheus), have snake-souls and snake's skin; the medicine-man can change into all sorts of animals. Among the American Indians, certain animals appear to the primitive medical candidate; there is an echo of this in the dove of the Holy Ghost at the unearthly baptismal birth (when the Christ came to Jesus). Another echo is the "Brother Wolf" of St. Francis. Characteristic of the Germanic mentality of Brother Klaus is the figure of the pilgrim reminiscent of Wotan, for whom "die Wütenden" [the raging ones], the Bear-skinned, are an excellent match. Carl Jung, Letters Vol. I, Page 364

First and foremost because fear is a fundamental reaction of nature. Kierkegaard's view that animals have no fear is totally disproved by the facts. There are whole species which consist of nothing but fear. A creature that loses its fear is condemned to death. When "cured" by missionaries of their natural and justified fear of demons, primitives degenerate. I have seen enough of this in Africa whatever the missionaries may say. Anyone who is afraid has reason to be. There are not a few patients who have to have fear driven into them because their instincts have atrophied. A man who has no more fear is on the brink of the abyss. Only if he suffers from a pathological excess of fear can he be cured with impunity. …. Docetism, a heresy of the early Christian Church taught that Christ was born without any participation in physical matter and that accordingly his body and his suffering were not real but only apparent Carl Jung, Letters Vol. 1, Page 399

Wanting to know the truth is also a striving for power and pleasure. Carl Jung, Letters Vol. 1, Page 111.

The so-called “psychic” reactions of lower organisms are very well known to me, but there is no proof at all that these psychic reactions are conscious to an ego, they can be merely psychic. Carl Jung, Letters Vol. 1, Pages 262.

Surely telepathy widens out our consciousness, but there is always an ego conscious of something. Carl Jung, Letters Vol. 1, Pages 263.

he meaning of the dream is only that when the churches keep silent the psyche gives you food and drink. Carl Jung, Letters Vol. 1, Pages 153.

The unconscious is the future in the form or disguise of the past. Carl Jung, Letters Vol. 1, Pages 407.

I have tried all my life to din a bit of understanding into people. May others have better luck. Carl Jung, Letters Vol. 1, Pages 407.

What happens when man introjects God? A superman psychosis, because every blockhead thinks that when he withdraws a projection its contents cease to exist. Carl Jung, Letters Vol. 1, Pages 407.

To interrupt life before its time is to bring to a standstill an experiment which we have not set up. Carl Jung, Letters Vol. 1, Page 434.

If, aside from your work, you read a good book, as one reads the Bible, it can become a bridge for you leading inwards, along which good things may flow to you such as you perhaps cannot now imagine. Carl Jung, Letters Vol. 1, Page 434.

Whoever can suffer within himself the highest united with the lowest is healed, holy, whole. Carl Jung; Letters Vol. 1; Pages 365.

Dreams do not “jumble up the personalities.” On the contrary, everything is in its proper place, only you don’t understand it. Carl Jung, Letters Vol. 1, 327.

The fact of having dreams is not nearly enough. You also have a digestive system but this is not nearly enough to make you a physiological chemist. Carl Jung, Letters Vol. 1, Page 328.

Thus for me religious statements are not opinions but facts that one can look at as a botanist at his Carl Jung, Letters Vol. 1, Pages 327-328.

Religion consists of psychic realities which one cannot say are right or wrong. Carl Jung, Letters Vol. 1, Page 328.

Dr. Jung never said: “The privilege of a lifetime is being who you are.” Credit goes to: Joseph Campbell “A Joseph Campbell Companion: Reflections on the Art of Living.”

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters

Vol. 1, Pages 396.

The individuation process is a development on the native soil of Christianity. Carl Jung, Letters Vol. 1, Pages 397.

The Magna Mater has already had pagan children and as Ecclesia spiritualis she embraces a Christendom as huge as it is fragmented. Carl Jung, Letters Vol. 1, Pages 397.

On account of my critical utterances I was "marked down" by the Gestapo, my books were banned in Germany, and in France they were for the most part destroyed. Carl Jung, Letters Vol. 1, Page 404

I can only hope and wish that no one becomes "Jungian." Carl Jung, Letters Vol. 1, Page 405

I proclaim no cut-and-dried doctrine and I abhor "blind adherents. Carl Jung, Letters Vol. 1, Page 405

I can only hope and wish that no one becomes "Jungian." I stand for no doctrine but describe facts and put forward certain views which I hold worthy of discussion. Carl Jung, Letters Vol. 1, Pages 405

It is a fact that the body very often apparently survives the soul, often even without a disease. Carl Jung, Letters Vol. 1, Page 438.

As far as we know at all there seems to be no immediate decomposition of the soul. Carl Jung, Letters Vol. 1, Page 438.

Light that wants to shine needs darkness. Carl Jung, Letters Vol. 1, Page 514.

I may be all wrong, but I confess to have a feeling as if when you were in America a door had been shut, softly but tightly. Carl Jung, Letters Vol. 1, Page 514.

During the war I cultivated my own fields. I have raised corn, potatoes, beans and lately even wheat, also poppy for oil. Carl Jung, Letters Vol. 1, Page 425.

I understand the resistance better in the case of philosophers, since psychology saws off the branch they are sitting on by wickedly robbing them of the illusion that they represent the absolute spirit. Carl Jung, Letters Vol. 1, Pages 388-389.

The work of art has its own specific psychology which is sometimes notably different from the psychology of the artist. Were it not so, the work of art would not be autonomous. Carl Jung, Letters Vol. 1, Pages 388-389.

It is all escapism to feel dependent. Carl Jung, Letters Vol.1, Page 463.

Please consider every word I say in this letter. Perhaps it puts some light

into you. Carl Jung, Letters Vol.1, Page 463.

It is certainly desirable to liberate oneself from the operation of opposites but one can only do it to a certain extent, because no sooner do you get out of the conflict than you get out of life altogether. Carl Jung, Letters Vol. 1, Pages 247-248.

Occasionally we must also inquire whether something that wants to go upwards has not taken a false route downwards into the body. Carl Jung, Letters Vol. 1, Page 403.

The immense expanse of vaguely recognizable objects in the world has lured me forth to those twilit border zones where the figure I have meanwhile become steps towards me. Carl Jung, Letters Vol. 1, Page 404.

The long path I have traversed is littered with husks sloughed off, witnesses of countless moultings, those relicta one calls books. They conceal as much as they reveal. Every step is a symbol of those to follow. Carl Jung, Letters Vol. 1, Pages 404.

He who mounts a flight of steps does not linger on them, nor look back at them, even though age invites him to linger or slow his pace. The great wind of the peaks roars ever more loudly in his ears. His gaze sweeps distances that flee away into the infinite. Carl Jung, Letters Vol. 1, Page 404.

The last steps are the loveliest and most precious, for they lead to that fullness to reach which the innermost essence of man is born. Carl Jung, Letters Vol. 1, Page 404.

One can indeed use analysis as an escape and one has to be quite particularly careful in your case that such a thing does not happen, because you must learn to use your own powers and the more one helps you to do so, the more one hinders you. Carl Jung, Letters Vol. 1, Page 441.

I am no more a black and endless sea of misery and suffering but a certain amount thereof contained in a divine vessel. Carl Jung, Letters Vol. 1, Page 450.

It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Page 450.

The Americans are certainly a very humane nation, or at least imagine they are, but this does not prevent so-and-so many Negroes from being lynched every year. Carl Jung, Letters Vol. 1, Page 447.

Only for outsiders, who have never been inside, is penal servitude not a hellish cruelty. I know many cases from my psychiatric experience where death would have been a mercy in comparison with life in a prison. Carl Jung, Letters Vol. 1, Page 447

The unconscious is largely identical with the sympathetic and parasympathetic

systems, which are the physiological counterparts of the polarity of unconscious contents. Carl Jung, Letters Vol. 1, Page 278.

Of course, I did not invent the term Eros. I learnt it from Plato. But I never would have applied this term if I hadn't observed facts that gave me a hint of how to use this Platonic notion. Carl Jung, Letters Vol. 1, Page 465.

As I am thoroughly empirical I never took a philosophical concept for its own sake. Carl Jung, Letters Vol. 1, Page 465.

As my whole psychology derives from immediate experience with living people, it is a matter of course that my concept of Eros also originated in immediate experiences. Carl Jung, Letters Vol. 1, Page 465.

There is not one single thing in my psychology which is not substantiated essentially by actual experiences. Carl Jung, Letters Vol. 1, Page 465.

Psychology is concerned simply and solely with experienceable images whose nature and biological behaviour it investigates with the help of the comparative method. Carl Jung, Letters Vol. 1, Page 487.

The mistake, it seems to me, is that these critics actually believe only in words, without knowing it, and then think they have posited God. Carl Jung, Letters Vol. 1, Page 487.

Well, Christ is in us and we in him! Why shouldn't the workings of God and the presence of the "Son of Man" in us be real and experienceable? Carl Jung, Letters Vol. 1, Page 487.

I thank God every day that I have been permitted to experience the reality of the imago Dei in me. Had that not been so, I would be a bitter enemy of Christianity and of the Church in particular. Carl Jung, Letters Vol. 1, Page 487.

Thanks to this actus gratiae my life has meaning, and my inner eye was opened to the beauty and grandeur of dogma. Carl Jung, Letters Vol. 1, Page 487.

The reigning prince of this world shuns the light of knowledge like the plague. Carl Jung, Letters Vol. 1, Page 488.

So if a Pueblo Indian should one day say to me "You Europeans are worse than ravaging beasts," I would have to agree politely, for in no circumstances should I win his just estimation by shaking off from the start every trace of complicity. Carl Jung, Letters Vol. 1, Page 370.

There are not a few patients who have to have fear driven into them because their instincts have atrophied. Carl Jung, Letters Vol. 1, Page 399.

A man who has no more fear is on the brink of the abyss. Carl Jung, Letters Vol. 1, Page 399.

If Christ in Gethsemane had no fear then his passion is null and void and the believer can subscribe to docetism! Carl Jung, Letters Vol. 1, Page 299

…as a psychotherapist I do not by any means try to deliver my patients from fear. Rather, I lead them to the reason for their fear, and then it becomes clear that it is justified. Carl Jung, Letters Vol. 1, Page 399.

You are not only informed enough but also intelligent enough to go on for a long stretch on the assumption that I'm buried and that there is no analyst for you under the changing moon except the one that is in your own heart. Carl Jung, Letters Vol. 1, Page 459.

Pride is a wonderful thing when you know how to fulfil its expectations. Carl Jung, Letters Vol. 1, Page 459.

Did you never ask yourself who my analyst is? Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse. Carl Jung, Letters Vol. 1, Page 459.

One could say that the whole world with its turmoil and misery is in an individuation process. Carl Jung, Letters Vol. 1, Page 442.

Individuation is by no means a rare thing or a luxury of the few, but those who know that they are in such a process are considered to be lucky. Carl Jung, Letters Vol. 1, Page 442.

Individuation is just ordinary life and what you are made conscious of. Carl Jung, Letters Vol. 1, Page 442.

I only wish the theologians would accept the Kabbala and India and China as well, so as to proclaim still more clearly how God reveals himself. Carl Jung, Letters Vol. 1, Pages 391-393.

I am not out to build a conceptual system but use concepts to describe psychic facts and their peculiar modes of behaviour. Carl Jung, Letters Vol. 1, Page 406.

Hermeticism is not something you choose, it is a destiny, just as the ecclesia spiritualis is not an organization but an electio. Carl Jung, Letters Vol. 1, Page 351.

I am sorry for these people who have failed to hear the cock crowing for the third time. Carl Jung, Letters Vol. 1, Page 445.

Had, for instance, the Germans visited Switzerland, you would not now be able even to write to me anymore. Carl Jung, Letters Vol. 1, Page 443.

Anyone who has attained this emancipation has reached nirvana and thus made himself unreal. Carl Jung, Letters Vol. 1, Page 444.

It is a shame everything has to go to the devil, but human beings are such fools that they obviously deserve no better fate. Carl Jung, Letters Vol. 1, Page 456.

I think that if you immerse yourself in my thought-processes without regarding them as a new gospel, a light will gradually go up for you about the nature of psychotherapy. Carl Jung, Letters Vol. 1, Page 456.

The psychotherapist must be a philosopher in the old sense of the word. Carl Jung, Letters Vol. 1, Page 456.

It is of course essential for the psychotherapist to have a fair knowledge of himself, for anyone who does not understand himself cannot understand others and can never be psychotherapeutically effective unless he has first treated himself with the same medicine. Carl Jung, Letters Vol. 1, Page 456

The future might easily be so bad that the Church could be forced by circumstances to give up all her childish worldliness and socialism and to turn to the spiritual problem of man, which she has so sadly neglected. Carl Jung, Letters Vol. 1, Page 312.

It is all like talking about the weather in a howling storm at sea or in a snowstorm on a glacier. It does not matter and nobody hears it. Carl Jung, Letters Vol. 1, Page 312.

The shrieking of the demons is the stillness of the spirit. It means a withdrawal unheard of, until one hears the great silence. Carl Jung, Letters Vol. 1, Page 312.

The opus consists of three parts: insight, endurance, and action. Psychology is needed only in the first part, but in the second- and third-parts moral strength plays the predominant role. Carl Jung, Letters Vol. 1, Page 375.

You yourself are a conflict that rages in itself and against itself, in order to melt its incompatible substances, the male and the female, in the fire of suffering, and thus create that fixed and unalterable form which is the goal of life. Carl Jung, Letters Vol. 1, Page 375.

A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels. Carl Jung, Letters Vol. 1, Page 375.

Norway is the northern country, i.e., the intuitive sector of the mandala. Carl Jung, Letters Vol. 1, Page 448.

…as I have inserted some rather extensive material illustrating the multiple "luminosities" of the unconscious, representing the "conscious-like" nuclei of volitional acts (presumably identical with archetypes). Carl Jung, Letters Vol. 1, Page 449.

The spirit shows its effective power only in the reshaping of matter. Carl Jung, Letters Vol. 1, Page 59.

An idol is a petrified symbol used stereotypically for “magical” effects. Carl Jung, Letters Vol. 1, Page 59.

The Master speaks a ”power word” born of the richness of his vision, the disciple merely conjures with it. Carl Jung, Letters Vol. 1, Pages 60.

For the Master the communion means: I give you myself, my flesh, my blood. For the disciple this means I eat the god, his flesh and blood. Carl Jung, Letters Vol. 1, Pages 60.

The magical word is one that lets “a primordial word resound behind it”‘, magical action releases primordial action. Carl Jung, Letters Vol. 1, Page 60.

I am indeed convinced that creative imagination is the only primordial phenomenon accessible to us, the real Ground of the psyche, the only immediate reality. Carl Jung, Letters Vol. 1, Page 60.

For my private use I call the sphere of paradoxical existence, i.e., the instinctive unconscious, the Pleroma, a term borrowed from Gnosticism. Carl Jung, Letters Vol. 1, Page 60.

We can distinguish no form of being that is not psychic in the first place. All other realities are derived from and indirectly revealed by it, actually with the artificial aid named science. Carl Jung, Letters Vol. 1, Page 60.

With a disordered consciousness order can come out of the unconscious, just as conversely unconscious chaos can break into the too narrow cosmos of consciousness. Carl Jung, Letters Vol. 1, Page 60.

At the founding of the great religions there was to begin with a collective disorientation which everywhere constellated in the unconscious an overwhelming principle of order (the collective longing for redemption.) Carl Jung, Letters Vol. 1, Page 60.

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation! Carl Jung, Letters Vol. 1, Page 60.

In the Pleroma, Above and Below lie together in a strange way and produce nothing; but when it is disturbed by the mistakes needs of the individual a waterfall arises between Above and Below, a dynamic something that is the symbol. Carl Jung, Letters Vol. 1, Page 61.

Yet real compulsion is one of the most hellish, devilish tortures, far worse than any organic disease. Carl Jung, Letters Vol. 1, Page 62.

…nowadays far too many Europeans are inclined to accept Oriental ideas and methods uncritically and to translate them into the mental language of the Occi-

dent. Carl Jung, Letters Vol. 1, Page 39

Like Wotan's oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism. The Germanic man is still suffering from this mutilation. Carl Jung, Letters Vol. 1, Page 39.

This craving for things foreign and faraway is a morbid sign. Carl Jung, Letters Vol. 1, Page 40.

As you know, I am a doctor, and am therefore condemned to lay my speculations under the juggernaut of reality, though this has the advantage of ensuring that everything lacking in solidity will be crushed. Carl Jung, Letters Vol. 1, Pages 40.

Man must after all be changed from within; otherwise he merely assimilates the new material to the old pattern. Carl Jung, Letters Vol. 1, Page 40.

Through my study of the early Christian writings I have gained a deep and indelible impression of how dreadfully serious an experience of God is. Carl Jung, Letters Vol. 1, Page 41.

It is so important to keep close to the earth, as the spirit is always soaring up to heaven like a flame as much destructive as enlightening. Carl Jung, Letters Vol. 1, Page 42.

I can easily say that (without blushing) because I know how resistant and how foolishly obstinate I was when they first visited me, and what a trouble it was until I could read this symbolic language, so much superior to my dull conscious mind. Carl Jung, Letters Vol. 1, Page 42.

Astrology has actually nothing to do with the Stars but is the 5000-year-old psychology of antiquity and the Middle Ages. Carl Jung, Letters Vol. 1, Page 56.

You mustn't melt away or otherwise disappear or get ill but wicked desires should pin you to the earth so your work can go on. Carl Jung to Richard Wilhelm, Letters Vol. 1, Page 63.

Medicine is switching over to psychology with a vengeance, and that's where the East comes in. There's nothing to be done with the theologians and philosophers because of their arrogance. Carl Jung, Letters Vol. 1, Page 64

It has just struck me that in my commentary I have suggested using "logos" for "hun" instead of "animus," because "animus" is a natural term for the "mind" of a woman, corresponding to the "anima" of a man. European philosophy must take into account the existence of feminine psychology. The "anima" of a woman might suitably be designated "Eros." Carl Jung, Letters Vol. 1, Page 69.

European philosophy must take into account the existence of feminine psychology. Carl Jung, Letters Vol. 1, Pages 69.

The “anima” of a woman might suitably be designated “Eros.” Carl Jung, Letters Vol. 1, Page 69.

We live in the age of the decline of Christianity, when the metaphysical premises of morality are collapsing. Carl Jung, Letters Vol. 1, Pages 69-70.

When the confusion is at its height a new revelation comes, i.e. at the beginning of the fourth month of world history. Carl Jung, Letters Vol. 1, Page 69.

The fear is not of myself but of the myth in you. Carl Jung to Walter Corte, Letters Vol. 1, Page 70.

People like you must look at everything and think about it and communicate with the heaven that dwells deep within them and listen inwardly for a word to come. At the same time organize your outward life properly so that your voice carries weight. Carl Jung to Walter Corti, Letters Vol. 1, Page 70.

In the last resort the value of a person is never expressed in his relation to others but consists in itself. Carl Jung, Letters Vol. 1, Page 78.

Therefore we should never let our self-confidence or self-esteem depend on the behaviour of another person however much we may be humanly affected by him. Carl Jung, Letters Vol. 1, Page 78.

Everything that happens to us, properly understood, leads us back to ourselves; it is as though there were some unconscious guidance whose aim it is to deliver us from all ties and all dependence and make us dependent on our-selves. Carl Jung, Letters Vol. 1, Page 78.

This is because dependence on the behaviour of others is a last vestige of childhood which we think we can’t do without. Carl Jung, Letters Vol. 1, Page 78.

God as the greatest becomes in man the smallest and most invisible, otherwise man cannot endure him. Only in that form of the self does God dwell in the macrocosm (which he himself is, though in the most unconscious form). Carl Jung, Letters Vol. 1, Page 337.

In man God sees himself from “outside” and thus becomes conscious of himself. Carl Jung, Letters Vol. 1, Page 337.

The self must become as small as and yet smaller than the ego although it is the ocean of divinity: “God is as small as me,” says Angelus Silesius. Carl Jung, Letters Vol. 1, Page 336.

The self in its divinity (i.e., the archetype) is unconscious of itself It can be come conscious only within our consciousness. And it can do that only if the ego stands firm. Carl Jung, Letters Vol. 1, Page 336.

But every archetype before it is integrated consciously wants to manifest itself physically since it forces the subject into its own form. Carl Jung, Letters Vol.

1, Page 336.

It is a very good method to treat the anima as if she were a patient whose secret you ought to get at. Carl Jung, Letters Vol. I, Page 461.

You must step into the fantasy yourself and compel the figures to give you an answer. Carl Jung, Letters Vol. 1, Page 561.

You barricade yourself from the world with exaggerated saviour fantasies. So climb down from the mountain of your humility and follow your nose. Carl Jung, Letters Vol. 1, Page 559.

Psychology as might be expected appears in the realm of physics in the field of theory-building. The outstanding question is a psychological critique of the space-time concept. Carl Jung, Letters Vol. 1, Page 494.

But reaching soon the station No. 74 of my trek through the lands, deserts, and seas of this three-dimensional world, I feel the burden of my years and the work not yet done. Carl Jung, Letters Vol. 1, Page 503.

I sincerely hope you don't believe what people say about me. If I did, I should have buried myself long ago. Carl Jung, Letters Vol. 1, Page 503.

I cannot quite agree with your opinion about "individuation." It is not "individualization" but a conscious realization of everything the existence of an individual implies: his needs, his tasks, his duties, his responsibilities, etc. Carl Jung, Letters Vol. 1, Page 504.

Individuation does not isolate, it connects. Carl Jung, Letters Vol. 1, Page 504

The animus of women is an answer to the spirit which rules the man. Carl Jung, Letters Vol. 1, Page 480.

Only after I had written about pages in folio, it began to dawn on me that Christ-not the man but the divine being-was my secret goal. Carl Jung, Letters Vol. 1, Page 480.

My further writing led me to the archetype of the God-man and to the phenomenon of synchronicity which adheres to the archetype. Carl Jung, Letters Vol. 1, Pages 480.

Ad "neurosis": I mean, of course, that it is as a rule better to leave neurotics to themselves as long as they do not suffer and seek health. Carl Jung, Letters Vol. 1, Page 481.

Indeed I have often thought: if only I could have opened my own father's eyes! But he died before I had caught the fish whose liver contains the wonderworking medicine. Carl Jung, Letters Vol. 1, Pages 193-194.

It is a pleasure to receive the letter of a normally intelligent person in contrast to the evil flood of idiotic and malevolent insinuations I seemed to have released in the U.S.A. Carl Jung, Letters Vol. 1, Pages 534.

It seems to me that at the bottom of all these problems lies the development of science and technology, which has destroyed man's metaphysical foundation. Carl Jung, Letters Vol. 1, Pages 536.

Social welfare has replaced the kingdom of God. Carl Jung, Letters Vol. 1, Pages 536.

Much better to know, therefore, that life on this earth is balanced between an equal amount of pleasure and misery, even when it is at its best, and that real progress is only the psychological adaptation to the various forms of individual misery. Carl Jung, Letters Vol. 1, Page 537.

Ancient Rome, not knowing how to deal with its own social problem, viz. slavery, succumbed to the onslaught of barbarous tribes. Carl Jung, Letters Vol. 1, Page 537.

We have not understood yet that the discovery of the unconscious means an enormous spiritual task, which must be accomplished if we wish to preserve our civilization. Carl Jung, Letters Vol. 1, Page 537.

Precognitive dreams can be recognized and verified as such only when the precognized event has actually happened. Otherwise the greatest uncertainty prevails. Also, such dreams are relatively rare. It is therefore not worth looking at the dreams for their future significance. One usually gets it wrong. Carl Jung, Letters Vol. 1, Page 460.

It does not seem exactly probable to me that when Christ cuts off his shadow this is an immediate visionary experience, but chiefly a philosophical idea very drastically expressed. Carl Jung, Letters Vol. 1, Page 553.

It is of course extremely difficult, in judging Gnostic images, to tell how much is genuine inner experience and how much is philosophical superstructure. Carl Jung, Letters Vol. 1, Page 553.

Knowing your own darkness is the best method for dealing with the darknesses of other people. Carl Jung, Letters Vol. 1, Page 237.

If we consider the psyche as a whole, we come to the conclusion that the unconscious psyche likewise exists in a space-time continuum, where time is no longer time and space no longer space. Accordingly, causality ceases too. Carl Jung, Letters Vol. 1, Page 547.

But this is where the above-mentioned difficulty comes in: our knowledge of the instincts, i.e., of the underlying biological drives, is very inadequate, so that it is only with the greatest difficulty and great uncertainty that we can equate the archetypes with them. Carl Jung, Letters Vol. 1, Page 547.

Thus, as early as the dream-book of Artemidorus, we come across the case of a man dreaming that his father perished in a fire, and after a few days the dreamer himself died of a high fever. Carl Jung, Letters Vol. 1, Pages 547.

This means that when we observe statistically we eliminate the synchronicity phenomenon, and conversely, when we establish synchronicity we must abandon the statistical method. Carl Jung, Letters Vol. 1, Page 548.

Finding the right measure is also a way of relating to the world. Carl Jung, Letters Vol. 1, Page 527.

Fruitful introversion is possible only when there is also a relation to the outside. Carl Jung, Letters Vol. 1, Page 527.

No doubt the anima has a very important aspect as a giver of wisdom. She is the femme inspiratrice par excellence. Carl Jung, Letters Vol. 1, Page 498.

She [The Anima] herself is the archetype of mere life that leads into experiences and awareness. Carl Jung, Letters Vol. 1, Page 499.

Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. Carl Jung, Letters Vol. 1, Page 499.

Blind are the eyes of anyone who does not know his own heart, and I always recommend the application of a little psychology so that he can understand things like the gospel still better. Carl Jung, Letters Vol. 1, Page 463.

The community is nothing without the individual and if a community consists of individuals that do not fulfil their individual telos, then the community has no telos or a very wrong one. Carl Jung, Letters Vol. 1, Page 464.

Each man has his telos and inasmuch as he tries to fulfil it he is a real citizen. Carl Jung, Letters Vol. 1, Page 464.

If we consider the psychic process as an energic one, we give it mass. This mass must be very small, otherwise it could be demonstrated physically. Carl Jung, Letters Vol. 1, Page 522.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. The ego, therefore, is rather a find or an experience and not a creation. Carl Jung, Letters Volume 1; Pages 254-255.

That is something I would definitely like to know, what sin really is, seeing that theology has been talking about it for thousands of years. Carl Jung, Letters Vol. I, Pages 253-254

Men would never have talked of sin and the forgiveness of sin had this not been a fundamental psychological fact that existed long before there were any

laws. Carl Jung, Letters Vol. I, Pages 253-254

That is as you see the reason why I said that I haven't come across Buddhist mandalas based upon 3, 5, or 6 (2 x 3). Carl Jung, Letters Vol. I, Pages 222-223

Only those who can be alone without bitterness can attract the next one. He won't even need to look for him because he will come to himself, and just the person he needed." Carl Jung, Letters Vol. I, Page 89.

The dream is in my opinion a look behind the scenes into the age-old processes of the human mind, which might explain your special feeling of happiness. Carl Jung, Letters Vol I, Pages 221-222

I do not find it so bad that mechanistic and hormonistic points of view are repudiated, for in the last resort we treat neuroses neither with mechanisms nor hormones but psychically, and at present the idea that the psyche is a hormonal system still belongs to the realm of mythology. Hence I am all for the psychotherapist calmly acknowledging that he treats and cures neither with diet nor pills nor with the surgeon's knife. Carl Jung, Letters Vol. I, Page180

I never denied the fact that my psychiatry comes from Bleuler's clinic. I was there already in 1900. Carl Jung, Letters Vol. I, Pages 210-211

The toad that appears in your book generally signifies an anticipation of the human being on the level of the coldblooded creatures, and actually stands for the psyche associated with the lower spinal cord. Carl Jung, Letters Vol. I, Page 213

The opus consists of three parts: insight, endurance and action…. It is conflicts of duty that make endurance and action so difficult. Carl Jung, Letters Vol. I, Page, 375

The West knows too much about sentimentalities to believe in them. Carl Jung, Letters Vol. I, Page 213

I have always found it very difficult to discuss these problems with an artist, whereas I could have learnt a lot from Mantegna. Carl Jung, Letters Vol. I, Pages 249-250

The greatness of the Renaissance artist lies not least in the fact that he worked with the whole of his personality, while the artist of today assiduously avoids anything meaningful. Carl Jung, Letters Vol. I, Pages 249-250

In the end there is no legitimate having-to-go-beyond-ourselves. Hence I would not recommend anybody to wish to go beyond himself. Carl Jung, Letters Vol. I, Pages 192-193

For what we are stuck with we have a certain responsibility, namely for the way we act towards it, but not for the fact that it exists. Carl Jung, Letters Vol. I, Pages 192-193

You are not responsible for your constitution but you are stuck with it, and so it is with the anima, which is likewise a constitutional factor one is stuck with. Carl Jung, Letters Vol. I, Pages 192-193

At any rate we can never treat the anima with moral reprimands; instead of this we have, or there is, wisdom, which in our days seems to have passed into oblivion. Carl Jung, Letters Vol. I, Pages 192-193

My daughter from Paris and her children are with us since the beginning of the war, happily enough. But her husband is still in Paris. Carl Jung, Letters Vol. I, Pages 288-289

We are following the exploits of the R.A.F. with the greatest admiration and we marvel at the way the British people are carrying on. Carl Jung, Letters Vol. I, Pages 288-289

My whole family, including 11 grandchildren, have gone to a refuge in the mountains near Saanen. Carl Jung, Letters Vol. I, Page 282

Fear is aggressivity in reverse. Consequently, the thing we are afraid of involves a task. If you are afraid of your own thoughts, then your thoughts are the task. Carl Jung; Letters Volume 1; Page 507.

For untold years it has happened for the first time that I could not plant my potatoes and my corn anymore and weed has overgrown my piece of black earth, as if its owner were no more. Things and exterior life slip past me and leave me in a world of unworldly thought and in a time measured by centuries. I am glad that you and others carry on the work I once began. The world needs it badly. It seems to come to a general showdown, when the question will be settled whether the actually existing man is conscious enough to cope with his own demons or not. Carl Jung Collected Letters Vol 1, Pages 468-469.

Whatever happens in the fantasy must happen to you. You should not let yourself be represented by a fantasy figure. You must safeguard the ego and only let it be modified by the unconscious, just as the latter must be acknowledged with full justification and only prevented from suppressing and assimilating the ego. Carl Jung, Collected Letters Vol 1, Page 561

You can't protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Carl Jung; Collected Letters Vol 1, Page 97.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze. Carl Jung, Collected Letters Vol 1, Pages 559-560.

The truth is one and the same everywhere and I must say that Taoism is one of the most perfect formulations of it I ever became acquainted with. Carl Jung, Collected Letters Vol 1, Pages 559-560.

At all events wisdom cannot be taught by words. It is only possible by personal contact and by immediate experience. Carl Jung, Collected Letters Vol 1, Pages 559-560.

Nobody can set right a mismanaged life with a few words. But there is no pit you cannot climb out of provided you make the right effort at the right place. Carl Jung, Letters Vol. I, Page 144

Sometimes a tree tells you more than can be read in books. C.G. Jung; Letters Vol 1; Page 179.

Hermeticism is not something you choose, it is a destiny, just as the ecclesia spiritualis is not an organization but an electio. Carl Jung, Letters Vol 1, Page 351.

The psychic seems to me to be in actual fact partly extra-spatial and extra-temporal. "Subtle body" may be a fitting expression for this part of the psyche. Carl Jung, Letters Vol. 1, Page 522.

I like to get reactions from my public, otherwise I am easily overcome by a feeling of isolation in the contemporary spiritual world. Carl Jung, Letters Vol. 1, Page 466.

Go not outside, return into thyself: truth dwells in the inner man." Augustine, Liber de vera religione. Motto to: "A Psychological Approach to the Dogma of the Trinity." Carl Jung, Letters Vol. 1, Page 466.

You can face eternity properly only when you have "forgotten the world." Carl Jung, Letters Vol. 1, Pages 373.

Better to feel the weight of the earth too much than to hang out over the edge of it. Carl Jung, Letters Vol. 1, Pages 373-374.

Whenever the apples perfume the air, paradise is soon coming to an end. Carl Jung, Letters Vol. 1, Pages 373.

From the alchemical saying:

Heaven above All that is above

Heaven below Also is below

Stars above Grasp this

Stars below And rejoice. Carl Jung, CW 1 6, par. 384.

I have made a great effort to explain what I mean by "psychic." I call those biological phenomena "psychic" which show at least traces of a will that interferes with the regular and automatic functioning of instincts. Carl Jung, Letters Vol. 1, Page 457.

Your book is a remarkably clear survey of analytical psychology. Carl Jung to

Esther Harding's "Psychic Energy" Letters, Vol. 1, Page 468.

I don't know T. S. Eliot. If you think that his book is worthwhile, then I don't mind even poetry. I am only prejudiced against all forms of modern art. It is mostly morbid and evil on top [of that]. Carl Jung, Letters Vol. 1, Page 469.

For untold years it has happened for the first time that I could not plant my potatoes and my corn anymore and weed has overgrown my piece of black earth, as if its owner were no more. Carl Jung, Letters Vol. 1, Page 469.

Things and exterior life slip past me and leave me in a world of unworldly thought and in a time measured by centuries. Carl Jung, Letters Vol. 1, Page 469.

I am glad that you and others carry on the work I once began. The world needs it badly. Carl Jung to Esther Harding, Letters Vol. 1, Page 469.

Just now some hard chunks of reality have hit you and hit all the harder because I have spoilt you but you needed spoiling in order to approach closer to the earth, where you could get at the stone. Hardness increases in proportion to the speed of approach. Carl Jung, Letters Vol. 1, Page 362.

I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Volume I, Page 33.

Philosophical criticism must, to my way of thinking, start with a maximum of factual knowledge if it is not to remain hanging in midair and thus be condemned to sterility. Carl Jung, Letters Vol. 1, Page 331.

I can put up with any amount of criticism so long as it is based on facts or real knowledge. Carl Jung, Letters Vol. 1, Page 331.

Heidegger's modus philosophandi is neurotic through and through and is ultimately rooted in his psychic crankiness. Carl Jung, Letters Vol. 1, Page 331.

In the critical philosophy of the future there will be a chapter on "The Psychopathology of Philosophy." Carl Jung, Letters Vol. 1, Pages 331-332.

The collective systems styled "party" or "State," have a destructive effect on human relationships. Carl Jung, Letters Vol. 1, Pages 472.

All big organizations that pursue exclusively materialistic aims are the pacemakers of mass-mindedness. Carl Jung, Letters Vol. 1, Pages 472.

The dissolution of the transference often consists in ceasing to describe the nature of one's relationship as "transference." This designation degrades the relationship to a mere projection, which it is not. Carl Jung, Letters Vol. 1, Page 475.

“Transference” consists in the illusion of its uniqueness, when seen from the collective and conventional standpoint. Carl Jung, Letters Vol. 1, Page 475

“Uniqueness” lies simply and solely in the relationship between individuated persons, who have no other relationships at all except individual, i.e., unique ones. Carl Jung, Letters Vol. 1, Page 475.

People talk of the State as though it were a living entity, when in fact it is only a conventional concept that could not live for a second unless man pumped the necessary life into it. Carl Jung, Letters Vol. 1, Page 315.

I can scarcely keep pace and must watch out that the creative forces do not chase me round the universe at a gallop. Carl Jung, Letters Vol. 1, Page 321.

But you, just as naively, have intruded yourself as an Anima figure into this witches’ Sabbath and are therefore caught up in the dance as though you were nothing but an Anima. Carl Jung, Letters Vol. 1, Page 335.

Letters I get from there are with few exceptions either infantile or pig-headed or hysterical, which more than anything else confirms that my diagnosis of Germany’s spiritual condition was right. Carl Jung, Letters Vol. 1, Page 439.

Also my little book on transference is to appear soon. It’s a risky business, but when you are old you can say more than when life is still ahead. Carl Jung, Letters Vol. 1, Page 439.

He gets into the unconscious through the roof and as the corns on his feet are blind he can’t see what he’s climbing down into. Carl Jung, Letters Vol. 1, Page 439.

Here in Switzerland we are still rationed but can’t complain about anything since we were miraculously spared the Nazi madness. Carl Jung, Letters Vol. 1, Pages 401.

“God imagined the world. The Trinity is imaged in the creature.” In spite of exhaustive inquiries the source remains unidentified. But cf. von Franz, Aurora Consurgens: A Document Attributed to Thomas Aquinas, p. 186, n. 141: “God created all visible things through imagination and manifests himself in everything. Thus the creative fantasy of God is contained in the visible. Carl Jung, Letters Vol. 1, Page 400, Footnote 6.

I now see more clearly the terminological possibilities of a Babylonian confusion of tongues when one seriously sets about studying science as an object instead of practicing it. Carl Jung, Letters Vol. 1, Page 330.

If it should later turn out that these means were not as good as those we shall have in a hundred years’ time, this is no reason for mortification today, since we know quite well that the better which is to come would never have hatched out had we not begotten the best that is possible now, however imperfect it may be. Carl Jung, Letters Vol. 1, Page 330.

It is also a plausible hypothesis that the archetype is produced by the original life urge and then gradually grows up into consciousness-with the qualification, however, that the innermost essence of the archetype can never become wholly conscious, since it is beyond the power of imagination and language to grasp and express its deepest nature. Carl Jung, Letters Vol. 1, Page 313.

Your conception of the archetype as a psychic gene is quite possible. Carl Jung, Letters Vol. 1, Page 313.

Inspired by Justinus Kerner's Kleksographien, I made a whole collection of inkblots back in my high school days, because these irrational configurations stimulated my fantasy activity so delightfully that they often afforded me day-long enjoyment. Carl Jung, Letters Vol. 1, Page 323.

Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe. Carl Jung, Letters Vol. 1, Page 285.

This year reminds me of the enormous earthquake in 26 B.C. that shook down the great temple of Karnak. It was the prelude to the destruction of all temples, because a new time had begun. Carl Jung, Letters Vol. 1, Page 285.

1940 is the year when we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age. Carl Jung, Letters Vol. 1, Page 285.

I loathe the new style, the new Art, the new Music, Literature, Politics, and above all the new Man. It's the old beast that has not changed since the troglodytes. Carl Jung, Letters Vol. 1, Page 286.

Your news that Churchill was not bored at our table was a great relief. Conversation with him was no easy matter since he directed his answers mostly to the House of Commons. Carl Jung, Letters Vol. 1, Page 443.

The reception Churchill had in Zurich was something you really have missed. Churchill told me afterwards that it was the best and most impressive reception he ever had in his life. Carl Jung, Letters Vol. 1, Page 446.

I keep to my daily regime: two hours of scientific work in the morning, and in the afternoon a rest plus a visitor. Carl Jung, Letters Vol. 1, Page 451.

I must confess I was against the C. G. Jung Institute only from aversion to the prominence given to my name. Carl Jung, Letters Vol. 1, Page 469.

You must go in quest of yourself, and you will find yourself again only in the simple and forgotten things. Why not go into the forest for a time, literally? Sometimes a tree tells you more than can be read in books… Carl Jung, Letters Vol. 1, Page 479.

This centre was indirectly produced by an infernal deception through the figure of the Fuhrer. This happens in all societies where the spiritual centre has dropped out. Only in this spiritual centre is there any possibility of salvation. Carl Jung, Letters Vol. 1, Pages 470.

Only in this spiritual centre is there any possibility of salvation. The concept of the centre was called by the Chinese Tao, which the Jesuits in their day translated as Deus. Carl Jung, Letters Vol. 1, Pages 470.

This centre is everywhere, i.e., in everybody, and when the individual does not possess this centre he infects all the others with this sickness. Carl Jung, Letters Vol. 1, Page 471.

Concerning your view about Hatha-Yoga I can confirm your ideas entirely. Yoga as well as other "mystical" practices imitate nature and that explains their efficacy. Yoga postures are imitations of catatonic gestures, postures and mannerisms. Carl Jung, Letters Vol. 1, Page 498.

One could say that the classical catatonic condition is a fixed or congealed Yoga mechanism, i.e., a natural tendency released under pathological circumstances. Carl Jung, Letters Vol. 1, Page 498.

This [Hatha Yoga] is to be interpreted as a teleological attempt at self-cure, as it is a compensatory process produced under the stress of the schizophrenic dissociation of the mind. Carl Jung, Letters Vol. 1, Page 498.

The prana discipline has practically the same effect. It concentrates the psychic energy upon the inner ways in which the prana flows. The localization in the brain is doubtful, but in general it is correct to assume that the unconscious processes are chiefly located in the lower centres of the brain from the thalamus downwards. Carl Jung, Letters Vol. 1, Page 498.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Page 265.

"For He [God] doth know that ye shall be as gods." Gen. 3:5. Carl Jung, Letters Vol. 1, Page 266.

While I stood before the bed of the Old Man, I thought and felt: "I am not worthy Lord." I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Page 491.

The solitary man is either a beast or a god. Carl Jung citing Aristotle, Letters Vol. 1, Pages 492.

I wanted the proof of a living Spirit and I got it. Don't ask me at what a price. Carl Jung, Letters Vol. 1, Page 492.

I don't want to prescribe a way to other people, because I know that my way has been prescribed to me by a hand far above my reach. Carl Jung, Letters Vol. 1, Page 492.

My medical experience has increasingly compelled me to come to terms with Christian symbolism and here the Church Fathers were a great help. Carl Jung, Letters Vol. 1, Page 471.

The man of today is still boundlessly infantile, and therein lies the great danger and the continual incentive for the theological outlook to be equally infantile. Caution is indicated. The way up Mont Blanc consists of many little steps. But a beginning must be made. Carl Jung, Letters Vol. 1, Page 474.

As I am getting on in age and as I am going to be gathered to my ancestors and avatars within a measurable time, the Institute is meant to carry on the work. Carl Jung, Letters Vol. 1, Page 482.

The moment we enter the bridge, I fall on my knees, completely overcome by the sudden understanding that my father is going to lead me into the "supreme presence." By sympathy he kneels at my side and I try to touch the ground with my forehead. Carl Jung, Letters Vol. 1, Pages 491.

My eldest patient-a lady-has reached the stately age of 75. The psyche can be treated so long as a person has a psyche. The only people you can't treat are those who are born without a psyche. And of these there are not a few. Carl Jung, Letters Vol 1; Page 95.

You see, in spite of being a man in advanced age, you still have a young soul, a lovely anima, and she is confronted with the dangerous lizard. In other words, your soul is threatened by' chthonic poison. Now this is exactly the situation of our Western mind. We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche Carl Jung, Letters Vol. 1, Pages 95-97.

My aged mother was sitting at a distance of about 3 meters near the window. I myself was outside the house in the garden and the servant was in the kitchen which is on the same floor. Nobody else was present in the house at that time. Suddenly the knife exploded inside the sideboard with the sound of an exploding pistol. Carl Jung, Letters Vol. 1, Pages 180-181.

Beyond the human obligation to look after ageing parents and to maintain a friendly relation with them, there should be no other dependencies, for the young generation has to start life anew and can encumber itself with the past only in case of the greatest necessity. Carl Jung, Letters Vol. 1, Page 218.

I begin to feel my age and whenever I get a bit too tired I also feel my heart and that is decidedly disagreeable and makes me cross with the whole world, which is damnable anyhow. I went through a period of black depression during the first 4 days. Only yesterday I began to feel human again. Carl Jung, Letters Vol. 1, Page 307.

[Note: The "period of black depression was related to The Japanese attacked Pearl Harbor 7 Dec. 1941.]

I just spent about 3 weeks in the tower where I finished the 3rd edition of a little book of mine much inspired by the peculiar atmosphere of the place. Carl Jung, Letters Vol. 1, Page 42.

Every relationship has its optimal distance, which of course has to be found by trial and error. Carl Jung, Letters Vol. 1, Pages 53-54.

It will be good for your humility if you can accept the gifts of your unconscious guide that dwells in yourself, and it is good for your pride to humiliate itself to such an extent that you can accept what you receive. Carl Jung, Letters Vol. I, Page 459

I'm therefore quite willing to help in your attempt in this direction, but I refuse in your own interest to plague myself with your material which is only helpful when you acquire its understanding by your own effort. Carl Jung, Letters Vol. I, Page 459

One must never look to the things that ought to change. The main question is how we change ourselves. Carl Jung, Letters Vol. I, Page 314

Everything to do with the masses is hateful to me. Anything popularized becomes common. Above all I would not disseminate Goethe, rather cook books. Carl Jung, Letters Vol. 1, Pages 88-89.

Apart from a few poems, the only thing of Goethe's that is alive for me is Faust. For me this was always a study-for relaxation I prefer English novels. Carl Jung, Letters Vol. 1, Pages 88-89.

Everything else of Goethe's pales beside Faust, although something immortal glitters in the poems too. Carl Jung, Letters Vol. 1, Pages 88-89.

What one could "enjoy" of Goethe is, for me, too patriarchal, too much de l'epoque. What I value in Goethe I cannot "enjoy"; it is too big, too exciting, too profound. Carl Jung, Letters Vol. 1, Pages 88-89.

It seems to me that one cannot meditate enough about Faust, for many of the mysteries of the second part are still unfathomed. Carl Jung, Letters Vol. 1, Pages 88-89.

You must pay especially careful attention to your body because your intuitive extraversion, stretching over continents, pulls energies into its vortex which are drawn from the body. Carl Jung, Letters Vol. 1, Pages 54-55

Above all things you must be clear that the uncovering of the unconscious, as it happens in analysis, is only the beginning of a journey that cannot be halted but must be continued to the end. Carl Jung, Letters Vol. 1, Pages 142-143

The psychosis phobia is always a sign that the irrational psychic factors are piling up and want to be assimilated. Carl Jung, Letters Vol. 1, Pages 142-143

This psychic substrate must necessarily be different from the so-called outer world, otherwise there would be no possibility of grasping it, for like cannot cognize like. Carl Jung, Letters Vol. 1, Pages 142-143

One must have a far-reaching psychological understanding in order to enjoy the I Ching with advantage. Carl Jung, Letters Vol. I, Pages 159-150

So it will happen to you as it happens to most people. They die in exactly the same ways as they should have lived. Good Lord, how many impersonations do you reckon you need to understand this simple truth? Carl Jung, Letters Vol 1, Pages 422-423.

But when you die, nobody else will die for you or instead of you. It will be entirely and exclusively your own affair. That has been expected of you through your whole life, that you live it as if you were dying. So it will happen to you as it happens to most people. They die in exactly the same ways as they should have lived. Carl Jung, Letters Vol 1, Pages 422-423.

The only people you can't treat are those who are born without a psyche. And of these there are not a few. Carl Jung, Letters Vol. 1; Page 95.

It frequently happens that when a person with whom one was intimate dies, either one is oneself drawn into the death, so to speak, or else this burden has the opposite effect of a task that has to be fulfilled in real life. Carl Jung, Letters 1, Page 239.

Everything in me has arisen from direct experience of the mentally ill or "seekers after truth." Carl Jung, Letters Volume 1, Pages 59-61.

It [Music] expresses in sounds what fantasies and visions music express in Visual images…music represents the movement, development and transformation of motifs of the collective unconscious. Carl Jung, Letters Vol. 1, Page 542.

The statistical method of science stands in a relationship of complementarity to synchronicity. This means that when we observe statistically we eliminate the synchronicity phenomena and when we establish synchronicity we must abandon the statistical method. Carl Jung, Letters Vol. 1, Page 548.

If you look long enough into a dark hole you perceive what is looking in. This is also the principle of cognition in yoga, which derives all cognition from the absolute emptiness of consciousness. Carl Jung, Letters Vol. 1, Pages 174-175.

One cannot be simply Protestant or Catholic. That is much too facile, for in

the end the one is the other's brother and this cannot be got rid of simply by declaring one of them invalid. Carl Jung, Letters Vol. 1, Page 520.

We cannot simply restrict ourselves to our view of the world but must perforce find a standpoint from which a view will be possible that goes a little step beyond the Christian as well as the Buddhist, etc. Carl Jung, Letters Vol. 1, Page 520.

Actually it is not correct to say that there is no mother goddess in the Christian Trinity. The mother is simply veiled by the Holy Ghost (Sophia), which is the connecting link between Father and Son. Carl Jung, Letters Vol. 1, Pages 90-93

I grant you that I am on the best way to delivering up the Christian concept of the spirit to the chaos of Gnosis again, from which it was so carefully insulated. But in my view the spirit is alive only when it is an adventure eternally renewed. Carl Jung, Letters Vol. 1, Pages 90-93

It is not, however, the actual East we are dealing with but the collective unconscious which is omnipresent. Carl Jung, Letters Vol. 1, Page 87.

I have landed in the Eastern sphere through the waters of the unconscious, for the truths of the unconscious can never be thought up, they can be reached only by following a path which all cultures right down to the most primitive level have called the way of initiation. Carl Jung, Letters Vol. 1, Page 87.

There is no point in delivering yourself over to the last drop. In my view it is absolutely essential always to have our consciousness well enough in hand to pay sufficient attention to our reality, to the Here and Now. Carl Jung, Letters Vol. 1, Page 239.

The unconscious itself is neither tricky nor evil – it is Nature, both beautiful and terrible. The best way of dealing with the unconscious is the creative way. Carl Jung, Letters Vol. 1, Pages 108-109.

The hidden mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words or depleted by arguments. Carl Jung, Letters Vol. 1, Page 581.

The Divine Presence is more than anything else. Carl Jung, Letters Vol. 1, Pages 491-492.

The dissolution of our time-bound form in eternity brings no loss of meaning. Rather does the little finger know itself a member of the hand. Carl Jung, Letters Vol. 1, Page 343.

God needs man in order to become conscious, just as he needs limitation in time and space. Carl Jung, Letters Vol. 1, Pages 64-66

[I]t was my intention to write in such a way that fools get scared and only true scholars and seekers can enjoy its reading. Carl Jung, Letters Vol. 1, Page 425.

Why don't people read my books conscientiously? Why do they gloss over the facts? Carl Jung, Letters Vol. 1, Pages 345-350

And people do not see that I am gathering for tomorrow the factual material which will be desperately needed if the European of the future is to be convinced of anything at all. Carl Jung, Letters Vol. 1, Pages 345-350

Should the facts be inconvenient for any kind of creed, then they are not to be got rid of by an authoritarian fiat or by faith. Carl Jung, Letters Vol. 1, Pages 345-350

Airplanes and such devilish inventions ought to be avoided. C.G. Jung Carl Jung, Letters Vol. 1, Pages 198-200.

Body and spirit are to me mere aspects of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

Body is as metaphysical as spirit. Carl Jung, Letters Vol. 1, Pages 198-200.

Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

As you know I call intuition any kind of perception which takes place in a way that cannot be explained by the function of the senses. Carl Jung, Letters Vol1, Pages 420-422.

The fact that extra-sensory perception is real proves that time and space are psychically relative. That means that they can be more or less annihilated. Carl Jung, Letters Vol 1, Pages 420-422.

If a thing is capable of non-existence then we must assume that it is also capable of absolute existence. Carl Jung, Letters Vol 1, Pages 420-422.

One has to stand below others if one wants something to drop down from them into one's lap. Carl Jung, Letters Volume 1, Page 435.

When I started analyzing I could usually endure only two cases a day because it was too much of a strain for me. Carl Jung, Letters Volume 1, Page 204.

But I cannot say that material things or spiritual things in themselves are of psychic nature, although it may be that. Carl Jung, Letters Vol. 1, Page 255.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. Carl Jung, Letters Vol. 1, Page 254.

You can learn a great deal of psychology through studying books, but you will find that this psychology is not very helpful in practical life. Carl Jung, Letters Vol.

1, Pages 236-237.

That is a thing which is utterly jacking in our universities: the relation of master and disciple. Carl Jung, Letters Vol. 1, Pages 236-237.

My subjective attitude is that I hold every religious position in high esteem but draw an inexorable dividing line between the content of belief and the requirements of science. Carl Jung, Letters Vol. 1, Pages 124-125.

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves. Carl Jung, Letters Vol. 1, Pages 124-125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. 1, Pages 124-125.

But one thing I will tell you: the exploration of the unconscious has in fact and in truth discovered the age-old, timeless way of initiation. Carl Jung, Letters Vol. 1, Pages 140-143.

Nothing is submerged for ever-that is the terrifying discovery everyone makes who has opened that portal. Carl Jung, Letters Vol. 1, Pages 140-143.

We know very well that a man's ambition is for his concepts to be realized in life, whereas it is the most secret longing of all women for their lives to be realized in concepts. Carl Jung, Letters Vol. 1, Page 151

I do not combat the Christian truth; I am only arguing with the modern mind. Carl Jung, Letters Vol. 1, Pages 383-387.

You cannot preach to a man who does not understand the language. Carl Jung, Letters Vol. 1, Pages 383-387.

Doubt is creative if it is answered by deeds, and so is neurosis if it exonerates itself as having been a phase—a crisis which is pathological only when chronic. Carl Jung, Letters Vol. 1, Pages 332-334

Neurosis is a justified doubt in oneself and continually poses the ultimate question of trust in man and in God. Carl Jung, Letters Vol. 1, Pages 332-334

But the moderns mistake morbidity for creative birth—part of the general lunacy of our time. Carl Jung, Letters Vol. 1, Pages 332-334

Spirit cannot be learned, it is given to us by God's grace, which cannot be had by force or reason. Carl Jung, Letters Vol. 1, Page 293.

You know time and space are only relative realities, which under certain con-

ditions do not exist at all. Carl Jung, Letters Vol. 1, Pages 303-304.

In wanting to understand, ethical and human as it sounds, there lurks the devil's will, which though not at first perceptible to me, is perceptible to the other. Carl Jung, Letters Vol. 1, Pages 31-32

So is healing given to us in the unlockable and ineffable symbol, for it prevents the devil from swallowing up the seed of life. Carl Jung, Letters Vol. 1, Pages 31-32.

True understanding seems to be one which does not understand yet lives and works. Carl Jung, Letters Vol. 1, Pages 31-32

Your dream is very remarkable in that it coincides almost literally with my first systematic fantasy which I had between the ages of 15 and 16. It engrossed me for weeks, always on the way to school, which took three-quarters of an hour. Carl Jung, Letters Vol. 1, Page 218.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

During the war my health wasn't too good. As a matter of fact I was seriously ill and having reached the biblical age of 70, I'm none too efficient any more, though I have done a decent amount of scientific work lately. Carl Jung, Letters Vol. 1, Page 379.

While I thank you for your kind letter I must tell you that unfortunately I am obliged to limit my activity for reasons of age and health and so it will not be possible for me to write an article for the projected number of Polyphoniet. Carl Jung, Letters Vol. 1, Page 542.

At my age it means going "slow and with care," nor is my working capacity what it was, especially when you have all sorts of things on your programme which you want to bring to the light of day. Carl Jung, Letters Vol. 1, Page 563.

We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche. Carl Jung, Letters Vol. 1, Page 96.

Thus the Western man has to develop that connection with his unconscious first, and then only he will understand really what the Eastern methods aim at. Carl Jung, Letters Vol. 1, Page 96.

You can protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Try to see your fantasies are, no matter how

disreputable they seem to be; that is your blackness, your shadow that ought to be swallowed. Carl Jung, Letters Vol. 1, Page 97.

You know, Eastern Yoga is based upon man as he really is, but we have a conscious imagination about ourselves and think this is our Self, which is an appalling mistake. Carl Jung, Letters Vol. 1, Page 97.

Parents must realize that they are trees from which the fruit falls in the autumn. Children don't belong to their parents, and they are only apparently produced by them. Carl Jung, Letters Vol. 1, Page 217.

Many thanks for kindly sending me your book on Rilke. I am reading it with pleasure, especially as I was always aware, since getting to know Rilke, of how much psychology there was hidden in him. In fact he came up against the same field of experience that has engrossed me for decades, though I approach it from a very different angle. Carl Jung, Letters Vol. 1, Page 483.

I was grieved for him. Now he has vanished and stepped outside time, as all of us will do after him. Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. Carl Jung, Letters Vol. 1, Page 485.

Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. Carl Jung, Letters Vol. 1, Page 483.

The psychiatrist understands nothing of psychotherapy in principle because he is never in the position of having to practice it. One could just as well subordinate internal medicine to surgery. Carl Jung, Letters Vol. 1, Page 163.

Unfortunately I know far too little of X.'s personal life to presume to an opinion, but with young people one must always be careful in this respect, because the demands of instinct are only too easily covered up by deceptive spiritual interests. …I would conjecture that this is so because middle life has set in too early in consequence of a relatively short life expectancy. Carl Jung, Letters Vol. 1, Page 169.

I was particularly satisfied with the fact that you clearly understand that I am not a mystic but an empiricist. Carl Jung, Letters Vol. 1, Page 237.

There is very much conscious purpose in what I say, for I am persuaded that the Christian Church is one of the most powerful instruments for keeping the great masses more or less right in the head. Carl Jung, Letters Vol. 1, Page 494.

My chief curiosity was always the question: What does the human mind, inasmuch as it is a natural involuntary functioning, produce if left to itself? Carl Jung, Letters Vol. 1, Page 237.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty

expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

But it is the lower man that keeps on living with the body and who is nothing else but the life of the body. Carl Jung, Letters Vol. 1, Page 437.

"Therefore strive first to know yourselves, because ye are the city and the city is the kingdom." Oxyrhynchus Papyrus 654; Cited by Carl Jung; Letters Vol. 1, Page 524.

As a matter of fact a positive relationship between the individual and society or a group is essential, since no individual stands by himself but depends upon symbiosis with a group. Carl Jung, Letters Vol. 1, Page 508.

The self, the very centre of an individual, is of a conglomerate nature. It is, as it were, a group. It is a collectivity in itself and therefore always, when it works most positively, creates a group. Carl Jung, Letters Vol. 1, Page 508.

Inasmuch as fantasy is not forced and violated by and subjugated to an intellectually preconceived bastard of an idea, it is a legitimate and authentic offspring of the unconscious mind and thus far it provided me with unadulterated information about the things that transcend the writer's conscious mind. Carl Jung, Letters Vol. 1, Page 509.

There is no objection against your reading my volumes on Zarathustra. They have nothing to do with Zarathustra the prophet, of course. And they should be read with criticism, since they are merely notes taken by members of my audience which I never corrected. They certainly contain quite a number of mistakes. Carl Jung, Letters Vol. 1, Pages 512-514.

I find Blake a tantalizing study, since he has compiled a lot of half- or undigested knowledge in his fantasies. According to my idea, they are an artistic production rather than an authentic representation of unconscious processes. Carl Jung, Letters Vol. 1, Page 513.

I have visited the holy places of Buddhism in India and was profoundly impressed by them, quite apart from my reading of Buddhist literature. If I were an Indian I would definitely be a Buddhist. But in the West we have different presuppositions. Carl Jung, Letters Vol. 1, Page 538.

No Hindu pantheon lies behind us, instead we have a Judeo-Christian background and a Mediterranean culture, consequently different questions await an answer. Carl Jung, Letters Vol. 1, Page 538.

Buddha would settle our account too early, and then it would go with us as it did when we European barbarians had that sudden arid shattering collision with the ripest fruit of antiquity-Christianity-not to the advantage of our inner development. Carl Jung, Letters Vol. 1, Page 538.

But the ground-plan of these images [Archetypal] is universal and must be assumed to be pre-existent, since it can be demonstrated in the dreams of small children or uneducated persons who could not possibly have been influenced by tradition. Carl Jung, Letters Vol. 1, Page 538.

Thus the archetype as a phenomenon is conditioned by place and time, but on the other hand it is an invisible structural pattern independent of place and time, and like the instincts proves to be an essential component of the psyche. Carl Jung, Letters Vol. 1, Page 539.

Do not forget that the original meaning of all letters and numbers was a magical one! Hence the "perils of the soul." Carl Jung, Letters Vol. 1, Page 529.

It is very important for your mental health that you should on the one hand concern yourself with psychic material but on the other hand should do so as systematically and accurately as possible, other-wise you are running a dangerous risk. Carl Jung, Letters Vol. 1, Page 528.

I too am in a retrospective phase and am occupying myself, for the first time in 25 years, thoroughly with myself, collecting my old dreams and putting them together. Carl Jung, Letters Vol. 1, Page 516.

I am like an old car with 2 50,000 km. on its back that still can't shake off the memory of its 20 horsepower. Carl Jung, Letters Vol. 1, Pages 515-516.

Nevertheless, I console myself with the thought that only a fool expects wisdom. Carl Jung, Letters Vol. 1, Pages 515-516.

There have been so many pupils of mine who have fabricated every sort of rubbish from what they took over from me. Carl Jung, Letters Vol. 1, Page 518.

If Neumann recommends the "inner voice" as the criterion of ethical behaviour instead of the Christian conscience, this is in complete agreement with the Eastern view that in everybody's heart there dwells a judge who knows all his evil thoughts. Carl Jung, Letters Vol. 1, Page 519.

I only wish the Christians of today could see for once that what they stand for is not Christianity at all but a god-awful legalistic religion from which the founder himself tried to free them by following his voice and his vocation to the bitter end. Had he not done so there would never have been a Christianity. Carl Jung, Letters Vol. 1, Page 521.

When I came to Zurich, the most materialistic city of Switzerland, there was nobody ready-made for my needs. I then shaped some for me. They were meant for this experience. One could see it from their dreams. Carl Jung, Letters Vol. 1, Page 517.

One's anxiety always points out our task. If you escape it you have lost a piece of yourself, and a most problematic piece at that, with which the Creator of things was going to experiment in His unforeseeable ways. Carl Jung, Letters Vol.

1, Page 517

The combination of priest and medicine man is not so impossible as you seem to think. They are based upon a common archetype, which will assert its right provided your inner development will continue as hitherto. Carl Jung, Letters Vol. 1, Page 517

I spent two delightful evenings with William James alone and I was tremendously impressed by the clearness of his mind and the complete absence of intellectual prejudices. Carl Jung, Letters Vol. 1, Page 531

We spent a very interesting week in Dr. Putnam's camp in the Adirondacks and continued to be bewildered by the peculiar ways and ideas of the many native guests at that camp. Carl Jung, Letters Vol. 1, Page 532.

The unbeliever knows as well as anybody else that this world is in a frightful mess and always was. This knowledge alone has probably never yet prompted any modern man to believe. Carl Jung, Letters Vol. 1, Page 216.

Misery does not always teach prayer by any means but far more often cursing, violence, and criminality. Carl Jung, Letters Vol. 1, Page 216.

That collective effects also occur is shown by the amazing success of the Oxford Movement. My own personal view is that this is merely a "Psychology of Crowds" with a prognosis to match. Carl Jung, Letters Vol. 1, Page 216.

A Church that has only the support of the masses can hardly be distinguished from the State. Carl Jung, Letters Vol. 1, Page 217.

There were and there are simply not enough doctors who have any reliable training in psychotherapy. Carl Jung, Letters Vol. 1, Page 543.

You know what my attitude is to the unconscious. There is no point in delivering oneself over to it to the last drop. Carl Jung, Letters Vol. 1, Page 239

In my view it is absolutely essential always to have our consciousness well enough in hand to pay sufficient attention to our reality, to the Here and Now. Otherwise we are in danger of being overrun by an unconscious which knows nothing of this human world of ours. Carl Jung, Letters Vol. 1, Page 240.

The unconscious can realize itself only with the help of consciousness and under its constant control. At the same time consciousness must keep one eye on the unconscious and the other focused just as clearly on the potentialities of human existence and human relationships. Carl Jung, Letters Vol. 1, Page 240.

We live in so many lives and so many lives live in us. Carl Jung, Letters Vol. 1, Page 440.

Above all, this is the day when I must remember with gratitude all the persevering and self-sacrificing work you [Jolande Jacobi] have done throughout the

years to spread and develop my ideas. Carl Jung, Letters Vol. 1, Page 551.

But I am fully persuaded that if you settled a Siberian tribe for a few hundred years in Switzerland, regular Appenzellers would come out in the end. It is probably a matter of something like psychic mimicry. Carl Jung, Letters Vol. 1, Page 538.

I don' t hold it against the Swiss for being officially one of the most unspiritual nations in Europe, on the contrary I sympathize, since their spirituality consists in their fear of the spirit. Carl Jung, Letters Vol. 1, Page 341.

Then the spirit comes in the form of the devil, as the cruel fate of Germany shows. Carl Jung, Letters Vol. 1, Page 341.

But this does not prevent us from being continually licked round by the flames of hell. All of us have to atone, inwardly and outwardly, for this guilt of unconsciousness. Carl Jung, Letters Vol. 1, Page 342.

The Catholic Church arranges the codification of memories and the lessons of history so much better. The conservation of so much classical paganism is of inestimable value. Therefore the Catholic is the Christian Church par excellence. Carl Jung, Letters Vol. 1, Page 340.

Your idea about the image of the medicine-man being the everlasting model for the impressive doctor is quite correct. Carl Jung, Letters Vol. 1, Page 301.

Like the physician who attended me, Dr. Haemmerl, he died on the eve of his fame. Carl Jung on Heinrich Zimmer, Letters Vol. 1, Page 345.

The quiet meditativeness that radiates from the fate you have described is rather like a verse from a hymn-book which one unexpectedly comes across again after 50 years. Carl Jung, Letters Vol. 1, Page 297.

The classic compulsion neurosis is an exception in that it is always due to a latent psychosis, which is also the reason why it is uncurbable. Carl Jung, Letters Vol. 1, Page 299.

…it is advisable to approach every illness from the psychological side as well, because this may be extraordinarily important for the healing process. Carl Jung, Letters Vol. 1, Page 375.

When these two aspects [physical and psychological] work together, it may easily happen that the cure takes place in the intermediate realm, in other words that it consists of a complexio oppositorum, like the lapis. In this case the illness is in the fullest sense a stage of the individuation process…. Carl Jung, Letters Vol. 1, Page 375.

The feeling of inner detachment and isolation is not in itself an abnormal phenomenon but is normal in the sense that consciousness has withdrawn from the phenomenal world and got outside time and space. Carl Jung, Letters Vol. 1, Page 240.

As long as it is so difficult for us to understand the secrets of an atom or of the living protoplasm, we are surely not fit to touch upon a question like that of a continuation of life beyond material visibility. We don't even understand it when it is in matter, how could we hope to have any insight into it without matter? Carl Jung, Letters Vol. 1, Page 242.

I also don't know whether continuation of life beyond earthly existence would be a good or bad thing. Carl Jung, Letters Vol. 1, Page 241.

In such big matters I always argue that we are here and now and whatever the future here and now is will be seen when it is there. Carl Jung, Letters Vol. 1, Page 241.

Where the road branches off towards infinite multiplicity it has come to a stop in me and I have preferred the footpath. Since then I have lost all desire to speak of multiplicity because simplicity seems to me so much more useful. Carl Jung, Letters Vol. 1, Page 314.

We have all become "prisoners of God" miraculously without knowing it. Carl Jung, Letters Vol. 1, Page 315.

I had almost lost the courage to publish this farrago. Carl Jung referring to Mysterium Coniunctionis, Letters Vol. 1, Page 343.

I'm pretty certain that psoriasis is a psychological disease, though I'm not able to establish a specific psychological cause for it. Carl Jung, Letters Vol. 1, Page 294

These psychological skin diseases seem to be nothing else than a sort of psychological perspiration. Carl Jung, Letters Vol. 1, Page 294.

He [Hitler] really is the incarnation of the German's psychopathic inferiority, which also accounts for the German's feeling of national inferiority. Carl Jung, Letters Vol. 1, Page 367.

Why aren't they told betimes that the "prince of this world" and lord of the air" takes good care that the tastier morsels are snapped up by the wicked ones they envy so much, and that marriage is not the end but the beginning of the romance? Carl Jung, Letters Vol. 1, Page 370.

That you have picked on me, of all people, as a speaker arouses very mixed feelings, because the problem of love seems to me a monster of a mountain which, for all my experience, has always soared to still greater heights -which, I thought I had almost reached the top. Carl Jung, Letters Vol. 1, Page 39.

And yet you are quite right when you say that the problem of love is the most important in human life. Carl Jung, Letters Vol. 1, Page 38.

I simply cannot conceive that there is anything Christian about churches whose main motive is division. Carl Jung, Letters Vol. 1, Page 246.

It is remarkable how people can act so dumb when dealing with inner figures. Carl Jung, Letters Vol. 1, Page 246.

I would not be surprised if one day we saw a far-reaching agreement between the basic formulations of psychology and physics. Carl Jung, Letters Vol. 1, Page 246.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. Carl Jung, Letters Vol. 1, Page 248.

It is lovely to hear the word "friend" from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung, Letters Vol. 1, Page 66.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Page 120.

Anyone who solved the conflict for you would have got the better of you, for he would rob you of a reward on which all self-respect and manliness are ultimately grounded. Carl Jung, Letters Vol. 1, Page 121.

If you need human help, there are enough simple folk who from the simplicity of their hearts could give you the support you need. Carl Jung, Letters Vol. 1, Page 121.

Beyond that I have had experiences which are, so to speak, "ineffable," "secret" because they can never be told properly and because nobody can understand them (I don't know whether I have even approximately understood them myself), "dangerous" because 99 % of humanity would declare l was mad if they heard such things from me, "catastrophic" because the prejudices aroused by their telling might block other people's way to a living and wondrous mystery, "taboo" because they are "Holy" protected by "Fear of the Gods" as faithfully described by Goethe:

Shelter gives deep cave.

Lions around us stray,

Silent and tame they rove, And sacred honors pay to the holy shrine of love. Carl Jung, Letters Vol. 1, Page 141.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy

where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Page 18.

The ethical problem of sexual freedom really is enormous and worth the sweat of all noble souls. Carl Jung, Letters Vol. 1, Page 18.

The feminine mind is the earth waiting for the seed. That is the meaning of the transference. Always the more unconscious person gets spiritually fecundated by the more conscious one. Hence the guru in India. This is an age-old truth. Carl Jung, Letters Vol. 1, Page 172.

As soon as certain patients come to me for treatment, the type of dream changes. In the deepest sense we all dream not out of ourselves but out of what lies between us and the other. Carl Jung, Letters Vol. 1, Page 172.

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Page 172.

There always are and there always will be the two standpoints, the standpoint of the social leader who, if he is an idealist at all, seeks salvation in a more or less complete suppression of the individual, and the leader of minds who seeks improvement in the individual only. Carl Jung, Letters Vol. 1, Page 174.

Equally, psychological enlightenment after a psychotic attack can be extraordinarily helpful in some circumstances. Carl Jung, Letters Vol. 1, Page 371.

I am not convinced that schizophrenia is absolutely fatal any more than tuberculosis is. Carl Jung, Letters Vol. 1, Page 371.

Like neurosis, psychosis in its inner course is a process of individuation, but one that is usually not joined up with consciousness and therefore runs its course in the unconscious as an Ouroboros. Carl Jung, Letters Vol. 1, Page 371.

Hence I am all for the psychotherapist calmly acknowledging that he treats and cures neither with diet nor pills nor with the surgeon's knife. Carl Jung, Letters Vol. 1, Page 180.

Discovery of the unconscious means an enormous spiritual task, which must be accomplished if we wish to preserve our civilization. Carl Jung, Letters Vol. 1, Page 537.

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

Not being a prophet, it is impossible for me to predict where the world is going to. Carl Jung, Letters Vol. 1, Page 18.

There are doctrines which suit the Indians themselves very well but which one cannot even mention to a European because they provoke the most violent misunderstandings. Carl Jung, Letters Vol. 1, Page 160.

You seem to forget that I am first and foremost an empiricist, who was led to the question of Western and Eastern mysticism only for empirical reasons. Carl Jung, Letters Vol. 1, Page 195.

Dr. Meier has drawn my attention to your short review of Rosenberg's book. For anyone who knows Jewish history, and in particular Hasidism, Rosenberg's assertion that the Jews despise mysticism is a highly regrettable error. Carl Jung, Letters Vol. 1, Page 238.

Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic. As you know, mysticism and hereticism enjoy about the same bad reputation in Protestantism. Carl Jung, Letters Vol. 1, Page 382.

The individual is all-important as he is the carrier of life, and his development and fulfillment are of paramount significance. It is vital for each living being to become its own entelechia and to grow into that which it was from the very beginning. Carl Jung, Letters Vol. 1, Page 19.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

I only wish the theologians would accept the Kabbala and India and China as well so as to proclaim still more clearly how God reveals himself. If in the process Christianity should be relativized up to a point, this would be ad majorem Dei gloriam [for the greater glory of God] and would do no harm to Christian doctrine. Carl Jung, Letters Vol. 1, Page 392.

Your medical man is a stupid shitbag who ought to become a psychiatrist so that he can be better acquainted with X., whose sister I saved from the madhouse. Carl Jung, Letters Vol. 1, Page 65.

Hypertrophy of intellectual intuition" is a diagnosis I would apply also to Nietzsche and Schopenhauer and many others. I myself am one-sided in this respect. Carl Jung, Letters Vol. 1, Page 64

But we must see where we stand, otherwise we are immoral illusionists. Carl Jung, Letters Vol. 1, Page 65.

And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes? Carl Jung, Letters Vol. 1, Page 65.

One must be able to suffer God. That is the supreme task for the carrier of

ideas. He must be the advocate of the earth. Carl Jung, Letters Vol. 1, Page 65

Zen is a true goldmine for the needs of the Western "psychologist." Carl Jung, Letters Vol. 1, Page 128

My acquaintance with the classical works of the Far East has given me no end of support in my psychological endeavours. Carl Jung, Letters Vol. 1, Page 128

Seldom in my analytical work have I been so struck by the "beauty" of neurosis as with this patient. Carl Jung, Letters Vol. 1, Page 5.

For Christmas my wife gave me a really superb photograph of Freud, ca. 12 x 20 cm. Carl Jung, Letters Vol. 1, Page 6.

I once said in the seminar it would be by no means impossible that the next savior might be a coloured man for the better humiliation of the white man's spiritual inflation. Carl Jung, Letters Vol. 1, Page 81.

His [Freud] is the honour of having discovered the first archetype, the Oedipus complex. Carl Jung, Letters Vol. 1, Page 525

I am only continuing what Freud began and I often regret that the Freudian school have not known how to develop their master's fortunate discovery. Carl Jung, Letters Vol. 1, Page 536

There are indeed few authors, as you yourself have probably observed, who could wring from themselves an objective evaluation of my work. Carl Jung, Letters Vol. 1, Page 555

Can man adopt any standpoint outside the psyche? He may assert that he can, but the assertion does not create a point outside, and were he there he would have no psyche. Carl Jung, Letters Vol. 1, Page 556

Because it is tied to the timeless, the inferior function never wants to affirm the world of the moment, the world of time, since it ·would rather cling on to timelessness. Carl Jung, Letters Vol. 1, Page 94

The Jahrbuch affair is a private matter to be settled between myself and Freud. Carl Jung, Letters Vol. 1, Page 28

But inner successes count more with me than the howling of the mob. Carl Jung, Letters Vol. 1, Page 28

I shall soon be able to give you news of Deuticke and Freud, if the latter does not deem it beneath his papal dignity to answer me. Carl Jung, Letters Vol. 1, Page 28

There might be a reason for such a sudden death in youth. Anyhow he did not know that he died. He vanished at the moment of joy. Carl Jung, Letters Vol. I, Page 45

Perhaps other centuries will, in which case I am thankful to the Creator that man doesn't live for 200 years, otherwise he would suddenly find himself in an age in which he would choke to death. Carl Jung, Letters Vol. I, Page 114-115

Death is a faithful companion of life and follows it like its shadow. Carl Jung, Letters Vol. I, Page 34.

We have still to understand how very much wanting to live = wanting to die. Carl Jung, Letters Vol. I, Page 34.

Yes, it is true, such a death and such suffering seem to be pointless if one assumes that this life is the acme of all existence. Carl Jung, Letters Vol. I, Page 127

I have seen quite a number of people who died when they had reached the most they could. Obviously then the measure of their life was fulfilled, everything said and everything done and nothing remained. Carl Jung, Letters Vol. I, Page 127

The answer to human life is not to be found within the limits of human life. Carl Jung, Letters Vol. I, Page 127

Oh, I quite agree with you, intellect is a great sorcerer: it can make even itself disappear. Carl Jung, Letters Vol. I, Page 134

The ego, therefore, is rather a find or an experience and not a creation. Carl Jung, Letters Vol. I, Page 254

We rather might say: the empirical existence of an ego is a condition through which continuous consciousness becomes possible. Carl Jung, Letters Vol. I, Page 255.

But I cannot say that material things or spiritual things in themselves are of psychic nature, although it may be that there is no other kind of existence but a psychic one. Carl Jung, Letters Vol. I, Page 255.

India, it seems to me, is still convinced of the possibility of metaphysical assertions. Perhaps she is right and perhaps not. Carl Jung, Letters Vol. I, Page 255

Even as a child I had alchemical insights which would sound much more astonishing than anything I said about them in my libido book. Carl Jung, Letters Vol. I, Page 275

James Hillman was asked by interviewer Cliff Bostock what he thought of Noll's books on Jung. I hate them, Hillman replied. I think he's a shit. James Hillman: Therapy and the Image, Creative Loafing

You rightly emphasize that man in my view is enclosed in the psyche (not in his psyche). Carl Jung, Letters Vol. 1, Page 556

When I was 3 years old I had my first anima-experience, the woman that was

not my mother. It means a lot that escapes me for the time being. Carl Jung, Letters Vol. I, Pages 493

I would ask you to find the little book [Septem Sermones ad Mortuos,] a discreet resting place in your writing desk. I don't want a profane hand to touch my memory of those limpid nights. Carl Jung, Letters Vol. I, Page 34

I am essentially an empiricist and have discovered to my cost that when people do not understand me they think I have seen visions. Carl Jung, Letters Vol. I, Page 122

Shame is a soul eating emotion. Carl Jung (purportedly; Citation Needed)

My mother drew my attention to Faust when I was about 15 years old. Carl Jung, Letters Vol. I, Page 88.

Faust is out of this world and therefore it transports you; it is as much the future as the past and therefore the most living present. Carl Jung, Letters Vol. I, Page 88.

The second part of it, the secretary-bird and the snake, has been correctly interpreted, in spite of the fact that the snake is not exactly Kundalini because the Kundalini serpent actually dissolves into light. Carl Jung, Letters Vol. 1, Page 95.

I'm terribly sorry X. has to suffer from cancer, in her case cancer really comes too early and it is a mean way of killing people anyhow. But nature is horrible in many respects. Carl Jung, Letters Vol. 1, Pages 438.

When I treat Catholics who are suffering from neurosis I consider it my duty to lead them back to the bosom of the Church where they belong. Carl Jung, Letters Vol. I, Page 191

Hegel seems to me a romantic thinker in contrast to Kant and hence a typical child of his time; and as a romantic he is already on the way to psychology. Carl Jung, Letters Vol. I, Page 194

The actual persecution of the Jews in Germany is causing so much hatred that it is almost impossible for the smaller countries to keep their organization together because we are far outnumbered by the Germans. Carl Jung, Letters Vol. I, Page 202.

Did you never ask yourself who my analyst is? Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse. Carl Jung, Letters Vol. 1, Page 459.

We live not only inwardly, but also outwardly. Carl Jung, Letters Vol. 1, Page 455

So lng as you keep to the physical side of the world, you can say pretty well anything that is more or less provable without incurring the prejudice of being

unscientific, but if you touch on the psychological problem the little man, who also goes in for science, gets mad. Carl Jung, Letters Vol. 1, Page 177.

A "scream" is always just that – a noise and not music. Carl Jung, Letters Vol. 1, Page 107.

I confess I am afraid of a long-drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Page 450.

It happens very often that your memory fails you in an almost diabolical way. Carl Jung, Letters Vol. I, Page 262

For what we are stuck with we have a certain responsibility, namely for the way we act towards it, but not for the fact that it exists. Carl Jung, Letters Vol. I, Page 193

Analysis is not only a "diagnosis" but rather an understanding and a moral support in the honest experimental attempt one calls "life." Carl Jung, Letters Vol I, Page 47.

The transcendent function is not something one does oneself; it comes rather from experiencing the conflict of opposites. Carl Jung, Letters Vol. I, Page 269

Eastern yoga is based upon man as he really is. Carl Jung, Letters Vol. I, Page 97.

If I understand anything of the I Ching, then I should say it is the book that teaches you your own way and the all-importance of it. Not in vain has the book been the secret treasure of the sages. Carl Jung, Letters Vol. I, Page 201

It may be said in passing that Chinese science is based on the principle of synchronicity, or parallelism in time, which is naturally regarded by us as superstition. Carl Jung, Letters Vol. 1, Page 178

Belief as a religious phenomenon cannot be discussed. Carl Jung, Letters Vol. I, Page 125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. I, Page 125.

God has never spoken to man except in and through the psyche, and the psyche understands it and we experience it as something psychic. Carl Jung, Letters Vol. I, Page 98

God wants to be born in the flame of man's consciousness, leaping ever higher.

And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes. Carl Jung, Letters Vol. I, Pages 65-66

The unconscious is on no account an empty sack into which the refuse of consciousness is collected, as it appears to be in Freud's view; it is the whole other half of the living psyche. Carl Jung, Letters Vol. I, Page 143.

Your destiny is the result of the collaboration between the conscious and the unconscious. Carl Jung, Letters Vol. I, Page 283.

One can only say that it is advisable to approach every illness from the psychological side as well, because this may be extraordinarily important for the healing process. Carl Jung, Letters Vol. I, Page 429

The materialistic premise is that the physical process causally determines the psychic process. The spiritualistic premise is the reverse of this. Carl Jung, Letters Vol. I, Page 366.

Regarding organic illness (accidents, injuries, etc.) it can be stated with certainty that these things do at least have psychological syndromes, i.e., there is a concomitant psychic process which can sometimes also have an aetiological significance, so that it looks as though the illness were a psychic arrangement. Carl Jung, Letters Vol. 1, Page 429

I am indeed convinced that creative imagination is the only primordial phenomenon accessible to us, the real Ground of the psyche, the only immediate reality. Carl Jung, Letters Vol. I, Page 60

All the difficulties you overcome in such a fantasy are symbolic expressions of psychological difficulties in yourself, and inasmuch as you overcome them in your imagination you also overcome them in your psyche. Carl Jung, Letters Vol. I, Page 109.

Switch off your noisy consciousness and listen quietly inwards and look at the images that appear before your inner eye or hearken to the words which the muscles of your speech apparatus are trying to form. Carl Jung, Letters Vol. 1, Page 82

I can't wait for the dissertation "How is Death Possible?" or "The Philosophical Foundations of Death." Carl Jung, Letters Vol. I, Page 273.

The tension between above and below [In Ancient Egypt] was undoubtedly extreme, hence the opposites could be held together only by means of equally rigid forms. Carl Jung, Letters Vol. I, Page 259

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Page 259-260

The ka is probably a descendant of the placenta. Carl Jung, Letters Vol. I, Page 260

The tension between above and below in ancient Egypt is in my opinion the real source of the Near Eastern saviour figures, whose patriarch is Osiris. Carl Jung, Letters Vol. I, Pages 260

The purpose of nearly all rebirth rites is to unite the above with the below. Carl Jung, Letters Vol. I, Page 260

On the primitive level the totemistic rite of renewal is always a reversion to the half animal, half human condition of prehistoric times. Carl Jung, Letters Vol. I, Page 260

But as you can see from the I Ching, heaven sometimes separates from the earth, thus producing a disorderly and unfavourable state of affairs. Carl Jung, Letters Vol. I, Page 261

The possibility of the deepest insight existed at all times, but we were always too far away from it. Carl Jung, Letters Vol. I, Page 274.

A true understanding would say that there is no ground to cover and therefore no movement through space, but an inner awareness which cannot be expressed in spatial categories. Carl Jung, Letters Vol. I, Page 275

All the same, I can very well imagine that for Jews living in Palestine the direct influence of the surroundings brings out the chthonic and ancient Jewish element in a much more pregnant form. Carl Jung, Letters Vol. I, Page 251

It is clear that the devil has been up to his tricks again. As soon as one notices that one should say no more but withdraw into oneself. Carl Jung, Letters Vol. I, Page 252

Since we are bilingual in Switzerland my name is “Carl” as well as “Charles” (French), so there was not much of a mistake. Carl Jung, Letters Vol. I, Page 219

It is true that I have insisted upon the difference between Jewish and Christian psychology since 1917, but Jewish authors have done the same long ago as well as recently. Carl Jung, Letters Vol. I, Page 219

I am no anti-Semite. From all this I gained neither honours nor money, but I am glad that I could be of service to those in need. Carl Jung, Letters Vol. I, Page 219

I have as little need to convince myself of how good the Catholic Church is for very many people. Carl Jung, Letters Vol. I, Page 198

I have always known this as I had the advantage of a Christian education and have consequently never felt isolated or dried up. Carl Jung, Letters Vol. I, Page

198

I am sincerely happy to know that you have found the atmosphere that agrees with you and that the meaning of the nearly two-thousand-year-old Christian religion has dawned upon you. Carl Jung, Letters Vol. I, Page 198

It is a downright lie to quote me as saying that Jews are dishonest in analysis. Carl Jung, Letters Vol. I, Page 161

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Page 161

I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite. Carl Jung, Letters Vol. I, Page 163

I have the need to tell you once again of the special joy I felt yesterday evening when I saw how close we are in spirit to one another in our different ways. Carl Jung, Letters Vol. I, Page 33

I would like to take this opportunity to rectify the error that I come from the Freudian school. Carl Jung, Letters Vol. I, Page 122

I am a pupil of Bleuler's and my experimental researches had already won me a name in science when I took up the cudgels for Freud and opened the discussion in real earnest in 1905. Carl Jung, Letters Vol. I, Page 122

I am turning over and over in my mind the problem of antiquity. It's a hard nut! Carl Jung, Letters Vol. I, Page 99

I have an idea that the Dionysian frenzy was a backwash of sexuality, a backwash whose historical significance has been insufficiently appreciated, essential elements of which overflowed into Christianity but in another compromise formation. Carl Jung, Letters Vol. I, Page 15

I don't know whether I am writing you banalities or hieroglyphics. Carl Jung, Letters Vol. I, Page 16

I found something very similar in Hindus, namely an extension or extensibility of consciousness into the subconscious mind which is not to be found or is at least very rare with non-Jews. Carl Jung, Letters Vol. I, Page 223

There is a number of Jewish doctors who have studied with me, but the reason why you haven't discovered them is that they are undiscoverable on account of their fear of being recognized as Jungians. Carl Jung, Letters Vol. I, Page 224

As a matter of fact my first and most gifted pupils were Jews. Carl Jung, Letters Vol. I, Page 224

One risks being labelled as anti-Semite or pro-Semite without being heard at all. Carl Jung, Letters Vol. I, Page 224

I have not the faintest idea what "psyche" is in itself, yet, when I come to think and speak of it, I must speak of my abstractions, concepts, views, figures, knowing that they are our specific illusions. Carl Jung, Letters Vol. I, Page 57

We have no idea of absolute reality, because "reality" is always something "observed." Carl Jung, Letters Vol. I, Page 57

Jesus wants not to succumb to the temptation; then, thanks to the function that results from every conflict, a symbol appears: it is the idea of the Kingdom of Heaven, a spiritual kingdom rather than a material one. Carl Jung, Letters Vol. I, Pages 268

Two things are united in this symbol, the spiritual attitude of Christ and the devilish desire for power. Carl Jung, Letters Vol. I, Page 268

Thus the encounter of Christ with the devil is a classic example of the transcendent function. Carl Jung, Letters Vol. I, Page 268

You can find a detailed exposition of the transcendent function in Goethe's Faust. Carl Jung, Letters Vol. I, Page 268

The transcendent function is not something one does oneself; it comes rather from experiencing the conflict of opposites. Carl Jung, Letters Vol. I, Page 269

In a certain sense the symbol has a life of its own which guides the subject and eases his task; but it cannot be invented or fabricated because the experience of it does not depend on our will. Carl Jung, Letters Vol. I, Page 269

There can be no doubt that Dr. X.'s statements are projections of his "Jewish" anima. Carl Jung, Letters Vol. I, Page 308

Watch your tongue, for it can sting. Carl Jung, Letters Vol. I, Page 309

First we had (at the end of Oct.) a regrettable accident: my wife fell in the corridor (slipping on a carpet) and broke her right arm in the shoulder a nasty fracture indeed. I had her in the hospital for 2 months. Carl Jung, Letters Vol. I, Page 539

This privatio boni business is odious to me on account of its dangerous consequences: it causes a negative inflation of man, who can't help imagining himself, if not as a source of the [Evil], at least as a great destroyer, capable of devastating God's beautiful creation. Carl Jung, Letters Vol. I, Page 540

I make no metaphysical assertions and even in my heart I am no Neo-Manichean; on the contrary I am deeply convinced of the unity of the self, as demonstrated by the mandala symbolism. Carl Jung, Letters Vol. I, Page 541.

Hitler and Stalin go on representing a mere "accidental lack of perfection." [within Privatio boni] Carl Jung, Letters Vol. I, Page 541.

Evil is-psychologically speaking-terribly real. It is a fatal mistake to diminish its power and reality even merely metaphysically. Carl Jung, Letters Vol. I, Page 541

Evil verily does not decrease by being hushed up as a non-reality or as mere negligence of man. Carl Jung, Letters Vol. I, Page 541.

God is the mystery of all mysteries, a real Tremendum. Good and Evil are psychological relativities. And as such quite real, yet one does not know what they are. Carl Jung, Letters Vol. I, Page 541.

It seems to be the Hierosgamos motif: the cut-down tree has been brought into the cave of the mother, in this case: the hold of a ship. Carl Jung, Letters Vol. I, Page 566.

If the miracle of the Assumptio is not a living and present spiritual event but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today. Carl Jung, Letters Vol. I, Page 567.

A physical fact never proves the existence and reality of the spirit. Carl Jung, Letters Vol. I, Page 567.

It is more than probable that the idea of the Assumptio did not begin its real life in apostolic times but considerably later. Carl Jung, Letters Vol. I, Page 567.

The miracle of the Assumptio obviously began to operate noticeably from the VI century onwards only. Carl Jung, Letters Vol. I, Page 567.

If the Assumptio means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead. Carl Jung, Letters Vol. I, Page 567.

If the Assumptio is an essentially concrete historical fact, then it is no more a living spiritual experience. Carl Jung, Letters Vol. I, Page 567.

When insisting on historicity you risk not only the most awkward and unanswerable questions, but you also help everybody to tum his eyes away from the essential idea to the realistic crudity of a merely physical phenomenon, as it is only physical phenomena that happen in a distinct place at a distinct time, whereas the spirit is eternal and everywhere. Carl Jung, Letters Vol. I, Page 568.

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don't see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Page 568.

In addition, a good acquaintance with the fundamental facts of the unconscious is to be found in Paracelsus' esoteric doctrine, and it is very important, particularly for the treatment of neuroses, to be acquainted with the symbolic forms that are expressive of pathogenic contents. Carl Jung, Letters Vol. I, Page 565

Paracelsus passed on his knowledge of the fundamental facts of the unconscious to his pupils (and especially to Gerard Dorn) but they were lost later, thanks to the rise of rationalism and scientific materialism. Carl Jung, Letters Vol. I, Page 565

One's 75th birthday is a moment when one looks back with one laughing and one lachrymose eye on the long path one has left behind, hoping also that it will be of some benefit to one's fellows. Carl Jung, Letters Vol. I, Page 562.

The unio mystica is more a dissolution of the ego in the divine Ground-a very different experience. [from the Hieros Gamos] Carl Jung, Letters Vol. I, Page 544.

Not only am I deeply indebted to psychiatry, but I have always remained close to it inwardly, since from the very beginning one general problem engrossed me: From what psychic stratum do the immensely impressive ideas found in schizophrenia originate? Carl Jung, Letters Vol. I, Page 562.

It is generally overlooked that the psyche cannot of necessity be based only on the instinct of sexuality, but rests on the totality of the instincts, and that this basis is only a biological foundation and not the whole edifice. Carl Jung, Letters Vol. I, Page 564.

Reducing the total psyche to its darkest beginnings not only devalues it but shifts the problem on to an Inadmissibly simple plane, rather as if one were to reduce man to a cell, which, highly complicated though it is, even in the form of an amoeba is constructed very much more simply than a man. Carl Jung, Letters Vol. I, Page 564.

If you take the concept of prayer in its widest sense and if you include also Buddhist contemplation And Hindu meditation (as being equivalent to prayer), one can say that it is the most universal form of religious or philosophical concentration of the mind and thus not only one of the most original but also the most frequent means to change the condition of mind. Carl Jung, Letters Vol. I, Page 558.

I would only like to draw your attention to one small discrepancy: seen in psychological perspective, the concept of the self cannot be described as a summum bonum. Carl Jung, Letters Vol. I, Page 529

Your [J.B. Rhine's] experiments have established the fact of the relativity of time, space, and matter with reference to the psyche beyond any doubt. Carl Jung, Letters Vol. I, Page 495

My chief concern is the theoretical problem of the connection between the psyche and the time-space-continuum of microphysics. Carl Jung, Letters Vol. I, Page 495

It is not only possible, but for certain reasons quite probable, that the collective unconscious coincides in a strange and utterly inconceivable way with objective

events. Carl Jung, Letters Vol. I, Page 533.

Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic. Carl Jung, Letters Vol. I, Page 382.

To give you an idea: I do my own cooking and chop my own wood and raise my own potatoes. Carl Jung, Letters Vol. I, Page 419.

I always had a sort of hunch that whatever I had learnt about the unconscious was due to a somewhat similar but internal catastrophe in my psychic neighborhood and that the war outside was a repetition on the collective scale. Carl Jung, Letters Vol. I, Page 380.

Although I was fully aware of the most incredible powers of evil lurking in the depths, I never expected such a gigantic outburst of abysmal horrors. Carl Jung, Letters Vol. I, Page 380.

Parapsychology plays a subtle part in psychology because it lurks everywhere behind the surface of things. Carl Jung, Letters Vol. I, Page 379.

I am always profoundly impressed by the riches of Greek mythology, which have hitherto been presented so paltrily. Carl Jung, Letters Vol. I, Page 376.

Nor can one cite the supposed planetary arrangement of electrons round the atomic nucleus, as this is only a controversial model by means of which certain physicists have envisioned the mathematical relation between electrons and the atomic nucleus. Carl Jung, Letters Vol. I, Page 533.

Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic. As you know, mysticism and hereticism enjoy about the same bad reputation in Protestantism. Carl Jung, Letters Vol. 1, Page 382.

I have plumb forgotten my Greek as I have to read mainly Latin texts, Greek ones being something of a rarity in alchemy. Carl Jung, Letters Vol. I, Page 305.

Kant's categorical imperative is of course a philosophical touching up of a psychic fact which, as you have quite correctly seen, is unquestionably a manifestation of the anima. Carl Jung, Letters Vol. I, Page 305.

My anima constantly repeats the saying: "The power of truth is great and will prevail". Carl Jung, Letters Vol. I, Pages 305-306

Particularly here in Switzerland we have the feeling that we can only live vertically. Carl Jung, Letters Vol. I, Page 303

When we go on holiday my wife and I push a two-wheeled cart ahead of us with the luggage, which is not so sad but uncommonly amusing. Carl Jung, Letters Vol. I, Page 303

Meanwhile I would like an older edition of the Vulgate and Septuagint and should be grateful if you could get these texts for me. Carl Jung, Letters Vol. I, Page 324

Depending on the peculiar nature of the case the most primitive therapeutic methods can achieve even better results than the most refined. Carl Jung, Letters Vol. I, Page 324

Nor is it the task of theory to paint a picture of life, but rather to create a workmanlike language which is satisfied with conventional signs. Carl Jung, Letters Vol. I, Page 324

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body. Carl Jung, Letters Vol. I, Page 306

One is forced to conclude 'that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Page 306

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion's soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Page 306

Moreover you seem prone to eczema, which not infrequently indicates that one is not properly inside one's body. Carl Jung, Letters Vol. I, Page 306

If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced. Carl Jung, Letters Vol. I, Page 306.

It is as though you were defecating yourself out of the anus, and this is a topsy-turvy procedure since you really ought to be producing yourself. Carl Jung, Letters Vol. I, Page 306.

Somewhere there is a place where you are not making yourself felt, not creating yourself. Carl Jung, Letters Vol. I, Page 307

You are squeezing yourself out behind, so to speak, acting not in accordance with your instinct but in accordance with reflections or inclinations which are the very reverse of instinctively correct actions. You jump out of your skin, but backwards. Carl Jung, Letters Vol. I, Page 307

The valley of darkness has to be gone through in reality and not in fantasy, otherwise one could spare oneself an infinite number of unpleasantnesses which are nevertheless important for life. Carl Jung, Letters Vol. I, Page 307

I think, therefore, that if you keep as closely as possible to concrete reality

and try to create yourself there and illuminate the darkness, you will be on a more normal road than when you engross yourself in squaring the circle as a substitute. Carl Jung, Letters Vol. I, Page 307

Best thanks for your New Year letter, with its welcome news that the pebbles ejected by the volcano on whose edge I am sitting have landed somewhere. Carl Jung, Letters Vol. I, Page 309

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Page 309

I would give the earth to know whether Goethe himself knew why he called the two old people "Philemon" and "Baucis." Carl Jung, Letters Vol. I, Page 310

I often mention your [J.B. Rhine] work to people over here and I think it is of the greatest importance for the understanding of certain peculiar phenomena of the unconscious. Carl Jung, Letters Vol. I, Page 321

In our practical work we come across peculiar telepathic influences which throw a most significant light on the relativity of space and time in our unconscious psyche. Carl Jung, Letters Vol. I, Pages 321-322

Hitler himself (from what I heard) is more than half crazy. Carl Jung, Letters Vol. I, Page 278

Is it not a nice time when food reigns supreme? Carl Jung, Letters Vol. I, Page 325

Nothing would be more sterile than to squeeze the whole world into a psychological straitjacket. Carl Jung, Letters Vol. 1, Page 113.

You are quite right; the main interest of my work is not concerned with the treatment of neurosis but rather with the approach to the numinous. Carl Jung, Letters Vol. I, Page 377.

Wisdom is not and never has been something for the many, because foolishness forever will be the main thing the world craves for. Carl Jung, Letters Vol. I, Page 200

One shouldn't attach the dead to the living, otherwise they both get estranged from their proper spheres and are thrown into a state of suffering. Carl Jung, Letters Vol. I, Page 53

All things pass away, graves are the milestones of existence. Carl Jung, Letters Vol. I, Page 569

When you can give up the crazy will to live and when you seemingly fall into

a bottomless mist, then the truly real life begins I saw its entrance illuminated by a thousand small flames of coconut oil. I knew I was to enter the temple and I would reach full knowledge. Carl Jung, Letters Vol. I, Pages 357-358

But at this moment a messenger from the world (which by then was a very insignificant corner of the universe) arrived and said that I was not allowed to depart and at this moment the whole vision collapsed completely. Carl Jung, Letters Vol. I, Pages 357-358

Death is the hardest thing from the outside and as long as we are outside of it. But once inside you taste of such completeness and peace and fulfillment that you don't want to return. Carl Jung, Letters Vol. I, Pages 357-358

The self in its divinity (i.e., the archetype) is unconscious of itself. It can become conscious only within our consciousness. And it can do that only if the ego stands firm. Carl Jung; Letters Vol. 1; 335-336.

Psychological treatment cannot rid you of the basic facts of your nature; it can only give you the necessary insight, and only to the extent that you are capable of it. Carl Jung, Letters Vol. 1, Page 292.]

The ego wants explanation always in order to assert its existence. Try to live without the ego. Whatever must come to you, will come. Don't worry! Don't allow yourself to be led astray by the ravings of the animus. He will try every stunt to get you out of the realization of stillness, which is truly the Self. Carl Jung, Letters Vol. 1; Page 427.

You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were a reliable human being. It is inhuman and it needs the human mind to function usefully for man's purposes. Nature is an incomparable guide if you know how to follow her. Carl Jung, Letters Vol. 1, Page 283.

The figures in the unconscious could be explained by a long-lasting primeval matriarchy if only we knew for certain that it ever existed, just as the flood myths could be explained by the myth of Atlantis if only we knew that there ever was an Atlantis. Equally, the contents of the unconscious could be explained by reincarnation if we knew that there is reincarnation. Carl Jung to Baroness Tinti, Letters Vol. 1, Pages 208-209.

Accordingly the capacity to nullify space and time must somehow inhere in the psyche, or, to put it another way, the psyche does not exist wholly in time and space. Carl Jung, Letters Volume I, Page 256.

It is very probable that only what we call consciousness is contained in space and time, and that the rest of the psyche. The unconscious exists in a state of relative spacelessness and timelessness. Carl Jung, Letters Volume I, Page 256.

On the whole my illness proved to be a most valuable experience which gave me the inestimable opportunity of a glimpse behind the veil. The only difficulty is

to get rid of the body, to get quite naked and void of the world and the ego-will. Carl Jung, Letters Vol. 1, Pages 355-357

For the psyche this means a relative eternality and a relative non-separation from other psyches, or a oneness with them. Carl Jung, Letters Volume I, Page 256.

Hence there is only one collective unconscious, which is everywhere identical with itself, from which everything psychic takes shape before it is Personalized, modified, assimilated, etc. by external influences. Carl Jung, Letters Volume I, Page 408.

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Hence there is only one collective unconscious, which is everywhere identical with itself, from which everything psychic takes shape before it is Personalized, modified, assimilated, etc. by external influences. Carl Jung, Letters Vol. I, Page 408.

We are cut off from our earth through more than two thousand years of Christian training. Carl Jung, Letters Vol. 1, Page 96.

I'm busy as usual and as often as I can I work in the garden to prepare a field for potatoes Carl Jung, Letters Vol. I, Pages 288-289.

Rightness is not a category that can be applied to religion anyway. Religion consists of psychic realities which one cannot say are right or wrong. Are lice or elephants right or wrong? It is enough that they exist. Carl Jung, Letters Volume 1, Page 327.

…the fact is that free will only exists within the limits of consciousness. Beyond those limits there is mere compulsion. Carl Jung; Letters Volume 1, Page 227

Analysis is not only a "diagnosis" but rather an understanding and a moral support in the honest experimental attempt one calls "life." Carl Jung, Letters Vol. I, Page 47

God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle. Carl Jung, Letters, Vol 1, Page 65.

Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit. Carl Jung, Letters, Vol 1, Page 65.

Bergson is quite right when he thinks of the possibility of a relatively loose connection between the brain and consciousness, because despite our ordinary experience the connection might be less tight than we suppose. Carl Jung, Letters Vol. I, Page 76.

There is no reason why one shouldn't suppose that consciousness could exist detached from a brain. Carl Jung, Letters Vol. I, Page 76.

It is, as far as I know, the pack of cards [Tarot] originally used by the Spanish gypsies, the oldest cards historically known. Carl Jung, Letters Vol. I, Page 77.

The Great Mother is impregnated by the loneliness of him that seeks her. Carl Jung to Hermann Hesse, Letters Vol 1, Pages 573-574.

A good book, like every proper human life, must have an ending. Carl Jung, Letters Vol 1, Pages 573-574.

Through the self we are plunged into the torrent of cosmic events. Everything essential happens in the self and the ego functions as a receiver, spectator, and transmitter. Carl Jung, Letters Vol 1, Pages 325-326.

I have never asserted, nor do I think I know, what the unconscious is in itself. Carl Jung, Letters Vol. I, Page 196.

It was like dying. I did not want to live and to return into this fragmentary, restricted, narrow, almost mechanical life, where you were subject to the laws of gravity and cohesion, imprisoned in a system of 3 dimensions and whirled along with other bodies in the turbulent stream of time. Carl Jung, Letters Vol. I, Pages 357-358

You have paid a salutary tribute to the earth with your illness. Carl Jung, Letters Vol. I, Pages 49-50

Dreams are always beautiful when the development of the personality has to proceed via the unconscious. Carl Jung, Letters Vol. I, Pages 46-47

The neurotic constitution demands a bit more sacrifice and a bit more effort and a bit more patience than does the normal. Carl Jung, Letters Vol. I, Pages 35-36

The incest barrier can no more be explained by reduction to the possibility of real incest than the animal cult can be explained by reduction to real bestiality. Carl Jung, Letters Vol. I, Pages 25-27

Between Freud's speaking and writing there is "a gulf fixed" which is very wide. Carl Jung, Letters Vol. I, Pages 13-14

It is difficult to understand that there are still Americans who do not realize what the world situation really is. Carl Jung, Letters Vol. I, Pages 301-302

I learnt to split stones in the Bollingen quarries and the masons also taught me a lot and I learnt their art relatively quickly with a certain native intelligence. Carl Jung, Letters Vol. I, Page 168

The problem of "anti-Semitism" has been thrown up for the psychotherapists but not for the political daily press. Carl Jung, Letters Vol. I, Pages 154-155

Nor was it ever my intention to characterize personalities, for which reason I did not put my description of the types at the beginning of the book; rather I tried to produce a clear conceptual scheme based on empirically demonstrable factors. Carl Jung, Letters Vol. I, Pages 129-130

Hence my typology aims, not at characterizing personalities, but at classifying the empirical material in relatively simple and clear categories, just as it is presented to a practising psychologist and therapist. Carl Jung, Letters Vol. I, Pages 129-130

I have never thought of my typology as a characterological method and have never applied it in this sense. Carl Jung, Letters Vol. I, Pages 129-130

In the last resort every individual alone has to win his battle, nobody else can do it for him. Carl Jung, Letters Vol. I, Page 127

The mythological motifs have never yet been classified, as their name is legion. Carl Jung, Letters Vol. I, Pages 66-67

The negative relationship to the mother is always an affront to nature, unnatural. Carl Jung, Letters Vol. I, Pages 52-53

Your one-sided spiritual tendency is probably meant, for anyone whose stature requires the size of a continent is not so very far away from Father Heaven (Zeus). Carl Jung, Letters Vol. I, Pages 52-53

But if you want to go your individual way, it is the way you make for yourself, which is never prescribed, which you do not know in advance, and which simply comes into being of itself when you put one foot in front of the other. Carl Jung, Letters Vol. I, Page 133

If you always do the next thing that needs to be done, you will go most safely and sure-footedly along the path prescribed by your unconscious. Carl Jung, Letters Vol. I, Page 133.

The fact that astrology nevertheless yields valid results proves that it is not the apparent positions of the stars which work, but rather the times which are measured or determined by arbitrarily named stellar positions. Carl Jung, Letters Vol. I, Page 139

Time thus proves to be a stream of energy filled with qualities and not, as our philosophy would have it, an abstract concept or precondition of knowledge. Carl Jung, Letters Vol. I, Page 139.

One of the most important and difficult tasks in the individuation process is to bridge the distance between people. Carl Jung, Letters Vol. I, Page 53.

In cases of inferior feeling, a trauma very often has pathological consequences in the realm of sensation, e.g., physical pain unaccompanied by feeling. Carl Jung, Letters Vol. I, Page 54.

My exterior is in strange contrast to my spirit. When I am dead, nobody will think that this is the corpse of one with spiritual aspirations. Carl Jung, Letters Vol. I, Page 59

My whole psychology is such that it can be accepted only by someone who is ready for it. Carl Jung, Letters Vol. I, Page 131.

I have found over and over again that it is not worthwhile speaking to an unprepared public. Carl Jung, Letters Vol. I, Page 131.

I have heard indirectly how badly it goes with him [X], and from the talk I had with him in Vienna this catastrophic decline could be foreseen, as nobody can defy life's laws with impunity. Carl Jung, Letters Vol. I, Page 120.

As you have observed, I am also well aware of the difference between myth and revelation, having concerned myself solely with myths and never with revealed truths. Carl Jung, Letters Vol. I, Page 123.

I have even found that men are far more irrational than animals. Carl Jung, Letters Vol. I, Page 119

The existence of telepathy in time and space is still denied only by positive ignoramuses. Carl Jung, Letters Vol. I, Page 117.

It is clear that timeless and spaceless perceptions are possible only because the perceiving psyche is similarly constituted. Carl Jung, Letters Vol. I, Page 117.

Timelessness and spacelessness must therefore be somehow inherent in its nature, and this in itself permits us to doubt the exclusive temporality of the soul, or if you prefer, makes time and space appear doubtful. Carl Jung, Letters Vol. I, Page 117.

I can only agree with you when you equate St. Francis with the essence of primitive religiosity, but even so a special illumination is needed for a person living in more highly developed centuries to become as simple again as a primitive. Carl Jung, Letters Vol. I, Page 118

Equally I share your conviction that genuine religiosity is the best cure for all psyche suffering. Carl Jung, Letters Vol. I, Page 118

The Catholic Church must hold fast to what still remains from earlier times of living religiosity; I on the contrary must do pioneer work in a world where everything pristine has vanished. Carl Jung, Letters Vol. I, Page 118

There lies the gravamen of the book, [Psychological Types] though most readers have not noticed this because they are first of all led into the temptation of

classifying everything typologically, which in itself is a pretty sterile undertaking. Carl Jung, Letters Vol. I, Page 186.

So it is not the case at all that I begin by classifying my patients into types and then give them the corresponding advice, as a colleague of mine whom God has endowed with a peculiar wit once asserted. Carl Jung, Letters Vol. I, Page 186.

I'm busy as usual and I am going to give a seminar at the ETH in spring for the most elementary beginners, i.e., very young students who know nothing whatever. Carl Jung, Letters Vol. I, Page 187

If things are going on like this, I shall in a few years' time be giving a seminar in a nursery which I think would be still more profitable because this kind of teaching forces me to the utmost simplicity of expression. Carl Jung, Letters Vol. I, Page 187

The feminine mind is pictorial and symbolic and comes close to what the ancients called Sophia. Carl Jung, Letters Vol. I, Page 189

The psoriasis of the anima figure is due to certain contents which the anima has within her, as though in the blood, and which sweat out on the surface. Carl Jung, Letters Vol. I, Page 189

The puerilization of the conscious attitude should not be understood as a regression; it is often necessary in order to produce an unprejudiced, naive, receptive consciousness. Carl Jung, Letters Vol. I, Page 189

There are things which are simply incomprehensible to the tough brains of our race and time. Carl Jung, Letters Vol. I, Page 190

Those are the reasons why I prefer not to communicate too many of my experiences. They would confront the scientific world with too upsetting problems. Carl Jung, Letters Vol. I, Page 190

I would strongly advise you to do this bit of analysis with a woman, since experience has shown that analysis with a man always has an effect on the animus, which for its part loosens up the personality again, whereas analysis with a woman tends on the contrary to have a "precipitating" effect. C.G. Jung Carl Jung, Letters Vol. I, Pages 190-191

I would be very chary of the assumption of "make-believe." I have good reasons for doubting whether there is such a thing in dreams at all. Carl Jung, Letters Vol. I, Pages 185-186

If, on the other hand, people who ordinarily dream very little suddenly get into a phase of dreaming very much, this is a sure sign that an overloading of the unconscious has set in, usually because there is a problematical situation which the dreamer has tended to overlook or has not mastered. Carl Jung, Letters Vol. I, Page 182

As you know, in olden times the ancestral souls lived in pots in the kitchen. Carl Jung, Letters Vol. I, Page 168

Incidentally, if I were a Jew-eater I would hardly bring out books together with Jews as I have just done or introduce books by Jewish authors. Carl Jung, Letters Vol. I, Page 167

No one is more deeply convinced than I that the Jews are a people with a culture. Between culture and cultural form there is, as we know, an essential difference. Carl Jung, Letters Vol. I, Page 167

For many years I'm closely following the progress of mediumistic research, but I must say that I hardly ever came across a more wonderful case of mediumism than the Margery case. Carl Jung, Letters Vol. I, Page 166

It is no pleasure to be well known. You are then like a city on a mountain and cannot remain hidden. Carl Jung, Letters Vol. I, Page 157

Its development in Germany will also be crucial for us. Freud once told me, very rightly: "The fate of psychotherapy will be decided in Germany." Carl Jung, Letters Vol. I, Page 156.

What with the hue and cry against me it has been completely forgotten that by far the greatest number of psychotherapists in Germany are Jews. Carl Jung, Letters Vol. I, Page 156

People do not know, nor is it said in public, that I have intervened personally with the regime on behalf of certain Jewish psychotherapists. Carl Jung, Letters Vol. I, Page 156

I am absolutely not an opponent of the Jews even though I am an opponent of Freud's. Carl Jung, Letters Vol. I, Page 154.

I criticize him [Freud] because of his materialistic and intellectualistic and-last but not least-irreligious attitude and not because he is a Jew. Carl Jung, Letters Vol. I, Page 154.

Infinite nuances are needed if justice is to be done to human beings. Carl Jung, Letters Vol. I, Page 155.

My relation with Germany is very recent and is due to idiotic altruism and not at all to political sentiment. Carl Jung, Letters Vol. I, Page 155

Personally a creative man can be an introvert, but in his work he is an extravert and vice versa. Carl Jung, Letters Vol. I, Page 301.

His [Freud] general way of living was a genuinely introverted style, whereas Adler, whom I met as a young man, being of my age, gave me the impression of a neurotic introvert, in which case there is always a doubt as to the definite type. Carl Jung, Letters Vol. I, Page 302.

As you know, Freud himself was neurotic his life-long. I myself analyzed him for a certain very disagreeable symptom which in consequence of the treatment was cured. That gave me the idea that Freud as· well as Adler underwent a change in their personal type. Carl Jung, Letters Vol. I, Page 301.

Adler, I suppose, was personally never a real introvert, therefore as soon as he had a certain success he began to develop an extraverted behaviour. Carl Jung, Letters Vol. I, Page 302.

As a matter of fact Freud was the far greater mind than Adler. Carl Jung, Letters Vol. I, Page 302.

Either you begin your life with the shadow (putting the wrong foot forward) and later on you continue with your real personality, or vice versa. Carl Jung, Letters Vol. I, Pages 301-302

But the task of the Church is not the same as that of psychotherapy. The Church means serving the community, therapy serves the individual. Carl Jung, Letters Vol. I, Page 235

Your honest words will be a thorn in the flesh for many. Carl Jung, Letters Vol. I, Page 235

Very often certain apparently impossible intentions of the shadow are mere threats due to an unwillingness on the part of the ego to enter upon a serious consideration of the shadow. Carl Jung, Letters Vol. I, Pages 234.

As a matter of fact, you have to heat up such conflicts until they rage in full swing so that the opposites slowly melt together. It is a sort of alchemistic procedure rather than a rational choice and decision. Carl Jung, Letters Vol. I, Page 234.

Every real solution is only reached by intense suffering. Carl Jung, Letters Vol. I, Page 247.

I myself have personally treated very many Jews and know their psychology in its deepest recesses, so I can recognize the relation of their racial psychology to their religion, but it would be quite beyond me to relate Islam or the ancient Egyptian religion to its devotees as I lack any intimate knowledge of Arab and Egyptian psychology. Carl Jung, Letters Vol. I, Page 233

Your dream is really the stuff artists work with. Carl Jung, Letters Vol. I, Page 232

Action as we know can take place only in the third dimension, and the fourth dimension is that which actually wants to grow into our conscious three-dimensional world. Carl Jung, Letters Vol. I, Page 232

I find him [Kierkegaard] simply insupportable and cannot understand, or rather, I understand only too well, why the theological neurosis of our time has made such

a fuss over him. Carl Jung, Letters Vol. I, Page 231.

It is perfectly clear to me that everything I do is pioneer work which has still to be followed by a real laying of foundations, but there are gratifying signs that others are beginning to make forays into this territory. Carl Jung, Letters Vol. I, Page 232.

I'm therefore quite willing to help in your attempt in this direction, but I refuse in your own interest to plague myself with your material which is only helpful when you acquire its understanding by your own effort. Carl Jung, Letters Vol. I, Page 459

We are all terribly sorry for England and France. If they should lose the war, we also shall not escape the reign of the Antichrist. Carl Jung, Letters Vol. I, Page 282

I myself am too old to do active service, but I have been asked to "stand for Parliament." That means, a large group of people seem to want me as a member of the Conseil National (which would be the House of Commons in England.) Carl Jung, Letters Vol. I, Page 277.

The Germans as far as I know them are partially terrified and partially drunk with blood and victory. Carl Jung, Letters Vol. I, Page 278.

If ever there was a mental epidemic it is the actual mental condition in Germany. Hitler himself (from what I heard) is more than half crazy. Carl Jung, Letters Vol. I, Page 278.

There is not the ghost of a plan for my going to America during the war. Carl Jung, Letters Vol. I, Page 276

We naturally hope not to be implicated in the war, but there is only one conviction in Switzerland, that if it has to be, it will be on the side of the Allies. Carl Jung, Letters Vol. I, Page 276

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union. Carl Jung, Letters Volume 1, Pages 213-214.

There is no doubt and no hesitation; the unanimous conviction in Switzerland is that Germany has lost her national honour to an unspeakable degree, and the Germans inasmuch as they still think know it too. Carl Jung, Letters Vol. I, Page 276

What the public still doesn't know and can't get into its head is that the collective man is subhuman, nothing but a beast-man, as was clearly demonstrated by the exquisite bestiality of the young German fighters during the Blitzkrieg in Poland. Carl Jung, Letters Vol. I, Page 282

Any organization in which the voice of the individual is no longer heard is in danger of degenerating into a subhuman monster. Carl Jung, Letters Vol. I, Page 282

So for the time being we need not worry about future congresses, delegate

meetings, translators, etc. Hitler is reaching his climax and with him the German psychosis. Carl Jung, Letters Vol. I, Pages 275-276

Man has to cope with the problem of suffering. The Oriental wants to get rid of suffering by casting it off. Western man tries to suppress suffering with drugs. But suffering has to be overcome, and the only way to overcome it is to endure it. We learn that only from him." [And here he pointed to the Crucified.] Carl Jung, Letters, Vol 1, Page 236.

A political situation is the manifestation of a parallel psychological problem in millions of individuals. This problem is largely unconscious (which makes it a particularly dangerous one!) Carl Gustav Jung, Letters, Vol 1, Page 535.

The unconscious is useless without the human mind. It always seeks its collective purposes and never your individual destiny. Carl Jung; Letters; Vol. 1; Page 283.

There are always two standpoints and there always will be: namely, the standpoint of the social leader, who, insofar as he is an idealist, sees the general welfare in the more or less total suppression of the individual; and the spiritual leader, who looks for improvement only in the individual. Carl Jung, Letters Vol. 1, Page 226

When the confusion is at its height a new revelation comes, i.e., at the beginning of the fourth month of world history. Carl Jung, Letters, Vol. I, Page 12.

On this empirical foundation every religion has erected its temple, and the two intolerant ones among them, Christianity and Islam, vie with each. other in raising the totalitarian claim that their temple is the only right one. Carl Jung, Letters Vol. I, Page 346

Then we have the exercises of Loyola, stemming from Islam. All these various Christian methods of contemplation and meditation have one thing in common: the image to be meditated upon as well as the kind of meditation are presented to the candidate from outside. Carl Jung, Letters Vol. I, Page 416

Carl Jung: "Collected Letters Vol. II"

Solitude is for me a fount of healing which makes my life worth living. Talking is often torment for me, and I need many days of silence to recover from the futility of words. Carl Jung, Letters Vol II, Page 363.

It is just as well that she got all her psychology from books, as she would have busted every decent and competent analyst. I sincerely hope that she is going on dreaming of winners, because such people need money to keep them afloat. Carl Jung, Letters Vol. II, Page 24

Every doctor in the tropics would like nothing better than to build his own hospital on his lonely outpost, but unhappily he hasn't Schweitzer's talent for using

money-making lectures and soul-stirring organ recitals for this purpose. Carl Jung, Letters Vol. II, Page 140

Research of this kind requires teamwork and money, and we have neither at present. Above all, superior intelligence and psychological competence are needed. Both are hard to find. Carl Jung, Letters Vol. II, Page 538

The intellect can make its profound statement that there is no absolute Truth. But if somebody loses his money, his mo11ey is lost and this is as good as an absolute Truth, which means that he will not be consoled by intellectual profundity. Carl Jung, Letters Vol. II, Page 595

Dear Miss Oakes, January 31, 1956

As you can imagine, I am quite astonished to hear about your project although I am fully aware of the fact that an imaginative person could easily write not one but several volumes about my stone. All the volumes I had written are "in nuce" contained in it. The mandala itself is just a sort of hieroglyph, hinting at and trying to express a vast background in a most abbreviated form. Your method to realize its contents through your subjective experience is unexceptionable, as a matter of fact the only correct way of reading its message. That is just the virtue of symbolic expression that it can be read in many different ways by many different individuals. And if they are honest, the reading will be correct. Thus, as you see, I am prepared for the shock to get the MS about a thing most emphatically belonging to my innermost self. I only ask you to be patient with the slow ways of old age-Deo concedente you will get an answer. -Inshallah! [If God Wills It.] Carl Jung, Letters Vol. II, Pages 17-18

Dear Miss Oakes, February 2, 1956

I have read your meditation about the stone with much interest. Your method of reading its messages is adequate and in this case the only one yielding positive results. You understand the stone as a statement about a more or less limitless world of thought-images. I quite agree with your view. One can read the symbols like that. When I hewed the stone I did not think, however. I just brought into shape what I saw on its face. Sometimes you express yourself (in the MS), as if my symbols and my text were sort of a confession of a belief. Thus it looks as if I were moving in the vicinity of Theosophy. In America, especially, one blames me for my so-called mysticism. Since I don't claim at all to be the happy proprietor of metaphysical truths, I should prefer that you attribute to my symbols the same tentativeness which characterizes your explanatory attempts. You see, I have no religious or otherwise convictions about my symbols. They can change tomorrow. They are mere allusions, they hint at something, they stammer and often lose their way. They try only to point in a certain direction, viz. to those dim horizons beyond which lies the secret of existence. They are just no Gnosis, no metaphysical assertions. They are partly even futile or dubious attempts at pronouncing the ineffable. Their number therefore is infinite and the validity of each is to be doubted. They are nothing but humble attempts to formulate, to define, to shape the inexpressible. "Wo fass ich Dich, unendliche Namur?" (Faust) It is not a doctrine, but a mere expression of and a reaction to the experience of an

ineffable mystery. There is one point more I want to mention: the stone is not a product only of thought images, but just as much of feeling and local atmosphere i.e. of the specific ambiente of the place. The stone belongs to its secluded place between the lake and hill where it expresses the beata solitudo and the genius loci the spell of the chosen and walled-in spot. It could be nowhere else and cannot be thought of or properly understood without the secret web of threads that relate to its surroundings. Only there in its solitude it can say: Orphanus sum and only there it makes sense. It is there for its own sake and only seen by a few. Under such conditions only the stone will whisper its misty lore of ancient roots and ancestral lives. Thank you for letting me see your typescript. Carl Jung, Letters Vol. II, Pages, 18-19

I don't overlook God's fearful greatness, but I should consider myself a coward and immoral if I allowed myself to be deterred from asking questions. Carl Jung, Letters Vol. II, Page 61

It is unfortunately true: (the human) has and holds a mystery in his hands and at the same time is contained in his mystery. What can he proclaim? Himself or God? Or neither? The truth is that he doesn't know who he is talking of, God or himself. Carl Jung, Letters Vol. II, Page 255

I can understand modern works of art only as idols from the underworld, and they become accessible to me only through a knowledge of the psychology of the unconscious. They do not affect me aesthetically. It may very well be that my attitude is that of a Philistine, but God knows I can't find them beautiful. Perhaps other centuries will, in which case I am thankful to the Creator that man doesn't live for 200 years, otherwise he would suddenly find himself in an age in which he would choke to death. Carl Jung, Letters Vol. II, Page 114-115

Without thorough knowledge of 'good and evil,' ego and shadow, there is no recognition of the Self. Carl Jung, Letters Vol. II, Page 154

It is quite possible that we look at the world from the wrong side and that we might find the right answer by changing our point of view and looking at it from the other side, i.e., not from outside, but from inside. Carl Jung, Letters Vol.. II, Page 580

For several years now I have been lecturing about the process of individuation. First I gave an account of Patanjali's Yoga Sutra,1 then of two Buddhist treatises concerning the attainment of Buddahood. The third course was about the Exercitia Spiritualia of St. Ignatius. Carl Jung, Letters Vol. II, Page 300

The four classic Yoga Sutras, compiled and commented on by Patanjali, whose historical personality is still controversial. The first three Sutras may date from the 2nd cent. B.C., the fourth is apparently later (cf. Zimmer, Philosophies of India, p. 282). The Yoga Sutras of Patanjali represent a philosophical systematization of ancient Yoga theories and practices. Carl Jung, Letters Vol. II, Page 300, Footnote 1

The world beyond conscious comprehension is a reality, an experiential fact. We simply cannot understand it. Carl Jung, Letters Vol. II, Page 435

We can in imagination and belief go beyond the psyche, just as in fantasy we can go beyond the three-dimensional world. But we can have immediate knowledge only of the psychic Carl Jung, Letters Vol. II, Page 487

In the end you have no alternative but to take the conflicts on yourself by ceasing to identify now with one side and now with the other. You become what happens in the middle. Then you are in the flow, and for this you need the high heart of the warrior. . .. Carl Jung, Letters Vol. II, Page 291

There is great excitement in the Catholic church and much discussion about the new dogma [Assumption of Mary.] am just reading about it. The pope has caught them neatly at their own game of fostering creeds that have no foundation in the scriptures. Carl Jung, Letters Vol. II, Pages 30-31

ANIMUS, the other, the ANIMA" (London, 1911, p. 133).] To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years … I have discovered … traces of it also in the old alchemists … I can only think that Laurence Sterne drew upon the secret teachings (presumably Rosicrucian) of his time. They contain the Royal Secret of the King and Queen, who were none other than the animus and anima, or Deus and Dea. Carl Jung, Letters Vol. II, Page 248

… for the archetypes are universal and belong to the collective psyche over which the ego has no control. Thus animus and anima are images representing archetypal figures which mediate between consciousness and the unconscious. Though they can be made conscious they cannot be integrated into the ego-personality, since as archetypes they are also autonomous. Carl Jung, Letters Vol. II, Page 342

Surveying the sum of experiences of this kind, you come to the conclusion that there is something like an "absolute knowledge" which is not accessible to consciousness but probably is to the unconscious, though only under certain conditions ... the unconscious seems to have access to this "absolute knowledge" Carl Jung, Letters Vol. II, Page 18

The anima, being psychologically the female counterpart of the masculine consciousness, based upon the minority of female genes in a masculine body … Carl Jung, Letters Vol. II, Page 483

Take for instance animus and anima. No philosopher in his senses would invent such irrational and clumsy ideas. Carl Jung, Letters Vol. II, Page 192

I am a psychologist and empiricist, and for me the meaning of life does not lie in annulling it for the sake of an alleged "possibility of transcendental existence" which nobody knows how to envisage. Carl Jung, Letters Vol. II, Page 381

We are men and not gods. The meaning of human development is to be found in the fulfilment of this life. It is rich enough in marvels. And not in detachment from this world. Carl Jung, Letters Vol. II, Page 381

How can I fulfil the meaning of my life if the goal I set myself is the "disappearance

of individual consciousness"? What am I without this individual consciousness of mine? Even what I have called the "self" functions only by virtue of an ego which hears the voice of that greater being. Carl Jung, Letters Vol. II, Page 381

But science cannot possibly establish that, or to what extent, this unknowable substrate is in both cases God. This can be decided only by dogmatics or faith, as for instance in Islamic philosophy (Al-Ghazzali), which explained gravitation as the will of Allah. This is Gnosticism with its characteristic overstepping of epistemological barriers. Carl Jung, Letters Vol. II, Page 54

The myth goes on, now as before, as the Assumptio proves, which obviously belongs to the Christian world of ideas and not to that of Islam or Buddhism. Carl Jung, Letters Vol. II, Page 67

And with-it Christ becomes a formulable psychological experience: the self is a living person and has always been there. It is an insight upon which Hindu philosophy the equivalent of Western theology), Buddhism, Taoism, mystical Islamic sects, and Christianity are all agreed. Carl Jung, Letters Vol. II, Page 84

The depth of the psyche, the unconscious, is not made by man but is divinely created nature, which should on no account be reviled by man even though it causes him the greatest difficulties. Its fire, which “refines” us “in the furnace of affliction,” is according to Isaiah 48:10 the divine will itself. Carl Jung, Letters Vol. II, Pages 236-237

I think all forms of ESP (telepathy, precognition, etc.) including [psychokinesis] have essentially the same underlying principle, viz. the identity of a subjective and an objective arrangement coinciding in time. Carl Jung, Letters Vol. II, Pages 180-181

How does the self-complex compare with the Lapis Philosophorum in Hermetic philosophy and with the Christ-figure in patristic allegories, with Al Chadir in Islamic tradition, with Tifereth in the Kabbalah, with Mithras, Attis, Odin, Krishna, and so on? Carl Jung, Letters Vol. II, Page 571

Woman is world and fate, that is why she is so important to the man. Carl Jung, Letters Vol. II, Page xxxii

Most people cannot reach their destinies anyway without a streak of craziness, and so long as they haven’t it is better not to exorcize their demons. Carl Jung, Letters Vol. II, Pages 47

My modus procedendi is naturally empirical: how to give a satisfactory description of the phenomenon “Christ” from the standpoint of psychological experience? The existing statements about Christ are, in part, about an empirical man, but for the other and greater part about a mythological God-man. Out of these different statements you can reconstruct a personality who, as an empirical man, was identical with the traditional Son of Man type, as presented in the then widely read Book of Enoch. Wherever such identities occur, characteristic archetypal effects appear, that is, numinosity and synchronistic phenomena, hence tales of miracles are

inseparable from the Christ figure. The former explains the irresistible suggestive power of his personality, for only the one who is "gripped" has a "gripping" effect on others; the latter occur chiefly in the field of force of an archetype and, because of their aspatial and atemporal character, are acausal, i.e., "miracles" …. The (Ethiopic) Book of Enoch, 2nd1st cent. B.C., the most important of the apocryphal or pseudo-apocryphal Biblical writings. (There is also a Slavonic Book of Enoch and a Book of the Secrets of Enoch.) In Charles, The Apocrypha and Pseudepigrapha of the Old Testament in English, II (1913). Carl Jung, Letters Vol. II, Page 21

First of all, the regression that occurs in the rebirth or integration process is in itself a normal phenomenon inasmuch as you observe it also with people that don't suffer from any kind of psychopathic ailment. When it is matter of a schizoid condition, you observe very much the same, but with the difference that there is a marked tendency of the patient to get stuck in the archetypal material. In this case, the rebirth process is repeated time and again. This is the reason why the classical schizophrenia develops stereotype conditions. Up to a certain point, you have the same experience with neurotic individuals. This is so because the archetypal material has a curious fascinating influence which tries to assimilate the individuals altogether. They are tempted to identify with any of the archetypal figures characteristic of the rebirth process. Carl Jung, Letters Vol. II, Page 148

For this reason schizophrenic cases retain nearly always a certain markedly childish behaviour. You can observe approximately the same with neurotic patients; either they develop inflations on account of identification with the archetypal figures, or they develop a childish behavior on account of the identity with the divine child. In all these cases the real difficulty is to free the patients from the fascination. Schizoid cases as well as neurotic ones very often repeat their personal infancy story. This is a favourable sign in so far as it is an attempt to grow up into the world again as they had done before, viz, in their infancy. They are children again after rebirth exactly as you say happened in the Taurobolia. Carl Jung, Letters Vol. II, Page 148.

Astrology is a naïvely projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. While studying astrology I have applied it to concrete cases many times. There are remarkable coincidences, e.g., the position of Mars in the zenith in the famous horoscope of Wilhelm II, the so-called "Friedenskaiser." This position is said already in a medieval treatise to mean always a casus ab alto, a fall from the height. Carl Jung, Letters Vol II, Pages 463-463

The ruler of my birth, old Saturnus, slowed down my maturation process to such an extent that I became aware of my own ideas only at the beginning of the second half of my life, i.e., exactly with 36 years. I beg your pardon for using old astrological metaphors. "Astrology" is another of those "random phenomena" wiped off the desk by the idol of the average, which everybody believes to be reality itself while it is a mere abstract. Soon a little book of mine which I have published with the physicist Prof. W. Pauli will come out in English. It is even more shocking than Job, but this time to the scientist, not the theologian. Carl Jung, Letters Vol. II, Pages 232-233

The [astrological] experiment [included in "Synchronicity: An Acausal Connecting Principle"] is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as intuitive methods always are. If intelligently used the experiment is useful in cases where it is a matter of an opaque structure. It often provides surprising insights. The most definite limit of the experiment is lack of intelligence and literal-mindedness of the observer. It is an intelligent aperçu like the shape of the hand or the expression of the face –things of which a stupid and unimaginative mind can make nothing and from which a superstitious mind draws the wrong conclusions. Astrological "truths" as statistical results are questionable or even unlikely . . .The superstitious use (prediction of the future or statement of facts beyond psychological possibilities) is false. Carl Jung, Letters Vol. II, Pages 463-364

Astrology differs very much from alchemy, as its historical literature consists merely of different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy. There is no psychological explanation of astrology yet, on account of the fact that the empirical foundation in the sense of a science has not yet been laid. The reason for this is that astrology does not follow the principle of causality, but depends, like all intuitive methods, on acausality. Undoubtedly astrology today is flourishing as never before in the past, but it is still most unsatisfactorily explored despite very frequent use. It is an apt tool only when used intelligently. It is not at all foolproof and when used by a rationalistic and narrow mind it is a definite nuisance. Carl Jung, Letters Volume II, Pages 463-464

Where your fear is, there is your task!!! Carl Jung, Letters Volume II, Page 206

I found your differential definition of the historical and psychological approach [of Jung's work, treated in Schmid's rectoral address of 1957, entitled "Recent Aspects of Spiritual History"] most illuminating, and I can only agree with what you say. I must add, however, that this applies only to a psychology which is still exclusively concerned with culture-promoting personalities and is therefore restricted to the sphere of individual phenomena. This is an aspect of psychology which affords us the greatest insight and is at the same time the unavoidable path leading down to the deeper levels from which those biological masterpieces we call personalities are produced. At these greater depths more general laws become discernible and more comprehensive figures stand out which eliminate the divisive factor of individual development and give psychology a homogeneity or inner coherence which raises it to the rank of a biological science. By these deeper levels I mean the determining archetypes which are supradordinate to, or underlie, individual development and presumably are responsible for the supreme meaning of individual life. Seen from this level, not only is psychological experience a continuum, but the psychological approach also enables us to gain some knowledge of the inner connection between historical events. The archetypes have a life of their own which extends through the centuries and gives the aeons their peculiar stamp. Perhaps I might draw your attention to my historical contribution in Aion, where I have attempted to outline the evolutionary history of the Anthropos, which begins with the earliest Egyptian records. The material I have presented there may serve to illustrate these remarks of mine. Carl Jung, Letters Vol. II, Page 345

Sitting in the central mussel-shell, we [the Swiss] are the "sons of the mother." Hence the old astrological tradition says that our zodiacal sign is Virgo. However, there is no unanimity on this score, since the other version says that our sign is Taurus. It is a virile, creative sign, but earthly like Virgo. This ancient psychological insight expresses the fact that what is enclosed in the mother is a germinating seed that will one day burst through. . .. The stolidity, inaccessibility, obstinacy, and whatever else of the kind the Swiss are accused of are all marks of the feminine element Virgo. The union of and alludes to the principium individuationis as a supreme union of opposites . . . Carl Jung, Letters Vol. II, 25, Page 419

Astrology is not a mantic method but appears to be based on proton radiation (from the sun). Carl Jung, Letters Vol. II, Pages 22-23.

All the grapes of the same site produce about the same wine. This is the truth stated by astrology and experience since time immemorial. Carl Jung, Letters Vol. II, Pages 353-355.

The fact, however, is that our whole astrological determination of time does not correspond to any actual constellation in the heavens because the vernal equinox has long since moved out of Aries into Pisces and from the time of Hipparchus has been artificially set at 0° Aries. Carl Jung, Letters Vol. II, Page 428-430.

Consequently the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that the astrological determination of time is purely symbolic. Carl Jung, Letters Vol. II, Page 428-430.

Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. Carl Jung, Letters Vol. II, Pages 463-464

There is no psychological exposition of astrology yet, on account of the fact that the empirical foundation in the sense of a science has not yet been laid. Carl Jung, Letters Vol. II, Pages 463-464

As a rule, you haven't to take care of making patients revive their infantile reminiscences; generally they produce it all by themselves, because it is an unavoidable mechanism, and, as I said, a teleological attempt to grow up again. If you go quietly along with the material the patients produce, you will see that they can't help getting into their infantile reminiscences and habits and ways, and that they project particularly the parental images. Wherever there is a transference, you get unavoidably involved and integrated into the patient's family atmosphere. The insistence of the Freudians upon making people revive their past simply shows that in the Freudian analysis people don't naturally take to living their past again, simply because they have resistance against the analyst. If you let the unconscious have its natural way, then you may be sure everything the patient needs to know will be brought up, and you may be equally sure that everything you bring out from the patient by insistence on theoretical grounds will not be integrated into the patient's personality, at least not as a positive value, but maybe as a lasting

resistance. Did it never occur to you that in my analysis we talked very little of "resistance," while in the Freudian analysis it is the term that most frequently occurs? Carl Jung, Letters Vol. II, Page 148.

When it comes to schizoid patients, there of course the difficulty of liberating them from the grip of the unconscious is much greater than in ordinary neurotic cases. Often they can't find their way back from their archetypal world to the equivalent personal infantile world where there would be a chance for liberation. Not in vain Christ insists upon "becoming like unto children," which means a conscious resolution to accept the attitude of the child as long as such an attitude is demanded by the circumstances. Since it is always the problem of accepting the shadow, it needs the simplicity of a child to submit to such a seemingly impossible task. So when you find that the rebirth process shows a tendency to repeat itself, you must realize that the fascination of the archetypal material has still to be overcome, perhaps because your help has been insufficient or the patient's attitude was unfavourable to it. But this aetiological question matters little. You simply must try again to convert the archetypal fascination into a child-like simplicity. There are of course many cases where our help is insufficient or comes too late, but that is so in all branches of medicine. I always try to follow the path of nature and I avoid as much as possible the application of theoretical viewpoints, and I have never regretted this principle. Carl Jung, Letters Vol. II, Page 149

Most of your psychologists, as it looks to me, are still in the 18th century inasmuch as they believe that the human psyche is tabula rasa at birth, while all somewhat differentiated animals are born with specific instincts. Man's psyche seems to be less [differentiated] than a weaver bird's or a bee's. Carl Jung, Letters Vol. II, Page 150

Your suggestion that I should tell you how Answer to Job came to be written sets me a difficult task, because the history of this book can hardly be told in a few words. I have been occupied with its central problem for years. Many different sources nourished the stream of its thoughts, until one day and after a long reflection the time was ripe to put them into words. Carl Jung, Letters Vol. II, Page 281.

The most immediate cause of the book being written is perhaps to be found in certain problems discussed in my book Aion, especially the problems of Christ as a symbolic figure and of the antagonism Christ-Antichrist, represented in the traditional zodiacal symbolism of the two fishes. Carl Jung, Letters Vol. II, Page 281

In connection with the discussion of these problems and of the doctrine of Redemption, I criticized the idea of the privatio boni as not agreeing with the psychological findings. Psychological experience shows that whatever we call "good" is balanced by an equally substantial "bad" or "evil." If "evil" is a nonexistent then whatever there is must needs be "good." Dogmatically, neither "good" nor "evil" can be derived from man, since the "Evil One" existed before man as one of the "Sons of God." The idea of the privatio boni began to play a role in the Church only after Mani. Before this heresy, Clement of Rome taught that God rules the world with a right and a left hand, the right being Christ, the left Satan. Clement's view is clearly monotheistic, as it unites the opposites of God. Carl Jung, Letters Vol. II, Page 281

Later Christianity, however, is dualistic, inasmuch as it splits off one half of the opposites, personified in Satan, and he is eternal in his state of damnation. The crucial question of (whence evil?) forms the point de départ of the Christian theory of Redemption. It is therefore of prime importance. If Christianity claims to be a monotheism, it becomes unavoidable to assume the opposites as being contained in God. But then we are confronted with a major religious problem: the problem of Job. It is the aim of my booklet to point out its historical evolution since the time of Job down through the centuries to the most recent symbolic phenomena like the Assumptio Mariae, etc. Carl Jung, Letters Vol. II, Page 282

Moreover the study of medieval natural philosophy [alchemy]of the greatest importance to psychology made me try to find an answer to the question: what image of god did those old philosophers have? Or rather: how should the symbols which supplement their image of God be understood? All this pointed to a complexio oppositorum and thus recalled again the story of Job to my mind: Job who expected help from God against God. This most peculiar fact presupposes a similar conception of the opposites in God. Carl Jung, Letters Vol. II, Page 282

The "Christ archetype" is a false concept, as you say. Christ is not an archetype but a personification of the archetype. This is reflected in the idea of the Anthropos, the homo maximus or Primordial Man (Adam Kadmon). In India it is Purusha, and in China Chên-jên (the whole or true man) as a goal to be attained. Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation. (This thought occurs in a modern dream.) The Incarnation results from Christ "emptying himself of divinity" and taking the form of a slave. Thus he is in bondage to man as the demiurge is in bondage to the world. (Concerning the bondage of the creator to his creature, cf. Answer to Job, his identification with the two monsters and his inability to understand man). Carl Jung, Letters Vol. II, Page 304

The spiritual (as contrasted with the worldly) Messiah, Christ, Mithras, Osiris, Dionysus, Buddha are all visualizations or personifications of the irrepresentable archetype which, borrowing from Ezekiel and Daniel, I call the Anthropos. Carl Jung, Letters Vol. II, Page 305

Bernet's book is illogical because he simply cannot understand that we are not speaking of God himself but only of an image we have of him. Through this epistemological slipperiness theology gets caught in its own toils. Carl Jung, Letters Vol. II, Page 305

If it was God's purpose to try us, why then must an innocent child suffer? This question touches on a problem that is clearly answered in the Book of Job. Yahweh's amorality or notorious injustice changes only with the Incarnation into the exclusive goodness of God. This transformation is connected with his becoming man and therefore exists only if it is made real through the conscious fulfillment of God's will in man. If this realization does not occur, not only the Creator's amorality is revealed but also his unconsciousness. With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhana chain,

the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Buddha's insight and the Incarnation in Christ break the chain through the intervention of the enlightened human consciousness, which thereby acquires a metaphysical and cosmic significance. Carl Jung, Letters Vol. II, Page 305

In the light of this realization, the mishap changes into a happening which, if taken to heart, allows us to glimpse deeply into the cruel and pitiless imperfections of Creation and also into the mystery of the Incarnation. The happening then turns into that felix culpa which Adam brought on himself by his disobedience. Suffering, Meister Eckhart says, is the "swiftest steed that bears you to perfection." The boon of increased self-awareness is the sufficient answer even to life's suffering, otherwise it would be meaningless and unendurable. Though the suffering of the Creation which God left imperfect cannot be done away with by the revelation of the good God's will to man, yet it can be mitigated and made meaningful. Carl Jung, Letters Vol. II, Page 311.

'Rilke drew from the same deep springs as I did – the collective unconscious. He as poet and visionary. I as a psychologist and empiricist' Carl Jung, Letters Vol. II, Pages 381–2

The "secret of life" is my life, which is enacted round about me, my life and my death; for when the vine has grown old it is torn up by the roots. All the tendrils that would not bear grapes are pruned away. Its life is remorselessly cut down to its essence, and the sweetness of the grape is turned into wine, dry and heady, a son of the earth who serves his blood to the multitude and causes the drunkenness which unites the divided and brings back the memory of possessing all and of the kingship, a time of loosening, and a time of peace. There is much more to follow, but it can no longer be told. Carl Jung, Letters Vol. II, Pages 514-515

I have appeared in the world, if that is good for me. My name enjoys an existence quasi-independent of myself. My real self is actually chopping wood in Bollingen and cooking the meals, trying to forget the trial of an eightieth birthday. Carl Jung, Letters Vol. II, Page 270

Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us. Carl Jung, Letters Vol. II Page 306

Understood as a psychological phenomenon, UFOs compensate our insecurity in this world. Carl Jung, Letters Vol. II, Page 492

It Where you are not conscious, there can obviously be no freedom. Through the analysis of the unconscious, you increase the amount of freedom is always important to have something to bring into a relationship, and solitude is often the means by which you acquire it. Carl Jung, Letters Vol. II, Page 139

I quite agree with you: it is not easy to reach utmost poverty and simplicity. But it meets you, unbidden, on the way to the end of this existence. Carl Jung, Letters Vol. II, Page 512.

What you think of as a few days of spiritual communion would be unendurable for me with anyone, even my closest friends. The rest is silence! This realization becomes clearer every day as the need to communicate dwindles. Carl Jung, Letters Vol. II, Page 363.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. Carl Jung, Letters Vol. II, Page 316.

That [Individuation] means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God, but that God also depends on man. Carl Jung, Letters Vol. II, Page 316.

As for instance the ordinary physician neither imagines nor hopes to make of his patient an ideal athlete, so the psychological doctor does not dream of being able to produce saints. Carl Jung, Letters Vol. II, Page 474.

Everything essential happens in the Self and the ego functions as a receiver, spectator, and transmitter. Carl Jung, Letters Vol. II, Page 236.

individuation is an empirical process and not a way of initiation at all. Carl Jung, Letters Vol. II, Page 304.

Thank you for telling me about your interesting experience. It is a case of what we would call clairvoyance. But since this is just a word that signifies nothing further, it explains nothing. Carl Jung, Letters Vol. II, Page 17.

If one views modern art prospectively, as I think one can, it plainly announces the uprush of the dissolvent forces of disorder. Carl Jung, Letters Vol. II, Page 82.

I'm no artist. I only try to get things into stone of which I think it is important that they appear in hard matter and stay on for a reasonably long time. Carl Jung, Letters Vol. II, Page 83.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

Time in itself consists of nothing. It is only a modus cogitandi that is used to express and formulate the flux of things and events, just as space is nothing but a way of describing the existence of a body. Carl Jung, Letters Vol. II, Page 176.

The main difficulty with synchronicity (and also with ESP) is that one thinks of it as being produced by the subject, while I think it is rather in the nature of objective events. Carl Jung, Letters Vol. II, Page 181.

Although ESP is a gift of certain individuals and seems to depend upon an emotional perception, the picture it produces is that of an objective fact. Carl Jung, Letters Vol. II, Page 181.

My conceptions are empirical and not at all speculative. If you understand them from a philosophical standpoint you go completely astray, since they are not rational but mere names of groups of irrational phenomena. Carl Jung, Letters Vol. II, Page 302.

Nobody has ever been entirely liberated from the opposites, because no living being could possibly attain to such a state, as nobody escapes pain and pleasure as long as he functions physiologically. He may have occasional ecstatic experiences when he gets the intuition of a complete liberation, f.i. in reaching the state of sat-chit-ananda. Carl Jung, Letters Vol. II, Page 303.

The sensitiveness to noise persists. I always seek silence. I am a bundle of opposites and can only endure myself when I observe myself as an objective phenomenon. Carl Jung, Letters Vol. II, Page 78.

Archetypes are not mere concepts but are entities, exactly like whole numbers, which are not merely aids to counting but possess irrational qualities that do not result from the concept of counting, as for instance the prime numbers and their behaviour. Carl Jung, Letters Vol. II, Page 22.

Hence the mathematician Kronecker could say: Man created mathematics, but God created whole numbers. Carl Jung, Letters Vol. II, Page 23.

I am trying to get nearer to the remarkable psychology of the Buddha himself, or at least of that which his contemporaries assumed him to be. It is chiefly the question of karma and rebirth which has renewed my interest in Buddha. Carl Jung, Letters Vol. II, Page 548.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. Carl Jung, Letters Vol. II, Page 310.

I'm no artist. Carl Jung, Letters Vol. II, Page 83.

I only try to get things into stone of which I think it is important that they appear in hard matter and stay on for a reasonably long time. Or I try to give form to something that seems to be in the stone and makes me restless. Carl Jung, Letters Vol. II, Page 83.

You have experienced in your marriage what is an almost universal fact-that individuals are different from one another. Basically, each remains for the other an unfathomable enigma. Carl Jung, Letters Vol. II, Page 27.

If nevertheless you are still tormented by guilt feelings, then consider for once what sins you have not committed which you would have liked to commit. This might perhaps cure you of your guilt feelings towards your wife. Carl Jung, Letters Vol. II, Page 27.

The serious illness of my wife has consumed all my spare time. She has un-

dergone an operation so far successfully, but it has left her in a feeble state needing careful nursing for several weeks to come. Carl Jung, Letters Vol. II, Page 251.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. As for instance the ordinary physician neither imagines nor hopes to make of his patient an ideal athlete, so the psychological doctor does not dream of being able to produce saints. Carl Jung, Letters Vol. II, Page 474.

Unfortunately I have no copy of the letter to the Prot. Theologian. But I will send you an offprint of my answer to Buber who has called me a Gnostic. He does not understand psychic reality. Carl Jung, Letters Vol. II, Page 61.

I would abandon the term "Gnostic" without compunction were it not a swear-word in the mouths of theologians. They accuse me of the very same fault they commit themselves: presumptuous disregard of epistemological barriers. Carl Jung, Letters Vol. II, Page 147.

Nobody would assume that the biological pattern is a philosophical assumption like the Platonic idea or a Gnostic hypostasis. The same is true of the archetype. Carl Jung, Letters Vol. II, Page 152.

You overlook the facts and then think that the name is the fact, and thus you reach the nonsensical conclusion that I hypostatize ideas and am therefore a "Gnostic." Carl Jung, Letters Vol. II, Page 245.

Considering that the light of Christ is accompanied by the "dark night of the soul" that St. John of the Cross spoke about, and by what the Gnostics of Irenaeus called the umbra Christi, which is identical with the chthonic aspect mentioned above, the life of Christ is identical in us, from the psychological point of view, with the unconscious tendency toward individuation. Carl Jung, Letters Vol. II, Page 268.

Somehow, as the Gnostics surmised, we have "collected" ourselves from out of the cosmos. That is why the idea of "gathering the seeds of light" played such an important role in their systems and in Manichaeism. Carl Jung, Letters Vol. II, Page 268.

Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend's birthday celebration (a private print!), a poetic paraphrase of the psychology of the unconscious. Carl Jung, Letters Vol. II, Page 571.

We can't remind God of anything or prescribe anything for him, except when he tries to force something on us that our human limitation cannot endure. Carl Jung, Letters Vol. II, Page 120.

For if God needs us as regulators of his incarnation and his coming to consciousness, it is because in his boundlessness he exceeds all the bounds that are necessary for becoming conscious. Carl Jung, Letters Vol. II, Page 120.

Becoming conscious means continual renunciation because it is an ever-deepening concentration. Carl Jung, Letters Vol. II, Page 120.

The innermost self of every man and animal, of plants and crystals, is God, but infinitely diminished and approximated to his ultimate individual form. Carl Jung, Letters Vol. II, Page 120.

Can you imagine a real prophet or saviour in our days of television and press reportage? He would perish by his own popularity within a few weeks. Carl Jung, Letters Vol. II, Page 172.

Gifted children are often pushed out into the world and its neurotic turmoil much too early for their situation, and then their gift is soon exhausted. Carl Jung, Letters Vol. II, Page 178.

They belong to you, and you have painted them as a support for your own individuation process. They shouldn't be here, and nowhere else but with yourself, as they represent the approximation of the two worlds of spirit and body or of ego and self. Carl Jung, Letters Vol. II, Page 179.

On Jan. 23rd I had a slight embolism followed by not too severe heart cramps. I was under house arrest for a month, forbidden all mental activity, i.e., active concentration. However, it didn't stop me from my long planned (renewed) reading of Buddhist texts, whose content I am leaving to simmer inside me. Carl Jung, Letters Vol. II, Page 544.

Thanks to my isolation I have been slipping away from the world and holding converse not with the men of today but with voices long past. Carl Jung, Letters Vol. II, Page 544.

The imminence of death and the vision of the world in conspectu mortis is in truth a curious experience: the sense of the present stretches out beyond today, looking back into centuries gone by, and forward into futures yet unborn. Carl Jung, Letters, Vol. II, Page 10.

And that's how it would be for you too with the Russians, for they also are universal saviours who want to cure the whole world with their own disease, just as the Nazis did. Carl Jung, Letters Vol. II, Page 11.

The quaternity is an empirical fact, not a doctrine. Carl Jung, Letters Vol. II, Page 13.

The unconscious expresses itself chiefly in quaternities, irrespective of Christian tradition. Carl Jung, Letters Vol. II, Page 13.

The quaternity is of Old Testament as well as Egyptian origin. Carl Jung, Letters Vol. II, Page 13.

Since the incarnatio Dei conveys nothing intelligible to modern man, "became flesh" has to be translated for better or worse, e.g., "has assumed definite empiri-

cal form." Carl Jung, Letters Vol. II, Page 13.

Fanaticism always means overcompensated doubt. Carl Jung, Letters Vol. II, Page 30.

Becoming conscious does not in itself lead to hell by any means. It leads to this unpleasant place only if you are conscious of certain things and not of others. Carl Jung, Letters Vol. II, Page 30.

In the case of both these two, Eliot and above all Sartre, the talk is always of consciousness, never of the objective psyche, the unconscious. Carl Jung, Letters Vol. II, Page 30.

It is quite natural that if in your consciousness you are always running round in a circle you will finally end up in hell. Carl Jung, Letters Vol. II, Page 30.

Some of the main islands [of peace] are my garden, the view of distant mountains, my country place where I withdraw from the noise of city life, my library. Also small things like books, pictures, and stones. Carl Jung, Letters Vol. II, Page 40.

I forgot to tell you that I Ching 16 place 1 refers to "putting in music" the problem of priv. boni, i.e., understanding it as a feeling problem. You would get a more complete picture if you contemplate such ideas not only from an intellectual but also from a feeling standpoint. Carl Jung, Letters Vol. II, Page 79.

My discussion of the privatio boni with Victor [White] was a very unsatisfactory experience. Carl Jung, Letters Vol. II, Page 93.

Every country or people has its own angel, just as the earth has a soul. Carl Jung, Letters Vol. II, Page 432.

Until now I have smoked 1 pipe with water condensation on beginning work in the morning, a miniature cigar after lunch, equal to 1-2 cigarettes, another pipe at 4 o'clock, after supper another little cigar, and generally another pipe about 9:30. Carl Jung, Letters Vol. II, Page 103.

A little tobacco helps me to concentrate and conduces to my peace of mind. Carl Jung, Letters Vol. II, Page 103.

Man has only very limited possibilities amongst which-so far as his consciousness extends-he can choose with practical freedom. Carl Jung, Letters Vol. II, Page 102.

If causality is axiomatic, i.e., absolute, there can be no freedom. But if it is only a statistical truth, as is in fact the case, then the possibility of freedom exists. Carl Jung, Letters Vol. II, Page 102.

It illuminates the evening of my days and fills me with joyful serenity that I was granted the favour of putting my best abilities at the service of a great cause. Carl Jung, Letters Vol. II, Page 104.

What you write about the effect of Job on analysts accords with my own experience: the number of individuals capable of reacting is relatively very small and analysts are no exception. Carl Jung, Letters Vol. II, Page 104

Today I finished a long essay on the "Philosophical Tree," which kept me company during my illness. Carl Jung, Letters Vol. II, Page 104

Writing it [Philosophical Tree] was an enjoyable substitute for the fact that so few of my contemporaries can understand what is meant by the psychology of the unconscious. Carl Jung, Letters Vol. II, Page 104

You should have seen the press reviews of Job! The naive stupidity of it all is beyond imagination. Carl Jung, Letters Vol. II, Page 104

For a time I faithfully observed the rigorous rules of abstinence until my impatience drove me again to a few pipes. Of the 2 evils the pipe seems to me the lesser. Everything went very well from the moment I gave up the digitalis. Carl Jung, Letters Vol. II, Page 105

I know Suzuki personally. I have studied Zen not in the practical sense but only from the psychological angle. Carl Jung, Letters Vol. II, Page 101.

Many paths lead to the central experience. But the nearer one gets to the centre the easier it is to understand the other paths that lead there. Carl Jung, Letters Vol. II, Page 101.

The spectacle of eternal Nature gives me a painful sense of my weakness and perishability, and I find no joy in imagining an equanimity in conspectu mortis. Carl Jung, Letters Vol. II, Page 119.

As I once dreamt, my will to live is a glowing daimon, who makes the consciousness of my mortality hellish difficult for me at times. Carl Jung, Letters Vol. II, Page 119.

But the daimon reeks nothing of that, for life, at the core, is steel on stone. Carl Jung, Letters Vol. II, Page 119.

I know a case in my own experience where children who have been brought up in a too rationalistic way, that is have been deprived of a proper knowledge of the fairy world, have invented fairy tales all by themselves, obviously to fill the gap left by the stupid prejudices of the adults. Carl Jung, Letters Vol. II, Page 131.

Now, this derogatory way of judging Amenophis IV got my goat and I expressed myself pretty strongly. That was the immediate cause of Freud's accident. Carl Jung, Letters Vol. II, Page 133.

Nobody ever asks me how things really were; one only gives a one-sided and twisted representation of my relation to him [Freud]. Carl Jung, Letters Vol. II, Page 133.

I only can say that as far as consciousness reaches, the will is understood to be free, i.e., that the feeling of freedom accompanies your decisions no matter if they are really free or not. Carl Jung, Letters Vol. II, Page 139.

If unconscious contents approaching the sphere of consciousness are not analysed and integrated, then the sphere of your freedom is even diminished through the fact that such contents are activated and gain more compelling influence upon consciousness than when they were completely unconscious. Carl Jung, Letters Vol. II, Page 139.

Being a scientist I prefer not to be a prophet if I can help it. I am in no position to ascertain facts of the future. Carl Jung, Letters Vol. II, Page 513.

Follow that will and that way which experience confirms to be your own, i.e., the true expression of your individuality. Carl Jung, Letters Vol. II, Page 592.

Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it. Carl Jung, Letters Vol. II, Page 346.

Old age is only half as funny as one is inclined to think. It is at all events the gradual breaking down of the bodily machine, with which foolishness identifies as ourselves. Carl Jung, Letters Vol. II, Page 580.

Live thoroughly and very consciously for many years in order to understand what your will is and what Its will is. Carl Jung, Letters Vol. II, Page 301.

As "contemporary" symbols of the opposites, the fishes have a tendency to devour each other if only they are left alone. In the end you have no alternative but to take the conflicts on yourself by ceasing to identify now with one side and now with the other. You become what happens in the middle. Carl Jung, Letters Vol. II, Page 291.

You see, I have no religious or other convictions about my symbols. They can change tomorrow. They are mere allusions, they hint at something, they stammer and often they lose their way. Carl Jung, Letters Vol. II, Page 291.

In America especially one blames me for my so-called mysticism. Since I don't claim at all to be the happy proprietor of metaphysical truths, I should much prefer that you attribute to my symbols the same tentativeness which characterizes your explanatory attempt. Carl Jung, Letters Vol. II, Page 291.

They [Symbols] are just no Gnosis, no metaphysical assertions. They are partly even futile or dubious attempts at pronouncing the ineffable. Carl Jung, Letters Vol. II, Page 291.

You can rest assured that having studied the Gospels for a life-time (I am nearly 83!) Carl Jung, Letters Vol. II, Page 346.

Surely the times of primitive Christianity were bad too, but not as bad as the world is now. Carl Jung, Letters Vol. II, Page 346.

Knowing more about the soul and its mysteries you could free yourself from the fascination which makes you suffer. Carl Jung, Letters Vol. II, Page 402.

In the second half of life one should begin to get acquainted with the inner world. That is a general problem. Carl Jung, Letters Vol. II, Page 402.

The projection of anima and animus causes mutual fascination. Carl Jung, Letters Vol. II, Page 402.

There is a little book by Frieda Fordham: Introduction to Jung's Psychology (Pelican Books), which I recommend to you. Carl Jung, Letters Vol. II, Page 402.

I am concerned with the world as it is today, namely godless and spiritually disoriented. Carl Jung, Letters Vol. II, Page 346.

The coincidence of the Fibonacci numbers (or sectio aurea) with plant growth is a sort of analogy with synchronicity inasmuch as the latter consists in the coincidence of a psychic process with an external physical event of the same character or meaning. Carl Jung, Letters Vol. II, Page 288.

I often thought of Meister Eckhart, who was entombed for six hundred years, and asked myself time and again why there are no men in our epoch who could see at least what I was wrestling with. Carl Jung, Letters Vol. II, Page 586.

Inasmuch as karma means either a personal or at least an individual inherited determinant of character and fate, it represents the individually differentiated manifestation of the instinctual behaviour pattern, i.e., the general archetypal disposition. Carl Jung, Letters Vol. II, Page 289

I avoid the term of karma because it includes metaphysical assumptions for which I have no evidence, f.i. that karma is a fate I have acquired in a previous existence or that it is the result of an individual life left over and by chance becoming my own. Carl Jung, Letters Vol. II, Page 289.

Not in my livery, but "naked and bare I must go down to the grave," fully aware of the outrage my nakedness will provoke. But what is that compared with the arrogance I had to summon up in order to be able to insult God? Carl Jung, Letters Vol. II, Page 32.

Only my intellect has anything to do with purusha-atman or Tao, but not my living thralldom. This is local, barbaric, infantile, and abysmally unscientific. Carl Jung, Letters Vol. II, Page 33

I have much more sympathy with Sophia than with the demiurge but faced with the reality of both my sympathy counts for nothing. Carl Jung, Letters Vol. II, Page 33

Sophia is always ahead, the demiurge always behind. Carl Jung, Letters Vol. II, Page 33.

God is an ailment man has to cure. For this purpose God penetrates into man. Carl Jung, Letters Vol. II, Page 33.

In order to reach man, God has to show himself in his true form, or man would be everlastingly praising his goodness and justice and so deny him admission. This can be effected only by Satan, a fact which should not be taken as a justification for Satanic actions, otherwise God would not be recognized for what he really is. Carl Jung, Letters Vol. II, Page 34.

As for the nigredo, it is certain that no one is redeemed from a sin he not committed, and that a man who stands on a peak cannot climb it. Carl Jung, Letters Vol. II, Page 35.

Nobody has ever seen an archetype, and nobody has ever seen an atom either. Carl Jung, Letters Vol. II, Page 54.

When I say "atom" I am talking of the model made of it; when I say "archetype" I am talking of ideas corresponding to it, but never of the thing-in itself, which in both cases is a transcendental mystery. Carl Jung, Letters Vol. II, Page 54.

One must therefore assume that the effective archetypal ideas, including our model of the archetype, rest on something actual even though unknowable, just as the model of the atom rests on certain unknowable qualities of matter. Carl Jung, Letters Vol. II, Page 54.

I postulate the psyche as something real. But this hypothesis can hardly be called "gnostic" any more than the atomic theory can. Carl Jung, Letters Vol. II, Page 55.

But I wonder how it comes that so many people think I am a gnostic while equally many others accuse me of being an agnostic. Carl Jung, Letters Vol. II, Page 55.

It is evident that Buber has a bad conscience, as he publishes only his letters and does not represent me fairly, since I am a mere Gnostic, though he hasn't the faintest idea of what the Gnostic was moved by. Carl Jung, Letters Vol. II, Page 101.

There is no reason whatever to assume that all so-called psychic phenomena are illusory effects of our mental processes. Carl Jung, Letters Vol. II, Page 333.

I do not think that so-called personal messages from the dead can be dismissed in globo as self-deceptions. Carl Jung, Letters Vol. II, Page 334.

I don't think that all reports of so-called miraculous phenomena (such as precognition, telepathy, supranormal knowledge, etc.) are doubtful. Carl Jung, Letters Vol. II, Page 118.

I consider myself a Christian, but that didn't do Savonarola or Servetus much good, and not even Christ himself escaped this fate. Carl Jung, Letters Vol. II, Page 130.

I don’t do anything to God at all, how could I? I criticize merely our conceptions of God. I have no idea what God is in himself. Carl Jung, Letters Vol. II, Page 129.

I am not a philosopher who might be able to achieve something as ambitious as that, but an empiricist who describes the progress of his experiences; thus my work has no absolute beginning and no all-encompassing end. Carl Jung, Letters Vol. II, Page 180.

It is like the life of an individual, which suddenly becomes visible somewhere but rests on definite though invisible foundations, so has no proper beginning and no proper end, ceasing just as suddenly and leaving questions behind which should have been answered. Carl Jung, Letters Vol. II, Page 180.

As for the writings of Ouspenski and Gurdjieff, I know enough to satisfy me that I have no time for them. I seek real knowledge and therefore avoid all unverifiable speculation. I have seen enough of that as a psychiatrist. Carl Jung, Letters Vol. II, Page 180

I naturally agree with what you say about freedom of thought. The Communist doesn’t come into this category, since he doesn’t think; but his actions are a danger to the public. If he thought, he would have found out his deceit long ago. Carl Jung, Letters Vol. II, Page 180

The question of religion is not so simple as you see it: it is not at all a matter of intellectual conviction or philosophy or even belief, but rather a matter of inner experience. Carl Jung, Letters Vol. II, Page 183.

St. Paul for instance was not converted to Christianity by intellectual or philosophical endeavour or by a belief, but by the force of his immediate inner experience. Carl Jung, Letters Vol. II, Page 183.

I want to thank you [Aniela Jaffe] for your efforts on behalf of my so-called "Autobiography" and to reaffirm that I do not regard this book as my undertaking Carl Jung, Letters Vol. II, Page 550.

I can answer your question about life after death just as well by letter as by word of mouth. Actually this question exceeds the capacity of the human mind, which cannot assert anything beyond itself. Carl Jung, Letters Vol. II, Page 561.

I quite agree with you that those people in our world who have insight and good will enough should concern themselves with their own "souls" more than with preaching to the masses or trying to find out the best way for them. Carl Jung, Letters Vol. II, Page 549.

Surely modern art is trying its best to make man acquainted with a world full of darkness, but alas, the artists themselves are unconscious of what they are doing. Carl Jung, Letters Vol. II, Page 549.

All steps forward in the improvement of the human psyche have been paid for by blood. Carl Jung, Letters Vol. II, Page 549.

But alas, it is a sad truth that usually those who know nothing for themselves take to teaching others, in spite of the fact that they know the best method of education is the good example. Carl Jung, Letters Vol. II, Pages 549.

I may say that I know what is infinite and eternal; I may even assert that I have experienced it; but that one could actually know it is impossible because man is neither an infinite nor an eternal being. Carl Jung, Letters Vol. II, Page 375.

If I have a vision of Christ, this is far from proving that it was Christ, as we know only too well from our psychiatric practice. Carl Jung, Letters Vol. II, Page 377.

Actually after this vision Nicholas should have preached: "God is terrible." But he believed his own interpretation instead of the immediate experience. Carl Jung, Letters Vol. II, Page 377.

Transcendence is simply that which is unconscious to us, and it cannot be established whether this is permanently inaccessible or only at present. Carl Jung, Letters Vol. II, Page 379.

Times go on and inexorably one is left behind, sometimes more, sometimes less, and one has to realize that there are things beyond our reach one shouldn't grieve for, as such grieving is still a remnant of too youthful an ambition. Carl Jung, Letters Vol. II, Page 398.

Our libido certainly would go on reaching for the stars if fate didn't make it clear beyond any reasonable doubt that we shouldn't seek completion without, but within alas! Carl Jung, Letters Vol. II, Page 178.

God is not a statistical truth; hence it is just as stupid to try to prove the existence of God as to deny him. Carl Jung, Letters Vol. II, Page 31.

What mankind has called "God" from time immemorial you experience every day. You only give him another, so-called "rational" name-for instance, you call him "affect." Carl Jung, Letters Vol. II, Page 91.

Outer world and God are the two primordial experiences and the one is as great as the other, and both have a thousand names, which one and all do not alter the facts. The roots of both are unknown. The psyche mirrors both. It is perhaps the point where they touch. Carl Jung, Letters Vol. II, Page 5.

We have blotted it out with so-called "spiritual development," which means that we live by self-fabricated electric light and-to heighten the comedy-believe or don't believe in the sun. Carl Jung, Letters Vol. II, Page 5.

Atlantis: a mythical phantasm. Carl Jung, Letters Vol. II, Page 5.

Frobenius: an imaginative and somewhat credulous original. Great collector of material. Less good as a thinker. Carl Jung, Letters Vol. II, Page 4.

God: an inner experience, not discussable as such but impressive. Carl Jung, Letters Vol. II, Page 4.

I think it [UFO's] is chiefly an obstinate rumour, but the question whether there is something real behind it is not answered. Carl Jung, Letters Vol. II, Page 6.

God always speaks mythologically. If he didn't, he would reveal reason and science. Carl Jung, Letters Vol. II, Page 9.

Now that the Catholic Church has taken the momentous step of the assumption, Protestantism is really and truly nailed fast to the Patriarchal line of the Old Testament and way behindhand in the matter of dogmatic development. Carl Jung, Letters Vol. II, Page 9.

There is physically transmitted (outer world) experience and inner (spiritual) experience. The one is as valid as the other. Carl Jung, Letters Vol. II, Page 4.

Sooner or later it will grow into a question of first-class importance for humanity, since we are rapidly approaching the time when the feeding of the world's population will come up against a barrier that cannot be crossed. Carl Jung, Letters Vol. II, Page 15.

The term individuation ought to be reserved for the legitimate evolution of the individual entelechy. Carl Jung, Letters Vol. II, Page 16.

I am no particular friend of [William] Blake, whom I am always inclined to criticize. Carl Jung, Letters Vol. II, Page 17.

Then thoughts come to me, as for instance that consciousness is only an organ for perceiving the fourth dimension, i.e., the all-pervasive meaning, and itself produces no real ideas. Carl Jung, Letters Vol. II, Page 18.

I see with regret from your letter that you are suffering very much from your noises in the ear. The unconscious often uses symptoms of this kind in order to make psychic contents audible, i.e., the symptoms are intensified by a psychogenic afflux and only then do they acquire the proper tormenting character that forces your attention inwards, where of course it gets caught in the disturbing noises. Carl Jung, Letters Vol. II, Page 20.

Astrology is not a mantic method but appears to be based on proton radiation (from the sun). Carl Jung, Letters Vol. II, Page 23.

I have seen Mrs. X. and I assure you she is quite an eyeful and beyond! We had an interesting conversation and I must admit she is quite remarkable. If ever there was an anima it is she, and there is no doubt about it. Carl Jung, Letters Vol. II, Page 24.

It isn't possible to kill part of your "self" unless you kill yourself first. If you ruin your conscious personality, the so-called ego-personality, you deprive the self of its real goal, namely, to become real itself. Carl Jung, Letters Vol. II, Page 25.

The goal of life is the realization of the self. If you kill yourself you abolish that will of the self that guides you through life to that eventual goal. Carl Jung, Letters Vol. II, Page 25.

An attempt at suicide doesn't affect the intention of the self to become real, but it may arrest your personal development inasmuch as it is not explained. Carl Jung, Letters Vol. II, Page 25.

But, since I appear in your dream, I cannot refrain from making the remark that I like thick walls and I like trees and green things, and I like many books. Perhaps you are in need of these three good things. Carl Jung, Letters Vol. II, Page 27.

I'm inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state. Carl Jung, Letters Vol. II, Page 29.

Only through submission to detestable duties does one gain a certain feeling of liberation which induces a creative mood. Carl Jung, Letters Vol. II, Page 32.

You know that one of the unfortunate qualities of introverts is that they so often cannot help putting the wrong foot forward. Carl Jung, Letters Vol. II, Page 35.

You are quite right when you say that the modern world prefers living en masse and thus forgets the bond with the past which is characteristic of every culture. Carl Jung, Letters Vol. II, Page 36.

Those for whom tradition means mere knowledge and book-learning will not be able to interpret the past as the living present. Carl Jung, Letters Vol. II, Page 37.

It seems to me perfectly possible to teach history in the widest sense not as dry-as-dust, lifeless book-knowledge but to understand it in terms of the fully alive present. Carl Jung, Letters Vol. II, Page 37.

A wider horizon benefits all of us and is also more natural to the human spirit than specialist knowledge that leads to a spiritual bottleneck. Carl Jung, Letters Vol. II, Page 37.

In the long run one cannot steal creation. Carl Jung, Letters Vol. II, Page 32.

Freud's letters in my possession are not particularly important. Carl Jung, Letters Vol. II, Page 40.

My personal recollections on the other hand are a chapter for itself. They have very much to do with Freud's psychology, but since there is no witness except myself I prefer to refrain from unsubstantiated tales about the dead. Carl Jung, Letters Vol. II, Page 41.

Moreover I know from experience that philosophers don't understand my uncouth language. Carl Jung, Letters Vol. II, Page 155.

Your view is rather confirmed, as it seems to me, by the peculiar fact that on the one hand consciousness has so exceedingly little direct information of the body from within, and that on the other hand the unconscious (i.e., dreams and other products of the "unconscious") refers very rarely to the body and, if it does, it is always in the most roundabout way, i.e., through highly "symbolized" images. Carl Jung, Letters Vol. II, Page 44

At all events the assumption of a perceptual body postulates a corresponding perceptual space that separates the mind from physical space in the same way as the subtle body causes the gap between the mind and the physical body. Carl Jung, Letters Vol. II, Page 44.

I submit that the factor of time proves to be equally "elastic" as space under ESP conditions. If this is the case, we are confronted with two four-dimensional systems in a contingent contiguity. Carl Jung, Letters Vol. II, Page 44.

On the other hand one might ask the question whether we can as hitherto go on thinking in terms of space and time, while modern physics begins to relinquish these terms in favour of a time-space continuum, in which space is no more space and time no more time. Carl Jung, Letters Vol. II, Page 44.

The question is, in short: shouldn't we give up the time-space categories altogether when we are dealing with psychic existence? Carl Jung, Letters Vol. II, Page 45.

It might be that psyche should be understood as unextended intensity and not as a body moving with time. Carl Jung, Letters Vol. II, Page 45

One might assume the psyche gradually rising from minute extensity to infinite intensity, transcending for instance the velocity of light and thus irrealizing the body. Carl Jung, Letters Vol. II, Page 45.

Energy is mass and mass is extended. At all events, a body with a speed higher than that of light vanishes from sight and one may have all sorts of doubts about what would happen to such a body otherwise. Carl Jung, Letters Vol. II, Page 45.

In the light of this view the brain might be a transformer station, in which the relatively infinite tension or intensity of the psyche proper is transformed into perceptible frequencies or "extensions." Carl Jung, Letters Vol. II, Page 45.

Psyche = highest intensity in the smallest space. Carl Jung, Letters Vol. II, Page 45.

Terms like thought-transmission, telepathy, clairvoyance, mean nothing. How can one imagine a causal explanation for a case of precognition? Carl Jung, Letters Vol. II, Page 45.

Emotions follow an instinctual pattern, i.e., an archetype. Carl Jung, Letters Vol. II, Page 46.

It looks as if the collective character of the archetypes would manifest itself also in meaningful coincidences, i.e., as if the archetype (or the collective unconscious) were not only inside the individual, but also outside, viz. in one's environment, as if sender and percipient were in the same psychic space, or in the same time (in precognition cases). Carl Jung, Letters Vol. II, Page 46.

Where an archetype prevails, we can expect synchronistic phenomena, i.e., acausal correspondences, which consist in a parallel arrangement of facts in time. The arrangement is not the effect of a cause. Carl Jung, Letters Vol. II, Page 46.

Well, I am approaching my 78th year, and complaints are pointless. My next goal seems to be a thorough contemplation of the spiritual life of lizards and similar cold-blooded animals. But the world does not let me go so easily. Carl Jung, Letters Vol. II, Page 51.

I am afraid I cannot conceive of any religious belief which is less than a violation of my ego-consciousness. Carl Jung, Letters Vol. II, Page 51.

Divine favour and daemonic evil or danger are archetypal. Carl Jung, Letters Vol. II, Page 52.

The way in which opposites are reconciled or united in God we just don't know. Nor do we understand how they are united in the self. Carl Jung, Letters Vol. II, Page 52.

Excuse my bad writing. I am in the garden and there is no table but my knee. Carl Jung, Letters Vol. II, Page 53.

I practice psychology in the first place as a science, in the second place as an instrument of psychotherapy. Carl Jung, Letters Vol. II, Page 56.

The psyche for me is something objective that sends up effects into my consciousness. Carl Jung, Letters Vol. II, Page 57.

The unconscious (the objective psyche) doesn't belong to me; rightly or wrongly I belong to it. By making it conscious I separate myself from it, and by so objectivating it I can integrate it consciously. Carl Jung, Letters Vol. II, Page 57.

When someone talks so long and so emphatically about his 100 thalers this is no proof whatever that he has them in his pocket. Carl Jung, Letters Vol. II, Page 61.

I have observed the case of a man who had no dreams, but his nine-year-old son had all his father's dreams which I could analyse for the benefit of the father.

Carl Jung, Letters Vol. II, Page 63.

As you know, I apply my method not only to my patients but also to all historical and contemporary products of the mind. Carl Jung, Letters Vol. II, Page 64.

In strictest contrast to Gnosticism and theology, I confine myself to the psychology of anthropomorphic ideas and have never maintained that I possess the slightest trace of metaphysical knowledge. Carl Jung, Letters Vol. II, Page 64.

Just as the physicist regards the atom as a model, I regard archetypal ideas as sketches for the purpose of visualizing the unknown background. Carl Jung, Letters Vol. II, Page 65.

I consider it unfortunate that most theologians believe they have named God when they say "God." Carl Jung, Letters Vol. II, Page 65.

Ideas of God are first of all myths, statements about things that are philosophically and scientifically indeterminable; that is, they are psychological objects which are amenable to discussion. Carl Jung, Letters Vol. II, Page 66.

I share your opinion entirely that man lives wholly when, and only when, he is related to God, to that which steps up to him and determines his destiny. Carl Jung, Letters Vol. II, Page 66.

On is not just a Protestant or a Catholic but a human being with paganism still ingrained in his very bones. Carl Jung, Letters Vol. II, Page 67.

If you will conscientiously reread what I have said about individuation you cannot possibly conclude that I mean Nirvana or that I overlook the Resurrection. Carl Jung, Letters Vol. II, Page 67.

It would perhaps be worth the effort to make Christianity comprehensible to educated people today instead of leaving this urgent task to the psychiatrist. Carl Jung, Letters Vol. II, Page 68.

The Rhine forms not only a political frontier but also a psychological one. Carl Jung, Letters Vol. II, Page 69.

The psychology of the witch-hunting epidemic has never been worked out properly. Carl Jung, Letters Vol. II, Page 69.

The realm of the psyche is immeasurably great and filled with living reality. At its brink lies the secret of matter and of spirit. Carl Jung, Letters Vol. II, Page 71.

I do not know, for example, how God could ever be experienced apart from human experience. If I do not experience him, how can I say that he exists? Carl Jung, Letters Vol. II, Page 71.

I do not feel called upon to found a religion, nor to proclaim my belief in one.

Carl Jung, Letters Vol. II, Page 70.

I am not engaged in philosophy, but merely in thinking within the framework of the special task that is laid upon me: to be a proper psychiatrist, a healer of the soul. Carl Jung, Letters Vol. II, Page 71.

I am, more specifically, simply a psychiatrist, for my essential problem, to which all my efforts are directed, is psychic disturbance: its phenomenology, aetiology, and teleology. Everything else is secondary for me. Carl Jung, Letters Vol. II, Page 70.

Unequivocalness makes sense only in establishing facts but not in interpreting them; for "meaning" is not a tautology but always includes more in itself than the concrete object of which it is predicated. Carl Jung, Letters Vol. II, Page 70.

The language I speak must be ambiguous, must have two meanings, in order to do justice to the dual aspect of our psychic nature. Carl Jung, Letters Vol. II, Page 70.

I strive quite consciously and deliberately for ambiguity of expression, because it is superior to unequivocalness and reflects the nature of life. Carl Jung, Letters Vol. II, Page 70

When I say "God" the dual aspect of the ens absolutum and the hydrogen atom (or particle + wave) is already implicit in it. Carl Jung, Letters Vol. II, Page 70.

I live in a "perceptual world" but not in a self-subsistent one. Carl Jung, Letters Vol. II, Page 70.

It seems to me a sort of all-encompassing system of relationships, in which "material" and "spiritual" are primarily designations for potentialities that transcend consciousness. Carl Jung, Letters Vol. II, Page 70.

For me the psyche is an almost infinite phenomenon. I absolutely don’t know what it is in itself and know only very vaguely what it is not. Carl Jung, Letters Vol. II, Page 69.

Were I not old and ill I would take the trouble to explain to you personally why human ideas of God are not necessarily right. Carl Jung, Letters Vol. II, Page 86.

God is something unknowable. An old German mystic has said: "God is a sigh in our souls." Carl Jung, Letters Vol. II, Page 87.

No doubt the archetypes are present everywhere, but there is also a widespread resistance to this "mythology." That is why even the gospel has to be "demythologized." Carl Jung, Letters Vol. II, Page 84.

To be sure "Christ" gave the myth a new meaning for the man of antiquity. But when we still go on stressing the newness 2000 years later, we must point out what exactly is the news for us, which we haven’t yet heard and understood. Carl

Jung, Letters Vol. II, Page 84.

That Christ is the self of man is implicit in the gospel, but the conclusion Christ = self has never been explicitly drawn. This is an assignment of new meaning, a further stage in the incarnation or actualization of Christ. Carl Jung, Letters Vol. II, Page 84.

And with-it Christ becomes a formulable psychological experience: the self is a living person and has always been there. Carl Jung, Letters Vol. II, Page 84.

A good example is Albert Schweitzer, who is urgently needed in Europe but prefers to be a touching saviour of savages and to hang his theology on the wall. Carl Jung, Letters Vol. II, Page 85.

We have a justification for missionizing only when we have straightened ourselves out here, otherwise we are merely spreading our own disease. Carl Jung, Letters Vol. II, Page 85.

One of the greatest obstacles to our psychic development, it seems to me, is the drowning out of the inner voice in the interests of some collective, conventional ideal which makes us insensitive to the damage done to our own house and gives us the right to impart good advice to our neighbours. Carl Jung, Letters Vol. II, Page 86.

Your idea of my spiritual affinity or at least sympathy with Jakob Burckhardt is amazingly true. Burckhardt's pessimistic forebodings were undoubtedly right. It doesn't pay not to see the dark side. Carl Jung, Letters Vol. II, Page 80.

I do not feel quite happy about my way of using the English language, since I seem to cause many misunderstandings. Carl Jung, Letters Vol. II, Page 94.

As a matter of fact (since 1948) I have published everything sustainable which I have thought about the documentary phenomenon of Christ and its psychological reconstruction. Carl Jung, Letters Vol. II, Page 94.

I am dealing with psychic phenomena and I am not at all concerned with the naive and, as a rule, unanswerable question whether a thing is historically, i.e., concretely, true or not. It is enough that it has been said and believed. Carl Jung, Letters Vol. II, Page 97.

I am rather certain that the sefiroth tree contains the whole symbolism of Jewish development parallel to the Christian idea. Carl Jung, Letters Vol. II, Page 92.

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Page 92.

is certainly all wet when he thinks that the Jewish Gnosis contains nothing of the Christian mystery. It contains practically the whole of it, but in its unrevealed

pleromatic state. Carl Jung, Letters Vol. II, Page 92.

I am pretty certain that the extraordinary and venomous response of the orthodox rabbis against the Kabbalah is based upon the undeniable fact of this most remarkable Judeo-Christian parallelism. Carl Jung, Letters Vol. II, Page 92.

We cannot create a true picture of Hermetic philosophy in the IVth century if we dismiss half of the libelli contained in the Corpus Hermeticum. Carl Jung, Letters Vol. II, Page 88.

If Jesus had indeed been nothing but a great teacher hopelessly mistaken in His messianic expectations, we should be at a complete loss in understanding His historical effect, which is so clearly visible in the New Testament. Carl Jung, Letters Vol. II, Page 89.

Sure enough, we must believe in Reason. But it should not prevent us from recognizing a mystery when we meet one. Carl Jung, Letters Vol. II, Page 90.

Nobody knows whether there is reincarnation, and equally one does not know that there is none. Buddha himself was convinced of reincarnation, but he himself on being asked twice by his disciples about it, left it quite open whether there is a continuity of your personality or not. Carl Jung, Letters Vol. II, Page 103.

My personal religious convictions are not shaken in the slightest by the fearful contradictions in the Biblical texts. Carl Jung, Letters Vol. II, Page 87.

I have had a number of TB patients in my time and some really excellent results with psychotherapy, but it is true that the average somatic case generally has a resistance to a psychological approach, particularly the TB patients, since TB is, in a way a "pneumatic" disease, that is, affecting the life-giving breath. Carl Jung, Letters Vol. II, Page 101.

Concerning Mr. Buber, I can tell you that to my knowledge there has never been the slightest personal friction between us, and I do not think that Buber has ever been impolite to me. Carl Jung, Letters Vol. II, Page 101.

The only trouble with him [Buber] is that he does not understand what I am talking about. Carl Jung, Letters Vol. II, Page 102.

I have no personal opinion of Buber since I have met him only a few times and I dislike forming opinions on insufficient grounds. Carl Jung, Letters Vol. II, Page 102.

Certainly we do not know where we come from, nor where we are going, or why we are here at the present time. Carl Jung, Letters Vol. II, Page 103.

I have observed a great many ESP cases with my patients in the course of time. The only trouble is to find suitable methods by which the state of the unconscious can be established objectively. We have begun to try out such methods. Carl Jung, Letters Vol. II, Page 106.

It was above all the simplicity and directness of his [Einstein] genius as a thinker that impressed me mightily and exerted a lasting influence on my own intellectual work. Carl Jung, Letters Vol. II, Page 109.

It was Einstein who first started me off thinking about a possible relativity of time as well as space, and their psychic conditionality. Carl Jung, Letters Vol. II, Page 109.

With Einstein's departure from Zurich my relation with him ceased, and I hardly think he has any recollection of me. Carl Jung, Letters Vol. II, Page 109.

I fully realize that Catholic analysts are faced with very particular problems which, on the one hand, are an aggravation of the work, which is difficult in itself already, yet on the other hand, an asset, since you start within a world of thought and feeling based upon archetypal realities. Carl Jung, Letters Vol. II, Page 153.

As the result of a dream I completely laid off smoking five days ago. …At present I'm still in a foul mood. What would the gods do without smoke offerings? Carl Jung, Letters Vol. II, Page 110.

It seems to me to be in itself an ominous symptom of the mental and moral condition of our world that such problems [Artificial Insemination] have to be discussed at all. Carl Jung, Letters Vol. II, Page 111.

Man confuses himself with God, is identical with the demiurge and begins to usurp cosmic powers of destruction, i.e., to arrange a second Deluge. Carl Jung, Letters Vol. II, Page 112.

The Church stands on two feet, Protestantism only on sola fide, therefore faith is so important to it but not to the Catholic. Carl Jung, Letters Vol. II, Page 112.

This is the correct definition of the self and means that just as Christ is related to all individuals, so all individuals are related to Christ. Carl Jung, Letters Vol. II, Page 114.

Every self has the quality of belonging to the "self of all selves," and the self of all selves consists of individual selves. Carl Jung, Letters Vol. II, Page 114.

It is really not easy to talk with theologians: they don't listen to the other person (who is wrong from the start) but only to themselves (and call this the Word of God). Carl Jung, Letters Vol. II, Page 114.

Perhaps this comes from their having to preach down from the pulpit, with nobody allowed to answer back. This attitude, which I met practically everywhere, has shooed me out of the Church like so many others. Carl Jung, Letters Vol. II, Page 114.

Yet I must tell you how delighted I was by your [Henry Corbin] work. It was an extraordinary joy to me, and not only the rarest of experiences but even a

unique experience, to be fully understood. Carl Jung, Letters Vol. II, Page 115.

I am accustomed to living in a more or less complete intellectual vacuum, and my Answer to Job has done nothing to diminish it. On the contrary, it has released an avalanche of prejudice, misunderstanding, and, above all, atrocious stupidity. Carl Jung, Letters Vol. II, Page 115.

The book [Answer to Job] "came to me" during the fever of an illness. It was as if accompanied by the great music of a Bach or a Handel. I don't belong to the auditory type. So I did not hear anything, I just had the feeling of listening to a great composition, or rather of being at a concert. Carl Jung, Letters Vol. II, Page 116.

As a rule the shadow appears only in the singular. If it occasionally appears as a duality this is, so to speak, a "seeing double": a conscious and an unconscious half, one figure above the horizon, the other below. Carl Jung, Letters Vol. II, Page 117.

I can understand that South Africa has no attractions for you. A colony nowadays is about the most disagreeable thing one can imagine. Carl Jung, Letters Vol. II, Page 123.

…I had to think of the question recently raised by a mathematician, as to whether it was possible to produce absolute chance groupings. Carl Jung, Letters Vol. II, Page 127.

If man's psychic health and happiness depended upon the proper food and other physical conditions of living, then all wealthy people should be healthy and happy, and all poor people mentally unbalanced, physically ill, and unhappy. But the contrary is true. Carl Jung, Letters Vol. II, Page 124.

The great dangers threatening the life of millions are not physical factors, but mental folly and diabolical schemes causing mental epidemics in the mentally defenseless masses. Carl Jung, Letters Vol. II, Page 124.

A prize should be given to people who successfully suppress the outburst of political madness, or of panic (Churchill), or who produce great ideas enlarging the mental and spiritual horizon of man. Carl Jung, Letters Vol. II, Pages 124.

People who know that there are such things [para-psychical] need no further confirmation, and people not wanting to know are free, as hitherto, to say that one tells them fairy tales. Carl Jung, Letters Vol. II, Page 126.

I have encountered so much discouraging resistance that I am amply convinced of the stupidity of the learned guild. Carl Jung, Letters Vol. II, Page 126.

I think the attempt to link up ESP with any personalistic psychology is absolutely hopeless. Carl Jung, Letters Vol. II, Page 127.

The all-important aspect of ESP is that it relativizes the space as well as the

time factor. This is far beyond psychology. Carl Jung, Letters Vol. II, Page 127.

If space and time are psychically relative, then matter is too (telekinesis!) and then causality is only Statistically true, which means that there are plenty of acausal exceptions, q.e.d. Carl Jung, Letters Vol. II, Page 127.

To my terror I was forced into a pulpit, which gave me such a shock that I have never spoken in a church again. I hadn't realized how much a sacred and hallowed precinct meant to me. Carl Jung, Letters Vol. II, Page 128.

The profane use Protestants make of their churches I regard as a grave error. Carl Jung, Letters Vol. II, Page 128.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station. Carl Jung, Letters Vol. II, Pages 128.

The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world. And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose. No wonder so few people attend church. Carl Jung, Letters Vol. II, Page 128.

Unfortunately I did not know at the time when the stone was made that my father was described as Dr. theol. instead of Dr. phil. He graduated as an Oriental-ist, in Arabic. Carl Jung, Letters Vol. II, Page 129.

It is a historical fact that the real devil only came into existence together with Christ. Carl Jung, Letters Vol. II, Page 134.

Though Christ was God, as Man he was detached from God and he watched the devil falling out of heaven, removed from God as he (Christ) was separated from God inasmuch as he was human. Carl Jung, Letters Vol. II, Page 134.

The Godhead has a double aspect, and as Master Eckhart says: God is not blissful in his mere Godhead, and that is the reason for his incarnation. Carl Jung, Letters Vol. II, Page 134.

But becoming Man, he becomes at the same time a definite being, which is this and not that. Thus the very first thing Christ must do is to sever himself from his shadow and call it the devil (sorry, but the Gnostics of Irenaeus already knew it!). Carl Jung, Letters Vol. II, Page 135.

As a matter of fact, our society has not even begun to face its shadow or to develop those Christian virtues so badly needed in dealing with the powers of darkness. Carl Jung, Letters Vol. II, Page 136.

Our society cannot afford the luxury of cutting itself loose from the imitatio Christi, even if it should know that the conflict with the shadow, i.e., Christ versus Satan, is only the first step on the way to the far-away goal of the unity of the self

in God. Carl Jung, Letters Vol. II, Page 135.

It is true however that the imitatio Christi leads you into your own very real and Christ-like conflict with darkness, and the more you are engaged in this war and in these attempts at peacemaking helped by the anima, the more you begin to look forward beyond the Christian aeon to the Oneness of the Holy Spirit. Carl Jung, Letters Vol. II, Page 135.

He is the pneumatic state the creator attains to through the phase of incarnation. He is the experience of every individual that has undergone the complete abolition of his ego through the absolute opposition expressed by the symbol Christ versus Satan. Carl Jung, Letters Vol. II, Page 135

The state of the Holy Spirit means a restitution of the original oneness of the unconscious on the level of consciousness. Carl Jung, Letters Vol. II, Page 135.

We are actually in the state of darkness viewed from the standpoint of history. We are still within the Christian aeon and just beginning to realize the age of darkness where we shall need Christian virtues to the utmost. Carl Jung, Letters Vol. II, Page 136

The adventus diabolic does not invalidate the Christian symbol of the self, on the contrary: it complements it. It is a mysterious transmutation of both. Carl Jung, Letters Vol. II, Page 136

Since we are living in a society that is unconscious of this development and far from understanding the importance of the Christian symbol, we are called upon to hinder its invalidation, although some of us are granted the vision of a future development. Carl Jung, Letters Vol. II, Page 136.

Anybody going ahead is alone or thinks he is lonely at times, no matter whether he is in the church or in the world. Carl Jung, Letters Vol. II, Page 137.

Moreover we are still in the Christian aeon, threatened with a complete annihilation of our world. As there are not only the many but also the few, somebody is entrusted with the task of looking ahead and talking of the things to be. That is partially my job, but I have to be very careful not to destroy the things that are. Carl Jung, Letters Vol. II, Page 137

Thus I am approaching the end of the Christian aeon and I am to take up Gioacchino's anticipation and Christ's prediction of the coming of the Paraclete. Carl Jung, Letters Vol. II, Page 138.

This archetypal drama is at the same time exquisitely psychological and historical. We are actually living in the time of the splitting of the world and of the invalidation of Christ. Carl Jung, Letters Vol. II, Page 138.

As for your colleague's dream, I have since discovered that in the Midrashim the symbol of the eagle is ascribed to the prophet Elijah, who soars like an eagle over the earth and spies out the secrets of the human heart. Carl Jung, Letters Vol.

II, Page 132.

The provisionalness of life is indescribable. Everything you do, whether watching a cloud or cooking soup, is done on the edge of eternity and is followed by the suffix of infinity. Carl Jung, Letters Vol. II, Page 126.

But let man, mindful of his hybris, be content with the lesser evil and beware of the Satanic temptation of the grand gesture, which is only intended for show and self-intoxication. C.G. Jung Carl Jung, Letters Vol. II, Page 12.

But I must confess that nihilism was never a problem for me. I had enough and more than enough reality on my own doorstep. Carl Jung, Letters Vol. II, Page 144.

The dream of the horse represents the union with the animal soul, which you have missed for a long time. Carl Jung, Letters Vol. II, Page 145.

Our unconscious definitely prefers the Hindu interpretation of immortality. Carl Jung, Letters Vol. II, Page 146.

Man is the mirror which God holds up before him, or the sense organ with which he apprehends his being." Carl Jung, Letters Vol. II, Page 112.

There is no loneliness, but all-ness or infinitely increasing completeness. Such dreams occur at the gateway of death. They interpret the mystery of death. They don't predict it, but they show you the right way to approach the end. Carl Jung, Letters Vol. II, Page 146.

Did it never occur to you that in my analysis we talked very little of "resistance," while in the Freudian analysis it is the term that most frequently occurs? Carl Jung, Letters Vol. II, Page 149.

I always try to follow the path of nature and I avoid as much as possible the application of theoretical viewpoints, and I have never regretted this principle. Carl Jung, Letters Vol. II, Page 149.

I am afraid that your [American] educational system produces the same technological and scientific one-sidedness and the same social welfare idealism as Russia. Carl Jung, Letters Vol. II, Page 150.

Most of your [American] psychologists, as it looks to me, are still in the XVIIIth century inasmuch as they believe that the human psyche is tabula rasa at birth, while all somewhat differentiated animals are born with specific instincts. Carl Jung, Letters Vol. II, Page 150.

When a theologian says "God," then God has to be, and be just as the magician wants, without the latter feeling in any way impelled to make clear to himself and his public exactly which concept he is using. Carl Jung, Letters Vol. II, Page 147.

I never look for archetypes and don't try to find them; enough when they come all

by themselves. Carl Jung, Letters Vol. II, Page 160.

The "archetype" is practically synonymous with the biological concept of the behaviour pattern. But as the latter designates external phenomena chiefly, I have chosen the term "archetype" for "psychic pattern." Carl Jung, Letters Vol. II, Page 151.

As no animal is born without its instinctual patterns, there is no reason whatever to believe that man should be born without his specific forms of physiological and psychological reactions. Carl Jung, Letters Vol. II, Page 152.

The Midrashim are quite aware of it, and the Christian church had to invent that awful syllogism, the privatio boni, in order to annihilate the original ambivalence of the Jewish God. Carl Jung, Letters Vol. II, Page 153.

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God's existence. Carl Jung, Letters Vol. II, Page 154.

My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image. Carl Jung, Letters Vol. II, Page 154.

I scarcely think that the Jews have to accept the Christ symbol. They need only understand its meaning. Carl Jung, Letters Vol. II, Page 151.

The Jew has the advantage of having long since anticipated the development of consciousness in his own spiritual history. By this I mean the Lurianic stage of the Kabbalah, the breaking of the vessels and man's help in restoring them. Carl Jung, Letters Vol. II, Page 151.

It (Bollingen Foundation) is a shining beacon in the darkness of the atomic age. Carl Jung, Letters Vol. II, Page 151.

Allow me to tell you that I am profoundly grateful to you for your most remarkably objective review of my uncouth attempt [Answer to Job] to disturb the obnoxious somnolence of the guardians. Carl Jung, Letters Vol. II, Page 155.

The attribute "coarse" is mild in comparison to what you feel when God dislocates your hip or when he slays the firstborn. Carl Jung, Letters Vol. II, Page 156.

Christ is the Anthropos that seems to be a prefiguration of what the Holy Ghost is going to bring forth in the human being. Carl Jung, Letters Vol. II, Page 157.

In a tract of the Lurianic Kabbalah, the remarkable idea is developed that man is destined to become God's helper in the attempt to restore the vessels which were broken when God thought to create a world. Carl Jung, Letters Vol. II, Page 157.

Without necessity there is neither causality nor finality, although there are

not a few people nowadays who treat the concept of causality very incautiously. Carl Jung, Letters Vol. II, Page 158.

The 4 aspects of causality make possible a homogeneous causal viewpoint but not a total one. For this purpose, it seems to me, causality (in all its aspects) has to be complemented by acausality. Not simply because freedom also is guaranteed in a law-bound world, but because freedom, i.e., acausality, does in fact exist. Carl Jung, Letters Vol. II, Page 158.

The integration of the collective unconscious amounts roughly to taking cognizance of the world and adapting to it. This does not mean that one would have to learn to know the whole world, or that one must have lived in all climates and continents of the world. Carl Jung, Letters Vol. II, Page 159.

I am personally convinced that our mind corresponds with the physiological life of the body, but the way in which it is connected with the body is for obvious reasons unintelligible. To speculate about such unknowable things is mere waste of time. Carl Jung, Letters Vol. II, Page 160.

If you want to be quite accurate, both statements, viz. that the psyche is founded upon an organic process of the body, or that the psyche is independent of the body, are unanswerable. Carl Jung, Letters Vol. II, Page 132.

The question of brain localization is an extremely delicate one, because when you destroy a certain part of the brain you destroy a certain function. Carl Jung, Letters Vol. II, Page 160.

Yet you do not know whether you have really destroyed the function because it is quite possible that you have only destroyed the transmitter of that function, as if you have taken away the telephone apparatus which does not mean that you have killed its owner. Carl Jung, Letters Vol. II, Page 160.

There is even no absolute certainty about the psyche being definitely dependent upon the brain since we know that there are facts proving that the mind can relativize space and time, as the Rhine experiments and general experience have proved sufficiently. Carl Jung, Letters Vol. II, Page 160.

Also with regard to instincts, it is questionable if they continue to exist when you have destroyed their transmitter, i.e., whether they have been killed themselves. Carl Jung, Letters Vol. II, Page 160.

I should not worry about all this localization talk. It's practically all foolishness, and a remnant of the old brain mythology like the explanation of sleep through the contraction of the ganglia, which is by no means more intelligent than the localization of the psyche in the pituitary gland. Carl Jung, Letters Vol. II, Page 161.

The [car] accident has affected only the outer shell, but evidently you and your wife were not affected physically by this broad hint. Carl Jung, Letters Vol. II, Page 161.

Naturally this [car accident] may have an inner connection with what you are writing, for experience shows that accidents of this sort are very often connected with creative energy which turns against us because somehow it is not given due heed. Carl Jung, Letters Vol. II, Page 162.

I would be glad to welcome you here on October 10th, but you know how it is in old age: one promises something and knows that everything is only provisional. Carl Jung, Letters Vol. II, Page 162.

Now the weather is beastlier than ever, so that one can only huddle behind the stove. I busy myself chiefly with cooking, eating and sleeping. Carl Jung, Letters Vol. II, Page 163.

In between I am writing a long letter to Pater White. He has-thanks be to God-chosen the better course of facing his difficulties with complete honesty. I now see clearly what a fatal challenge my psychology is for a theologian but, it seems, not only for him. Carl Jung, Letters Vol. II, Page 163.

I am just as much in doubt about myself as before, the more so the more I try to say something definite. It is as though familiarity with oneself alienated one from oneself still further. Carl Jung, Letters Vol. II, Page 163.

I often ask myself why by far the most of my "critics" are so unfriendly and unobjective? Is my style so irritating, or what is it in me that the world finds so offensive? Carl Jung, Letters Vol. II, Page 162.

I have never claimed f.i. to know much about the nature of archetypes, how they originated or whether they originated at all, whether they are inherited or planted by the grace of God in every individual anew. Carl Jung, Letters Vol. II, Page 185.

It is not my responsibility that alchemy is occult and mystical, and I am just as little guilty of the mystical delusions of the insane or the peculiar creeds of mankind. Carl Jung, Letters Vol. II, Page 186.

I shall always remember the time when Freud disturbed the peaceful slumber of the medical and philosophical faculties by his shocking discoveries, which are now taken into serious consideration. Carl Jung, Letters Vol. II, Page 187.

The latest developments of scientific thinking, especially in physics, but recently also in psychology, make it clear that "freedom" is a necessary correlate to the purely statistical nature of the concept of causality. Carl Jung, Letters Vol. II, Page 183.

Freedom could be put in doubt only because of the one-sided and uncritical overvaluation of causality, which has been elevated into an axiom although-strictly speaking-it is nothing but a mode of thought. Carl Jung, Letters Vol. II, Page 183.

The petition for "daily bread" is appropriate under all circumstances, although in Matthew 6: 11 it reads: "Panem nostrum supersubstantialis da nobis hodie"

(Give us this day our super-substantial bread). Carl Jung, Letters Vol. II, Page 182.

It is an astonishing fact, indeed, that the collective unconscious seems to be in contact with nearly everything. There is of course no empirical evidence for such a generalization, but plenty of it for its indefinite extension. Carl Jung, Letters Vol. II, Page 164.

Concerning the omniscience it is important to know that Adam already was equipped with supernatural knowledge according to Jewish and Christian tradition, all the more so Christ. I think that the great split in those days was by no means a mistake but a very important collective fact of synchronistic correspondence with the then new aeon of Pisces. Carl Jung, Letters Vol. II, Page 165

Archetypes, in spite of their conservative nature, are not static but in a continuous dramatic flux. Thus the self as a monad or continuous unit would be dead. But it lives inasmuch as it splits and unites again. There is no energy without opposites! Carl Jung, Letters Vol. II, Page 165.

It was an enormous step forward when Yahweh revealed himself as a jealous God, letting his chosen people feel that he was after them with blessings and with punishments, and that God's goal was man. Not knowing better, they cheated him by obeying his Law literally. Carl Jung, Letters Vol. II, Page 165.

The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before there were no Alexander VI, no auto-da-tes, no thumbscrews and racks anymore, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent. Carl Jung, Letters Vol. II, Page 166.

When Christ withstood Satan's temptation, that was the fatal moment when the shadow was cut off. Yet it had to be cut off in order to enable man to become morally conscious. Carl Jung, Letters Vol. II, Page 166.

The tree brings back all that has been lost through Christ's extreme spiritualization, namely the elements of nature. Through its branches and leaves the tree gathers the powers of light and air, and through its roots those of the earth and the water. Carl Jung, Letters Vol. II, Page 166.

The symbolic history of the Christ's life shows, as the essential teleological tendency, the crucifixion, viz. the union of Christ with the symbol of the tree. Carl Jung, Letters Vol. II, Page 167.

But it is possible that the Christian symbolism expresses man's mental condition in the aeon of Pisces, as the ram and the bull gods do for the ages of Aries and Taurus. Carl Jung, Letters Vol. II, Page 167.

In this case the post-mortal solution would be symbolic of an entirely new psychological status, viz. that of Aquarius, which is certainly a oneness, presumably that of the Anthropos, the realization of Christ's allusion: "Dii estis." Carl Jung, Letters Vol. II, Page 167.

This is a formidable secret and difficult to understand, because it means that man will be essentially God and God man. Carl Jung, Letters Vol. II, Page 167.

The signs pointing in this direction consist in the fact that the cosmic power of self-destruction is given into the hands of man and that man inherits the dual nature of the Father. Carl Jung, Letters Vol. II, Page 167.

He [Man] will [mis] understand it and he will be tempted to ruin the universal life of the earth by radioactivity. Materialism and atheism, the negation of God, are indirect means to attain this goal. Carl Jung, Letters Vol. II, Page 168

There is need of people knowing about their shadow, because there must be somebody who does not project. They ought to be in a visible position where they would be expected to project and unexpectedly they do not project! They can thus set a visible example which would not be seen if they were invisible. Carl Jung, Letters Vol. II, Page 168.

Since you cannot overthrow a whole world because it harbours also some evil, it will be a more individual or "local" fight with what you rightly call avidya. Carl Jung, Letters Vol. II, Page 168.

The introverted thinker is very much in need of a developed feeling, i.e., of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things. Carl Jung, Letters Vol. II, Page 168.

We should recognize that life is a transitus. Carl Jung, Letters Vol. II, Page 168.

All old truths want a new interpretation, so that they can live on in a new form. Carl Jung, Letters Vol. II, Page 169.

If you try to be literal about the doctrine, you are putting yourself aside until there is nobody left that would represent it but corpse. If, on the other hand, you truly assimilate the doctrine, you will alter it creatively by your individual understanding and thus give life to it. Carl Jung, Letters Vol. II, Page 169.

That is one of the reasons why the Church attracts quite a number of intelligent and responsible men in the secret (or unconscious?) hope that they will be strong enough to carry its meaning and not its words into the future. Carl Jung, Letters Vol. II, Page 170.

The old trick of law obedience is still going strong, but the original Christian teaching is a reminder. The man who allows the institution to swallow him is not a good servant. Carl Jung, Letters Vol. II, Page 170

It is quite understandable that the ecclesiastical authorities must protect the Church against subversive influences. But it would be sabotage if this principle were carried to the extreme, because it would kill the attempts at improvement also. Carl Jung, Letters Vol. II, Page 170.

Since the world is largely sub principatu diaboli, it is unavoidable that there is just as much evil in the Church as everywhere else, and as everywhere else you have got to be careful. Carl Jung, Letters Vol. II, Page 170.

Doubt and insecurity are indispensable components of a complete life. Carl Jung, Letters Vol. II, Page 171.

A "complete" life does not consist in a theoretical completeness, but in the fact that one accepts, without reservation, the particular fatal tissue in which one finds oneself embedded, and that one tries to make sense of it or to create a cosmos from the chaotic mess into which one is born. Carl Jung, Letters Vol. II, Page 171.

We think it is enough to discover new things, but we don't realize that knowing more demands a corresponding development of morality. Carl Jung, Letters Vol. II, Page 173.

The winter, though very cold, has dealt leniently with me. Both my wife and myself are tired, though still active, but in a very restricted way. Carl Jung, Letters Vol. II, Page 174.

Even if the ego should be (as I think) the supreme point of the self, a mountain infinitely higher than Mt. Everest, It would be nothing but a little grain of rock or ice, never the whole mountain. Carl Jung, Letters Vol. II, Page 195.

If the self could be wholly experienced, it would be a limited experience whereas in reality its experience is unlimited and endless. Carl Jung, Letters Vol. II, Page 195.

The ego receives the light from the self. Though we know of the self, yet it is not known. The ego is contained in the self as it is contained in the universe of which we know only the tiniest section. Carl Jung, Letters Vol. II, Page 194.

Although we receive the light of consciousness from the self and although we know it to be the source of our illumination, we do not know whether it possesses anything we would call consciousness. Carl Jung, Letters Vol. II, Page 194.

You should not mix up your own enlightenment with the self-revelation of the self. Carl Jung, Letters Vol. II, Page 195.

When you recognize yourself, you have not necessarily recognized the self but perhaps only an infinitesimal Part of it, though the self has given you the light. Carl Jung, Letters Vol. II, Page 195.

You all seem to be interested in how to get back to the self, instead of looking for what the self wants you to do in the world, where-for the time being at least-we are located, presumably for a certain purpose. Carl Jung, Letters Vol. II, Page 195.

Nobody can be more convinced of the importance of the self than me. But as

a young man does not stay in his father's house but goes out into the world, so I don't look back to the self but collect it out of manifold experiences and put it together again. Carl Jung, Letters Vol. II, Page 195.

Although the self is my origin, it is also the goal of my quest. When it was my origin, I did not know myself, and when I did learn about myself, I did not know the self. Carl Jung, Letters Vol. II, Page 196.

That is one of the reasons why I must study symbolism, otherwise I risk not recognizing my own father and mother when I meet them again after the many years of my absence. Carl Jung, Letters Vol. II, Page 196.

Hence all advice that begins with "you ought" usually proves to be completely ineffective. Carl Jung, Letters Vol. II, Page 190.

Even a million noughts do not add up to one. I therefore espouse the unpopular view that a better understanding in the world can come only from the individual and be promoted only by him. Carl Jung, Letters Vol. II, Page 190.

We should have schools for adults, where one could inculcate into them at least the elements of self-knowledge and knowledge of human nature. Carl Jung, Letters Vol. II, Page 190.

Unfortunately the so-called religions have never proved to be vehicles of general human understanding, since with few exceptions they suffer from totalitarian claims and in this respect at least hardly differ from any other -ism, and actually disrupt human relationships at the critical point. Carl Jung, Letters Vol. II, Page 191.

If one is in the position of a doctor, as I am, to become intimately acquainted with very many educated people, one is continually amazed at the terrifying unconsciousness of modern civilized man. Carl Jung, Letters Vol. II, Page 191.

Mythological motifs are facts; they never change; only theories change. Carl Jung, Letters Vol. II, Page 192.

Your succour comes at a time when it is badly needed; soon a little book of mine will be published in England which my publishers in USA did not dare to print. Its title is: Answer to Job. Carl Jung, Letters Vol. II, Page 192.

The German edition [Answer to Job] over here has already upset the representatives of three religions, not because it is irreligious but because it takes their statements and premises seriously. Carl Jung, Letters Vol. II, Page 193.

A person carries the torch only a stretch of the way and must then lay it down, not because he has reached a goal but because his strength is at an end. Carl Jung, Letters Vol. II, Page 194.

An interesting conversation never disturbs my sleep. Only an arduous talk to no purpose disturbs it. Carl Jung, Letters Vol. II, Page 197.

I do not write for believers who already possess the whole truth, rather for unbelieving but intelligent people who want to understand something. Carl Jung, Letters Vol. II, Page 197.

Every religion makes use of two feet: faith on one side and ritual on the other. Carl Jung, Letters Vol. II, Page 208.

In the two Christian churches, the importance and the psychological significance of rites are not generally appreciated; to some people they are acts of faith or of habit; to others, acts of magic. But in reality there is a third aspect: the aspect of the rite as a symbolic act, giving expression to the archetypal expectation of the unconscious. Carl Jung, Letters Vol. II, Page 208.

What I mean by this is that every epoch of our biological life has a numinous character: birth, puberty, marriage, illness, death, etc. Carl Jung, Letters Vol. II, Page 208-209.

Rites give satisfaction to the collective and numinous aspects of the moment, beyond their purely personal significance. Carl Jung, Letters Vol. II, Page 209.

The proper kind of rite is not magically but psychologically efficacious. That is why a well-conducted Mass produces a powerful effect, particularly when the meaning of the ceremony can be followed. But once lost, lost forever! That is the tragedy of Protestantism. Carl Jung, Letters Vol. II, Page 209.

If there was ever a truly apocalyptic era, it is ours. God has put the means for a universal holocaust into the hands of men. Carl Jung, Letters Vol. II, Page 209.

People hate the human soul; it is nothing but "psychological." They don't understand that it has needs, and they throw its treasures into the street without understanding them. Carl Jung, Letters Vol. II, Page 209.

Already Philip Toynbee has reviewed it [Answer to Job] in an "abysmally stupid" way as R.F.C. Hull, the translator, rightly says (in a letter to me). Carl Jung, Letters Vol. II, Page 213.

I have been up against the wall of stupidity for 50 years. That is just so, and nothing can be done about it. Carl Jung, Letters Vol. II, Page 213.

My last work, Mysterium Coniunctionis, is now with the printer, and I have no ideas any more-thank Heavens. Carl Jung, Letters Vol. II, Page 214.

If we want to maintain the spiritual contents of 2000 years of Christian tradition, we must understand what it is all about. Carl Jung, Letters Vol. II, Page 214.

As religious assertions never make sense when understood concretely, they needs must be comprehended as a symbolic psychic phenomenon. Carl Jung, Letters Vol. II, Page 214.

I am now in my 80th and I must say I am grateful to whomever administers my fate that I have met in you [Upton Sinclair] a kindred spirit interested in and talking of things that seem to be vital to you. Carl Jung, Letters Vol. II, Page 215.

An American pupil of mine, Dr. Progoff (New York), has tried to adapt and to explain synchronicity to the average reader but he landed his ship on the rocks because he could not free his mind from the deep-rooted belief in the Sanctissima Trinitas of the axiomata time, space, and causality. Carl Jung, Letters Vol. II, Page 215.

But wherever a philosophy based upon the sciences prevails (as in the USA), the individual man loses his foothold and becomes "vermasst," turned into a mass particle, because as an "exception" he is valueless, not very different from the Russian. Carl Jung, Letters Vol. II, Page 216.

I am obliged to you for your [R.F.C. Hull] courageous answer. There are damned few who have the guts to stand up for me. Carl Jung, Letters Vol. II, Page 217.

It is true however that it is the asses that make public opinion. Carl Jung, Letters Vol. II, Page 217.

People have wondered belatedly about the psychology of the German Army-no wonder! Every single soldier and officer was just a particle in the mass, swayed by suggestion and stripped of moral responsibility. Carl Jung, Letters Vol. II, Page 218.

A group of inferior people is never better than any one of them; it is just as inferior as they, and a State composed of nothing, but sheep is never anything else but a herd of sheep, even though it is led by a shepherd with a vicious dog. Carl Jung, Letters Vol. II, Page 220.

But in view of the notorious tendency of people to lean on others and cling to various -isms instead of finding security and independence within themselves, which is the prime requisite, there is a danger that the individual will equate the group with father and mother and so remain just as dependent, insecure, and infantile as before. Carl Jung, Letters Vol. II, Page 220.

Sure, if society consisted of valuable individuals only, adaptation would be worthwhile; but in reality it is composed mainly of nincompoops and moral weak-lings, and its level is far below that of its better representatives, in addition to which the mass as such stifles all individual values. Carl Jung, Letters Vol. II, Page 220.

Admittedly there has been scientific and technological progress, but no one has yet heard that people in general have become more intelligent let alone morally better. Carl Jung, Letters Vol. II, Page 220.

...it is now about 50 years since I first pointed out the psychology of the illness that was then still known as Dementia praecox. Sometimes I seem an anachronism to

myself. Carl Jung, Letters Vol. II, Page 233.

There are damned few who have the guts to stand up for me. Carl Jung, Letters Vol. II, Page 217.

In other words: the essence of Christian tradition is by no means the simple man Jesus whom we seek in vain in the Gospels, but the lore of the God-man and his cosmic drama. Carl Jung, Letters Vol. II, Page 206.

Natural "laws" are in the main mere abstractions (being statistical averages) instead of reality, and they abolish individual existence as being merely exceptional. Carl Jung, Letters Vol. II, Page 207.

What we need is the development of the inner spiritual man, the unique individual whose treasure is hidden on the one hand in the symbols of our mythological tradition, and on the other hand in man's unconscious psyche. Carl Jung, Letters Vol. II, Page 207.

Theologians call their creed a symbolum, but they refuse to call their truth "symbolic." Carl Jung, Letters Vol. II, Page 207.

I am amazed at the fact that you [Upton Sinclair] should have difficulties in finding a publisher. What is America coming to, when her most capable authors cannot reach their public anymore? Carl Jung, Letters Vol. II, Page 208.

I give the adaptation of the individual to society its full due. But I still stand up for the inalienable rights of the individual since alone is the carrier of life and is gravely threatened by the social levelling process today. Carl Jung, Letters Vol. II, Page 221.

I am no preacher of "splendid isolation" and have the greatest difficulty in shielding myself from the crushing demands of people and human relationships. Without values of one's own even social relationships lack significance. Carl Jung, Letters Vol. II, Page 221.

Speaking with tongues (glossolalia) is observed in cases of ekstasis (= abaissement du niveau mental, predominance of the unconscious) It is probable that the strangeness of the unconscious contents not yet integrated in consciousness demands an equally strange language. Carl Jung, Letters Vol. II, Page 227.

The healing function is not necessarily a characteristic of individuation; it is a thing in itself. It also doesn't work exclusively through transference; that is a Freudian prejudice. Carl Jung, Letters Vol. II, Page 228.

If you discuss religious problems and you bring in a psychological point of view, you instantly collide with the concretism of religious belief. Carl Jung, Letters Vol. II, Page 228.

I am very glad that Time has brought out a decent article; I was afraid they would make a caricature of it as is usually the case. Carl Jung, Letters Vol. II, Page

228.

Another aspect of this concretism is the rigidity of scholastic philosophy, through which Father "White" is wriggling as well as he can. He is at bottom an honest and sincere man who cannot but admit the importance of psychology, but the trouble is that he gets into an awful stew about it. Carl Jung, Letters Vol. II, Page 228.

It is so because these inventions-the uranium and hydrogen bomb-are produced by the human mind, instigated by the great genocide the unconscious is planning in order to compensate the incessant and inevitable increase of populations, which must eventually lead to gigantic catastrophes if miraculous and unforeseen inventions do not intervene. Carl Jung, Letters Vol. II, Page 230.

But fortunately enough, to judge from the satisfactory sale of my books, the public does not heed such inadequate criticism. Carl Jung, Letters Vol. II, Page 231.

Alcoholism is a terrible threat to a nation. Look at France! Carl Jung, Letters Vol. II, Page 231.

My Answer to Job was left by the Bollingen Press to the English publishers, since they were apparently afraid of something like "Unamerican activities" and the loss of prestige presumably. Carl Jung, Letters Vol. II, Pages 231.

The ruler of my birth, old Saturnus, slowed down my maturation process to such an extent that I became aware of my own ideas only at the beginning of the second half of my life, i.e., exactly with 36 years. Carl Jung, Letters Vol. II, Page 232.

The idea that mescalin could produce a transcendental experience is shocking. The drug merely uncovers the normally unconscious functional layer of perceptional and emotional variants, which are only psychologically transcendent but by no means "transcendental," i.e., metaphysical. Carl Jung, Letters Vol. II, Pages 222-224.

There is finally a question which I am unable to answer, as I have no corresponding experience: it concerns the possibility that a drug opening the door to the unconscious could also release a latent, potential psychosis. Carl Jung, Letters Vol. II, Pages 222-224

"Astrology" is another of those "random phenomena" wiped off the desk by the idol of the average, which everybody believes to be reality itself while it is a mere abstract. Carl Jung, Letters Vol. II, Page 232.

Soon a little book of mine which I have published with the physicist Prof. W. Pauli will come out in English. It is even more shocking than Job, but this time to the scientist, not the theologian. Carl Jung, Letters Vol. II, Page 232.

The way in which the scientific world reacts reminds me strongly of those remote times when I stood up all alone for Freud against a world blindfolded by prejudice,

and ever since I have been the subject of calumny, irritation, and contempt, although I have harvested a good deal of appreciation paradoxically enough just from universities (among them Oxford and Harvard). Carl Jung, Letters Vol. II, Page 232.

Although I have never taken the drug [Mescalin] myself nor given it to another individual, I have at least devoted 40 years of my life to the study of that psychic sphere which is disclosed by the said drug; that is the sphere of numinous experiences. Carl Jung, Letters Vol. II, Page 222.

There are some poor impoverished creatures, perhaps, for whom mescalin would be a heaven-sent gift without a counter poison, but I am profoundly mistrustful of the "pure gifts of the Gods." Carl Jung, Letters Vol. II to Victor White dated 10 April 1954.

That is the mistake Aldous Huxley makes: he does not know that he is in the role of the "Zauberlehrling," who learned from his master how to call the ghosts but did not know how to get rid of them again. Carl Jung, Letters Vol. II to Victor White dated 10 April 1954.

I should indeed be obliged to you if you could let me see the material they get with LSD. It is quite awful that the alienists have caught hold of a new poison to play with, without the faintest knowledge or feeling of responsibility. Carl Jung, Letters Vol. II to Victor White dated 10 April 1954.

Question: Do you occasionally resort to stimulants of any kind (alcohol, morphine, hashish, etc.)? Answer: Oh no! Never! A new idea is intoxicating enough. Carl Jung, CW 18, Page 787

Mescalin is a short cut and therefore yields as a result only a perhaps awe-inspiring aesthetic impression, which remains an isolated, unintegrated experience contributing very little to the development of human personality. Carl Jung, Letters Vol. II, Page 223.

But I never could accept mescalin as a means to convince people of the possibility of spiritual experience over against their materialism. Carl Jung, Letters Vol. II, Page 224.

It is on the contrary an excellent demonstration of Marxist materialism: mescalin is the drug by which you can manipulate the brain so that it produces even so-called "spiritual" experiences. That is the ideal case for Bolshevik philosophy and its "brave new world." Carl Jung, Letters Vol. II, Page 224.

My thoughts about "this world" were not-and are not-enjoyable. The drive of the unconscious towards mass murder on a global scale is not exactly a cheering prospect. Carl Jung, Letters Vol. II, Page 229

Transitions between the aeons always seem to have been melancholy and despairing times, as for instance the collapse of the Old Kingdom in Egypt ("The Dialogue of a World; Weary Man with His Soul") between Taurus and Aries, or the melancholy of the Augustinian age between Aries and Pisces. Carl Jung, Letters

Vol. II, Page 229.

And now we are moving into Aquarius, of which the Sibylline Books say: Luciferi vires accendit Aquarius acres (Aquarius inflames the savage forces of Lucifer). Carl Jung, Letters Vol. II, Page 229.

Already I am a great-grandfather twice over and see those distant generations growing up who long after we are gone will spend their lives in that darkness. Carl Jung, Letters Vol. II, Page 229

I would accuse myself of senile pessimism did I not know that the H-bomb is lying ready to hand-a fact that unfortunately can no longer be doubted. Carl Jung, Letters Vol. II, Page 230.

The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries (the sacrificed lamb) into Pisces. Carl Jung, Letters Vol. II, Page 229.

1500 years ago St. Benedict could pour the new wine into new bottles; or rather, the seeds of a new culture germinating in the decay were bedded in the new spirit of Christianity. Carl Jung, Letters Vol. II, Page 225.

Our apocalyptic epoch likewise contains the seeds of a different, unprecedented, and still inconceivable future which could be bedded in the Christian spirit if only this would renew itself, as happened with the seeds that sprouted from the decay of classical culture. Carl Jung, Letters Vol. II, Page 225.

The coming new age will be as vastly different from ours as the world of the 19th century was from that of the 20th with its atomic physics and its psychology of the unconscious. Carl Jung, Letters Vol. II, Page 225.

The dignitas humani generis has swollen into a truly diabolical grandeur. What answer will the genius of mankind give? Or what will God do about it? Carl Jung, Letters Vol. II, Page 225.

Presumably you are thinking of my psychology which, though born of the Christian spirit, seeks to give adequate answers to the spirit of this age: the voice of a doctor struggling to heal the psychic confusion of his time and thus compelled to use a language very different from yours. Carl Jung, Letters Vol. II, Page 226.

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy. Carl Jung, Letters Vol. II, Page 228

You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Page 231.

For most people my Christian standpoint remains hidden, and because of the

strangeness of my language and the incomprehensibility of my interests I am given a wide berth. Carl Jung, Letters Vol. II, Page 226.

Now once again we are in a time of decay and transition, as around 2000 B.C, when the Old Kingdom of Egypt collapsed, and at the beginning of the Christian era, when the New Kingdom finally came to an end and with-it classical Greece. Carl Jung, Letters Vol. II, Page 225.

The idea that mescaline could produce a transcendental experience is shocking. The drug merely uncovers the normally unconscious functional layer of perceptional and emotional variants, which are only psychologically transcendent but by no means "transcendental," i.e., metaphysical. Carl Jung, Letters Vol. II, Page 223.

On the way back through the history of mankind we integrate much that belongs to us and, deep down, also something of brother animal, who is actually holier than us since he cannot deviate from the divine will implanted in him because his dark consciousness shows him no other paths. Carl Jung, Letters Vol. II, Page 235.

I find that all my thoughts circle round God like the planets round the sun and are as irresistibly attracted by him. I would feel it the most heinous sin were I to offer any resistance to this compelling force. I feel it is God's will that I should exercise the gift of thinking that has been vouchsafed me. Carl Jung, Letters Vol. II, Page 236.

Man's understanding and will are challenged and can help, but they can never pretend to have plumbed the depths of the spirit and to have quenched the fire raging within it. Carl Jung, Letters Vol. II, Page 237.

Even the Redeemer on the Cross uttered no joyful cry despite his having been credited with completely overcoming the world and himself. Carl Jung, Letters Vol. II, Page 237.

An "object" (as you put it), i.e., a human being who does not know that he has enkindled love in you does not feel loved but humiliated because he is simply subjected or exposed to your own psychic state in which he himself has no part. Carl Jung, Letters Vol. II, Page 237.

Much as I can go along with you in the process of "becoming whole and holy," or individuation, I cannot subscribe to your statements about the "ego in complete possession of itself" and unrelated universal love, although they bring you perilously close to the ideal of Yoga: nirdvandva (free from the opposites). Carl Jung, Letters Vol. II, Page 238.

I know these moments of liberation come flashing out of the process, but I shun them because I always feel at such a moment that I have thrown off the burden of being human and that it will fall back on me with redoubled weight. Carl Jung, Letters Vol. II, Page 238.

As we have not yet reached the state of eternal bliss, we are still suspended on the Cross between ascent and descent, not only for our own but for God's sake and mankind's. Carl Jung, Letters Vol. II, Page 238.

My special interest besides my psychiatric work is research in the field of comparative psychology of religious symbolism. Carl Jung, Letters Vol. II, Page 244.

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Page 239.

Man must know that he is man's worst enemy just as much as God had to learn from Job about His own antithetical nature. Carl Jung, Letters, Vol. II, Page 239.

The apostles and the early Fathers of the Church had no easy life and moreover no Christian is meant to go to sleep in a safe pew. Carl Jung, Letters, Vol. II, Page 239.

I know, it is the mistake of Libra people: they are afraid of anything disturbing the balance. But they can maintain it only by "studying what troubles them." Carl Jung, Letters, Vol. II, Page 241.

There is no comfort and no consolation anywhere except in the submission to and the Acceptance of the self, or you may call it the God that suffers in His own creation. Carl Jung, Letters, Vol. II, Page 241.

I have discovered in my private life that a true Christian is not bedded upon roses and he is not meant for peace and tranquility of mind but for war. Carl Jung, Letters, Vol. II, Page 242.

And again I am realizing profoundly that not everybody's nature is as bellicose as mine, although I have attained Deo concedente-a certain state of peace within, paid for by a rather uncomfortable state of war without. Carl Jung, Letters, Vol. II, Page 242.

If turmoil and torment become too great, there is still the oneness of the self, the divine spark within its inviolable precincts, offering its extramundane peace. Carl Jung, Letters, Vol. II, Page 242.

You overlook the facts and then think that the name is the fact, and thus you reach the nonsensical conclusion that I hypostatize ideas and am therefore a "Gnostic." Carl Jung, Letters Vol. II, Page 245.

It is your theological standpoint that is a gnosis, not my empiricism, of which you obviously haven't the faintest inkling. Carl Jung, Letters Vol. II, Page 245.

Faust II has been my companion all my life, but it was only 20 years ago that certain things began to dawn on me, especially when I read Christian Rosencreutz's Chymical Wedding, which Goethe also knew but, interestingly enough, did not

mention among the alchemical literature of his Leipzig days. Carl Jung, Letters Vol. II, Page 246.

So far as we know, Goethe used only the relatively late alchemical literature, and it was the study of the classical and early medieval texts which first convinced me that Faust I and II is an opus alchymicum in the best sense. Carl Jung, Letters Vol. II, Page 246.

If a man's life consists half of happiness and half of unhappiness, this is probably the optimum that can be reached, and it remains forever an unresolved question whether suffering is educative or demoralizing. Carl Jung, Letters Vol. II, Page 248.

It seems to me that transcendental judgments of the intellect are absolutely impossible and therefore vacuous. But in spite of Kant and epistemology they crop up again and again and can evidently not be suppressed. Carl Jung, Letters Vol. II, Page 249.

What is more, medical experience shows that it is advisable to take numinous experiences seriously, as they have a great deal to do with the fate of the individual. Carl Jung, Letters Vol. II, Page 250.

Even the saints cast a shadow. Carl Jung, Letters Vol. II, Page 253.

Becoming conscious reconciles the opposites and thus creates a higher third. Carl Jung, Letters Vol. II, Page 254.

It seems to me one more proof of the overweening gnostic tendency in philosophical thinking to ascribe to God qualities which are the product of our own anthropomorphic formulations. Carl Jung, Letters Vol. II, Page 254.

If we describe God as "evolving," we must bear in mind at the same time that perhaps he is so vast that the process of cognition only moves along his contours, as it were, so that the attribute "evolving" applies more to it than to him. Carl Jung, Letters Vol. II, Page 254.

I hold the contrary view that there are certain experiences (of the most varied kinds) which we characterize by the attribute "divine" without being able to offer the slightest proof that they are caused by a Being with any definite qualities. Carl Jung, Letters Vol. II, Page 254.

For me "God" is on the one hand a mystery that cannot be unveiled, and to which I must attribute only one quality: that it exists in the form of a particular psychic event which I feel to be numinous and cannot trace back to any sufficient cause lying within my field of experience. Carl Jung, Letters Vol. II, Page 255.

On the other hand "God" is a verbal image, a predicate or mythologem founded on archetypal premises which underlie the structure of the psyche as images of the instincts ("instinctual patterns"). Carl Jung, Letters Vol. II, Page 260.

"God" in this sense is a biological, instinctual and elemental "model," an archetypal

"arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity. Carl Jung, Letters Vol. II, Page 255.

Mythology as a vital psychic phenomenon is as necessary as it is unavoidable. In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience. Carl Jung, Letters Vol. II, Page 256.

As a young man I drew the conclusion that you must obviously fulfill your destiny in order to get to the point where a donum gratiae might happen along. But I was far from certain, and always kept the possibility in mind that on this road I might end up in a black hole. I have remained true to this attitude all my life. Carl Jung, Letters Vol. II, Page 257.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying an early death. This was the objective outer event that opened my eyes to the importance of religion. Subjective inner experiences prevented me from drawing negative conclusions about religion from my father's fate, much as I was tempted to do so. Carl Jung, Letters Vol. II, Page 257.

From this you can easily see the origin of my psychology: only by going my own way, integrating my capacities headlong (like Paul), and thus creating a foundation for myself, could something be vouchsafed to me or built upon it, no matter where it came from, and of which I could be reasonably sure that it was not merely one of my own neglected capacities. Carl Jung, Letters Vol. II, Page 258.

I don't know whether the archetype is "true" or not. I only know that it lives and that I have not made it. Carl Jung, Letters Vol. II, Page 258.

With increasing approximation to the centre there is a corresponding depotentiation of the ego in favour of the influence of the "empty" centre, which is certainly not identical with the archetype but is the thing the archetype points to. Carl Jung, Letters Vol. II, Page 258.

As the Chinese would say, the archetype is only the name of Tao, not Tao itself. Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the centre as "God." Emptiness in this sense doesn't mean "absence" or "vacancy," but something unknowable which is endowed with the highest intensity. Carl Jung, Letters Vol. II, Page 258.

If I call this unknowable the "self," all that has happened is that the effects of the unknowable have been given an aggregate name, but its contents are not affected in any way. Carl Jung, Letters Vol. II, Page 258.

The ego has to acknowledge many gods before it attains the centre where no god helps it any longer against another god. Carl Jung, Letters Vol. II, Page 259.

The up surging archetypal material is the stuff of which mental illnesses are made. Carl Jung, Letters Vol. II, Page 260.

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power. Carl Jung, Letters Vol. II, Page 260.

I have in all conscience never supposed that in discussing the psychic structure of the God-image I have taken God himself in hand. Carl Jung, Letters Vol. II, Page 260.

I am not a word-magician or word-fetishist who thinks he can posit or call up a metaphysical reality with his incantations. Carl Jung, Letters Vol. II, Page 260.

People still believe that they can posit or replace reality by words, or that something has happened when a thing is given a different name. Carl Jung, Letters Vol. II, Page 261.

They [Archetypes] guide but they also mislead; how much I reserve my criticism for them you can see in Answer to Job, where I subject archetypal statements to what you call "blasphemous" criticism. Carl Jung, Letters Vol. II, Page 261.

If theologians think that whenever they say "God" then God is, they are deifying anthropomorphisms, psychic structures and myths. Carl Jung, Letters Vol. II, Page 261.

It is not God who is insulted by the worm but the theologian, who can't or won't admit that his concept is anthropomorphic. Carl Jung, Letters Vol. II, Page 254.

If God were to reveal himself to us we have nothing except our psychic organs to register his revelation and could not express it except in the images of our everyday speech. Carl Jung, Letters Vol. II, Page 262.

The reason why mythic statements invariably lead to word-magic is that the archetype possesses a numinous autonomy and has a psychic life of its own. Carl Jung, Letters Vol. II, Page 264.

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished. Carl Jung, Letters Vol. II, Page 264.

Individuation is ultimately a religious process which requires a corresponding religious attitude = the ego-will submits to God's will. Carl Jung, Letters Vol. II, Page 265.

Analytical psychology only helps us to find the way to the religious experience

that makes us whole. It is not this experience itself, nor does it bring it about. But we do know that analytical psychology teaches us that attitude which meets a transcendent reality halfway. Carl Jung, Letters Vol. II, Page 265.

If you know anything of my anima theory, [James] Joyce and his daughter are a classic example of it. She was definitely his femme inspiratrice, which explains his obstinate reluctance to have her certified. Carl Jung, Letters Vol. II, Page 266.

His [James Joyce] own anima, i.e., unconscious psyche, was so solidly identified with her that to have her certified would have been as much as an admission that he himself had a latent psychosis. Carl Jung, Letters Vol. II, Page 266.

His "psychological" style is definitely schizophrenic, with the difference, however, that the ordinary patient cannot help talking and thinking in such a way, while [James] Joyce willed it and moreover developed it with all his creative forces. Carl Jung, Letters Vol. II, Page 266.

I cannot prove the identity of an historical personage with a psychological archetype. Carl Jung, Letters Vol. II, Page 267.

Inasmuch as we attribute to the Holy Spirit the faculty of procreating in matter, we must unavoidably grant it a nature capable of contact with material existence, i.e., a chthonic aspect, as the alchemists did; otherwise it could not influence Physis. Carl Jung, Letters Vol. II, Page 267.

Without error and sin there is no experience of grace, that is, no union of God and man. Carl Jung, Letters Vol. II, Page 268.

A complete life, unconditionally lived, is the work of the Holy Spirit. It leads us into all dangers and defeats, and into the light of knowledge, which is to say, into maximal consciousness. This is the aim of the incarnation as well as the Creation, which wants each being to attain its perfection. Carl Jung, Letters Vol. II, Pages 268.

My education offered me nothing but arguments against religion on the one hand, and on the other the charisma of faith was denied me. I was thrown back on experience alone. Carl Jung, Letters Vol. II, Page 257.

The archetype is not just the formal condition for mythological statements but an overwhelming force comparable to nothing I know. Carl Jung, Letters Vol. II, Page 260.

I have in fact seen cases where the carcinoma broke out under the conditions you envisage, when a person comes to a halt at some essential point in his individuation or cannot get over an obstacle. Carl Jung, Letters Vol. II, Page 297.

Just as carcinoma can develop for psychic reasons, it can also disappear for psychic reasons. Carl Jung, Letters Vol. II, Page 297.

He answered that f.i. I used the term Hierosgamos, which is a very usual term in

comparative religion, and there is nothing esoteric about it. Carl Jung, Letters Vol. II, Page 297.

No matter whether it was a Jewish or a Christian or any other belief, he [Freud] was unable to admit anything beyond the horizon of his scientific materialism. Carl Jung, Letters Vol. II, Page 295.

Naturally he [Freud] assumed that my more positive ideas about religion and its importance for our psychological life were nothing but an outcrop of my unrealized resistances against my clergyman father, whereas in reality my problem and my personal prejudice were never centred in my father but most emphatically in my mother. Carl Jung, Letters Vol. II, Page 296.

I have always wondered how it comes that just the theologians are often so particularly fond of the Freudian theory, as one could hardly find anything more hostile to their alleged beliefs. Carl Jung, Letters Vol. II, Page 296.

I do not theorize about how neuroses originate; I describe what you find in neuroses. Carl Jung, Letters Vol. II, Page 296.

I have resigned myself to being posthumous. Carl Jung, Letters Vol. II, Page 299.

I don’t use free association at all since it is in any case an unreliable method of getting at the real dream material. Carl Jung, Letters Vol. II, Page 293.

That is to say, by means of "free" association you will always get at your complexes, but this does not mean at all that they are the material dreamt about. Carl Jung, Letters Vol. II, Page 294.

The individuation process is the experience of a natural law and may or may not be perceived by consciousness. Carl Jung, Letters Vol. II, Page 294.

I am glad at last that I have been able (though not through my merit) to spare my wife [Emma] what follows on the loss of a lifelong partner-the silence that has no answer. Carl Jung, Letters Vol. II, Page 293.

But if you are now in the dumps and up to your ears in the mire, you must tell yourself that you were obviously flying too high and that a dose of undiluted hellish blackness was indicated. Carl Jung, Letters Vol. II, Page 298.

You should regard your present situation as a mud bath from which after a while a small morning sun will burst forth again. Carl Jung, Letters Vol. II, Page 298.

The devil can best be beaten with patience, having none himself. Carl Jung, Letters Vol. II, Page 298.

The question of colours or rather absence of colours in dreams, depends on the relations between consciousness and the unconscious. Carl Jung, Letters Vol.

II, Page 299.

In a situation where an approximation of the unconscious to consciousness is desirable, or vice versa, the unconscious acquires a special tone, which can express itself in the colourfulness of its images (dreams, visions, etc.) or in other impressive qualities (beauty, depth, intensity). Carl Jung, Letters Vol. II, Page 299.

When Huxley says that a symbol is uncoloured, this is an error. Carl Jung, Letters Vol. II, Page 300.

The psychological criterion of the "Will of God" is forever the dynamic superiority. Carl Jung, Letters Vol. II, Page 301

You have to live thoroughly and very consciously for many years in order to understand what your will is and what Its will is. Carl Jung, Letters Vol. II, Page 301.

So try to live as consciously, as conscientiously, and as completely as possible and learn who you are and who or what it is that ultimately decides. Carl Jung, Letters Vol. II, Page 301.

Whole numbers may well be the discovery of God's "primal thoughts," as for instance the significant number four, which has distinctive qualities. Carl Jung, Letters Vol. II, Page 302.

After all, man cannot dissect God's primal thoughts. Carl Jung, Letters Vol. II, Page 302.

Your dream seems to me a genuine revelation: God and Number as the principle of order belong together. Carl Jung, Letters Vol. II, Page 302.

Number, like Meaning, inheres in the nature of all things as an expression of God's dissolution in the world of appearances. Carl Jung, Letters Vol. II, Page 302.

Christ is not an archetype but a personification of the archetype. Carl Jung, Letters Vol. II, Page 304.

Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation. Carl Jung, Letters Vol. II, Page 304.

The Incarnation results from Christ "emptying himself of divinity" and taking the form of a slave. Thus he is in bondage to man as the demiurge is in bondage to the world. Carl Jung, Letters Vol. II, Page 305.

The spiritual (as contrasted with the worldly) Messiah, Christ, Mithras, Osiris, Dionysos, Buddha are all visualizations or personifications of the irrepresentable archetype which, borrowing from Ezekiel and Daniel, I call the Anthropos. Carl Jung, Letters Vol. II, Page 313.

Our fantasies are always hovering on the point of our insufficiency where a

defect ought to be compensated. Carl Jung, Letters Vol. II, Page 306.

It is only within the last decade that his psychology was really taken notice of by academic minds and has penetrated the mental tenebrosities of the greater public. Carl Jung, Letters Vol. II, Page 307.

I cannot force people to take my work seriously and I cannot persuade them to study it really. Carl Jung, Letters Vol. II, Page 307.

How can I popularize things so difficult, and demanding such an unusual amount of specific knowledge, to a public that does not or cannot take the trouble to settle down to a careful study of the facts collected in many volumes? Carl Jung, Letters Vol. II, Page 308.

Both disciplines [physics/psychology] have, for all their diametrical opposition, one most important point in common, namely the fact that they both approach the hitherto "transcendental" region of the Invisible and Intangible, the world of merely analogous thought. Carl Jung, Letters Vol. II, Page 308.

The problem nearest to Freud's heart was unquestionably the psychology of the unconscious, but none of his immediate followers has done anything about it. I happen to be the only one of his heirs that has carried out some further research along the lines he intuitively foresaw. Carl Jung, Letters Vol. II, Page 309.

An exclusively causal view is permissible only in the realm of physical or inorganic processes. Carl Jung, Letters Vol. II, Page 310.

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhana chain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Page 311.

Buddha's insight and the Incarnation in Christ break the chain through the intervention of the enlightened human consciousness, which thereby acquires a metaphysical and cosmic significance. Carl Jung, Letters Vol. II, Page 311.

The boon of increased self-awareness is the sufficient answer even to life's suffering, otherwise it would be meaningless and unendurable. Carl Jung, Letters Vol. II, Page 311.

Though the suffering of the Creation which God left imperfect cannot be done away with by the revelation of the good God's will to man, yet it can be mitigated and made meaningful. Carl Jung, Letters Vol. II, Page 311.

Individuation and individual existence are indispensable for the transformation of God the Creator. Carl Jung, Letters Vol. II, Page 314.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become

gods. Carl Jung, Letters Vol. II, Page 315.

The Deity has taken its abode in man with the obvious intention of realizing Its Good in man. Carl Jung, Letters Vol. II, Page 315.

Christianity has envisaged the religious problem as a sequence of dramatic events, whereas the East holds a thoroughly static view, i.e., a cyclic view. Carl Jung, Letters Vol. II, Page 315.

The significance of man is enhanced by the incarnation. Carl Jung, Letters Vol. II, Page 315.

We have become participants of the divine life and we have to assume a new responsibility, viz. the continuation of the divine self-realization, which expresses itself in the task of our individuation. Carl Jung, Letters Vol. II, Page 316.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. Carl Jung, Letters Vol. II, Page 316.

Mama's [Emma Jung] death has left a gap for me that cannot be filled. Carl Jung, Letters Vol. II, Page 317.

Causality as a statistical truth presupposes the existence of acausality, otherwise it cannot be a statistical truth. Carl Jung, Letters Vol. II, Page 318.

The archetype itself (nota bene not the archetypal representation!) is psychoid, i.e., transcendental and thus relatively beyond the categories of number, space, and time. That means, it approximates to oneness and immutability. Carl Jung, Letters Vol. II, Page 326.

It should be added that the religions, so long as they are alive, have never ceased to foster the relation to the unconscious in one form or another. Carl Jung, Letters Vol. II, Page 320.

I hope you will find time to commit your plant counterparts to the earth and tend their growth, for the earth always wants children-houses, trees, flowers-to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion! Carl Jung, Letters Vol. II, Page 320

The choice of your wives was characteristic. They were temporary incarnations of what I call your anima. In practice it means that the woman of your choice represents your own task you did not understand. Carl Jung, Letters Vol. II, Page 321.

The Middle Ages already knew about this peculiar psychic fact [Anima] and said: omnis vir feminam suam secum portat. ["Each man carries his woman with him."] Carl Jung, Letters Vol. II, Page 321.

How psychic energy can transform itself into physically sound phenomena is a problem in itself. I don't know how it is done. We only know that it is done. Carl Jung, Letters Vol. II, Page 322

Now as ever I am of the opinion that Protestant theologians would have every reason to take my views seriously, for otherwise the same thing could happen here as has already happened in China and will happen in India: that the traditional religious ideas die of literal-mindedness or are spewed out en masse because of their indigestibility. Carl Jung, Letters Vol. II, Page 322.

In China, for instance, a philosopher like Hu Shih is ashamed to know anything of the I Ching, the profound significance of Tao has got lost, and instead people worship locomotives and aeroplanes. Carl Jung, Letters Vol. II, Page 322.

The mind is like a tree bringing forth its characteristic blossom and fruit; it is just so. Carl Jung, Letters Vol. II, Page 252.

God is an immediate experience of a very primordial nature, one of the most natural products of our mental life, as the birds sing, as the wind whistles, like the thunder of the surf. Carl Jung, Letters Vol. II, Page 253.

People who think that they know the reasons for everything are unaware of the obvious fact that the existence of the universe itself is one big unfathomable secret, and so is our human existence. Carl Jung, Letters Vol. II, Page 284.

It is true that one cannot fully realize something that is not yet there, for one does not know what the pattern is which a still living person fills out. Carl Jung, Letters Vol. II, Page 317.

The essential dream-image: The Man, the Tree, the Stone, looks quite inaccessible, but only to our modern consciousness which is, as a rule, unconscious of its historical roots. Carl Jung, Letters Vol. II, Page 325.

The fact is that the numbers pre-existing in nature are presumably the most fundamental archetypes, being the very matrix of all others. Carl Jung, Letters Vol. II, Page 327.

Our psychic foundations are shrouded in such great and inchoate darkness that, as soon as you peer into it, it is instantly compensated by mythic forms. Carl Jung, Letters Vol. II, Page 328.

It is a mathematical structure, which first made me hit on the idea that the unconscious somehow avails itself of the properties of whole numbers. Carl Jung, Letters Vol. II, Page 328.

From this it appears that whole numbers are individuals, and that they Possess properties which cannot be explained on the assumption that they are multiple units. Carl Jung, Letters Vol. II, Page 328.

The idea that numbers were invented for counting is obviously untenable, since

they are not only pre-existent to judgment but possess properties which were discovered only in the course of the centuries, and presumably possess a number of others which will be brought to light only by the future development of mathematics. Carl Jung, Letters Vol. II, Page 328.

Like all the inner foundations of judgment, numbers are archetypal by nature and consequently partake of the psychic qualities of the archetype. Carl Jung, Letters Vol. II, Page 328-329.

It would be a worthy task for a mathematician to collect all the known properties of numbers and also all their "inescapable" statements which should be quite possible up to 10-and in this way project a biological picture of whole numbers. Carl Jung, Letters Vol. II, Page 329.

It should be noted that music is a primitive means of putting people into a state of frenzy; one has only to think of the drumming at the dances of shamans and medicine-men, or of the flute-playing at the Dionysian orgies. Carl Jung, Letters Vol. II, Page 331.

The rat-catching Pied Piper himself must have been possessed by the spirit of Wotan, which swept all those who were liable to such transports-in this case children-into a state of collective frenzy. Carl Jung, Letters Vol. II, Page 331.

Wotan was banished by Christianity to the realm of the devil, or identified with him, and the devil is the Lord of rats and flies. Carl Jung, Letters Vol. II, Page 332.

I don't know where you picked up this rather childish yarn about directors of world affairs located in Tibetan lamaseries… At all events I can tell you that I am not a member of such a wholly fantastical organization. Carl Jung, Letters Vol. II, Page 332.

The idea that I convert people, as it were, to the new denomination Jungianism" or better "Jungian Church" is sheer defamation. Carl Jung, Letters Vol. II, Page 334.

I am definitely inside Christianity and, as far as I am capable of judging about myself, on the direct line of historical development. Carl Jung, Letters Vol. II, Page 334.

If the Reformation is a heresy, I am certainly a heretic too. It is of course a thorn in the flesh of the churches that I do not belong to any of the recognized sects. Carl Jung, Letters Vol. II, Page 335.

But Number is a factor pre-existent to man, with unforeseen qualities yet to be discovered by him. Carl Jung, Letters Vol. II, Page 327.

In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary and hope with you that the avenging angel will pass by their door. Carl Jung, Letters Vol. II, Page 336.

The fate of Hungary cries to heaven, and in the West stupidity and delusion have reached a fatal climax. Carl Jung, Letters Vol. II, Page 336.

Mediterranean culture is founded on a three- to four-thousand-year-old rule of order, both political and religious, which had long outgrown the locally conditioned, semi-barbarian forms of society. Carl Jung, Letters Vol. II, Page 337.

As far as my knowledge goes we are aware in dreams of our other life that consists in the first place of all the things we have not yet lived or experienced in the flesh. Carl Jung, Letters Vol. II, Page 341

All the things which are not yet realized in our daylight experience are in a peculiar state, namely in the condition of living and autonomous figures, sometimes as if spirits of the dead, sometimes as if former incarnations. Carl Jung, Letters Vol. II, Page 341

We cannot speak of "God" but only of a God-image which appears to us or which we make. Carl Jung, Letters Vol. II, Page 342.

If, for instance, we were to create a myth, we would say that "God" has two aspects, spiritual and chthonic, or rather: material. Carl Jung, Letters Vol. II, Page 342.

He [God] appears to us as the world-moving spirit (= wind) and as the material of the world. Carl Jung, Letters Vol. II, Page 342.

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image. Carl Jung, Letters Vol. II, Page 342.

Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a reflection of the God we imagine. Carl Jung, Letters Vol. II, Page 342.

Rather, we have every reason to suppose that there is only one world, where matter and psyche are the same thing, which we discriminate for the purpose of cognition. Carl Jung, Letters Vol. II, Page 342.

As regards the Incarnation, the idea of God's descent into human nature is a true mythologem. Carl Jung, Letters Vol. II, Page 342.

What we can experience empirically as underlying this image is the individuation process, which gives us clear intimations of a greater "Man" than our ego. Carl Jung, Letters Vol. II, Page 342.

The unconscious itself characterizes this "Man" with the same symbols it applies to God, from which we can conclude that this figure corresponds to the Anthropos, in other words God's son, or God represented in the form of a man. Carl Jung, Letters Vol. II, Page 342.

The self becomes only a determining factor, and it is not bounded by its apparent entry into consciousness; in spite of this it remains an ideal, i.e., purely imagined, entity dwelling essentially in the background, just as we also imagine God existing in his original boundless totality in spite of the Creation and Incarnation. Carl Jung, Letters Vol. II, Page 342.

So far as the integration of personality components are concerned, it must be borne in mind that the ego-personality as such does not include the archetypes but is only influenced by them; for the archetypes are universal and belong to the collective psyche over which the ego has no control. Carl Jung, Letters Vol. II, Page 342.

Thus animus and anima are images representing archetypal figures which mediate between consciousness and the unconscious. Carl Jung, Letters Vol. II, Page 342.

At the same time the psyche, or rather consciousness, introduces the prerequisites for cognition into the picture-the discrimination of particulars or qualities which are not necessarily separated in the self-subsistent world. Carl Jung, Letters Vol. II, Page 343.

We distinguish an organic and an inorganic world, for example. The one is alive, the other is dead; the one has psyche, the other not. But who can guarantee that the same vital principle which is at work in the organic body is not active in the crystal? Carl Jung, Letters Vol. II, Page 343.

The experience you had with the I Ching, calling you to order when trying to tempt it a second time also happened to me in 1920 when I first experimented with it. Carl Jung, Letters Vol. II, Page 344.

This aspect is certainly most important from the psychological angle, but I must say that I am equally interested, at times even more so, in the metaphysical aspect of the phenomena, and in the question: how does it come that even inanimate objects are capable of behaving as if they were acquainted with my thoughts? Carl Jung, Letters Vol. II, Page 344.

By these deeper levels I mean the determining archetypes which are supraordinate to, or underlie, individual development and presumably are responsible for the supreme meaning of individual life. Carl Jung, Letters Vol. II, Page 345.

The archetypes have a life of their own which extends through the centuries and gives the aeons their peculiar stamp. Carl Jung, Letters Vol. II, Page 345.

Perhaps I may draw your attention to my historical contribution in Aion, where I have attempted to outline the evolutionary history of the Anthropos, which begins with the earliest Egyptian records. Carl Jung, Letters Vol. II, Page 345.

Dali's genius translates the spiritual background of the concrete symbol of transmutation into visibility. Carl Jung, Letters Vol. II, Page 338

My typology is based exclusively on psychological premises which can hardly coincide with physiological or somatic qualities. Carl Jung, Letters Vol. II, Page 346-347

Somatic characteristics are permanent and virtually unalterable facts, whereas psychological ones are subject to various alterations in the course of personality development and also to neurotic disturbances. Carl Jung, Letters Vol. II, Page 347

Even though assignment to a particular type may in certain cases have life-long validity, in other very frequent cases it is so dependent on so many external and internal factors that the diagnosis is valid only for certain periods of time. Carl Jung, Letters Vol. II, Page 347.

In observing a neurotic, one does not know at first whether one is observing the conscious or the unconscious character. Carl Jung, Letters Vol. II, Page 347.

His [Freud's] irresponsible manner of observation is demonstrated by the fact, for instance, that not one of his cases of "traumatic" hysteria was verified. Carl Jung, Letters Vol. II, Page 347.

When I analysed Freud a bit further in 1909 on account of a neurotic symptom, I discovered traces which led me to infer a marked injury to his feeling life. Carl Jung, Letters Vol. II, Page 347.

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Page 348.

People always assume anyway that my critical set-to with Freud was the result of a merely personal animosity on my part. Carl Jung, Letters Vol. II, Page 349.

It should also be noted that my characterization of Adler and Freud as, respectively, introverted and extraverted does not refer to them personally but only to their outward demeanour. Carl Jung, Letters Vol. II, Page 350.

Adler's character, on the contrary, was introverted in so far as he gave paramount importance to the power of the ego. Carl Jung, Letters Vol. II, Page 350.

What does in fact exist seems to be an objective psychic background, the unconscious, which predates consciousness and exists independently alongside it. Carl Jung, Letters Vol. II, Page 350.

Your ideas go back, in modern form, to the familiar world of Plato's Timaeus, which was a sacrosanct authority for medieval science-and rightly so! Carl Jung, Letters Vol. II, Page 352.

From the fact that matter has a mainly quantitative aspect and at the same

time a qualitative one, even though this appears to be secondary, you draw the weighty conclusion, which I heartily applaud, that, besides its obviously qualitative nature, the psyche has an as yet hidden quantitative aspect. Carl Jung, Letters Vol. II, Page 352.

Matter and psyche are thus the terminal points of a polarity. Carl Jung, Letters Vol. II, Page 352.

I have got stuck, on the one hand, in the acausality (or "synchronicity") of certain phenomena of unconscious provenance and, on the other hand, in the qualitative statements of numbers, for here I set foot on territories where I cannot advance without the help and understanding of the other disciplines. Carl Jung, Letters Vol. II, Page 352.

Noise protects us from painful reflection, it scatters our anxious dreams, it assures us that we are all in the same boat and creating such a racket that nobody will dare to attack us. Carl Jung, Letters Vol. II, Page 389.

Noise is so insistent, so overwhelmingly real, that everything else becomes a pale phantom. It relieves us of the effort to say or do anything, for the very air reverberates with the invincible power of our modernity. Carl Jung, Letters Vol. II, Page 389.

Most people are afraid of silence; hence, whenever the everlasting chit-chat at a party suddenly stops, they are impelled to say something, do something, and start fidgeting, whistling, humming, coughing, whispering. Carl Jung, Letters Vol. II, Page 390.

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul. Carl Jung, Letters Vol. II, Page 380.

Concentration is necessary whenever there is the possibility or threat of psychic chaos, i.e., when there is no central control by a strong ego or dominant idea. Carl Jung, Letters Vol. II, Page 387.

There are beautiful examples of this in the Arabian art which went hand in hand with the psychic reorientation of a primitive society under the influence of Islam. Carl Jung, Letters Vol. II, Page 387.

In Buddhist art, as in the Celtic illuminated manuscripts and sculptures, the complicated designs and intricate rhythms of the border pattern serve to coax the frightening, pullulating chaos of a disorganized psyche into harmonious forms. Carl Jung, Letters Vol. II, Page 387.

Equally, the complicated ornamentation of ritual mandalas in Buddhism could be regarded as a sort of psychic "tranquillizer," though this way of looking at it is admittedly one-sided. Carl Jung, Letters Vol. II, Page 388.

We may think of the Irish monk as a man who still has one foot in the animistic world of nature-demons with its intense passions, and the other in the new Christian order symbolized by the Cross, which condenses the primordial chaos into the unity of the personality. Carl Jung, Letters Vol. II, Page 388.

It cannot be done by extinguishing the ego, and anyone who reflects at all constantly finds himself in the difficult position of having to safeguard his ego and at the same time lend an ear to the non-ego. Carl Jung, Letters Vol. II, Page 392.

I am glad you have taken up The Secret of the Golden Flower again. The East often knows the answer to questions which appear insoluble to us Christians. Carl Jung, Letters Vol. II, Page 392.

Just as some alchemists had to admit that they never succeeded in producing the gold or the Stone, I cannot confess to have solved the riddle of the coniunctio mystery. On the contrary I am darkly aware of things lurking in the background of the problem-things too big for our horizons. Carl Jung, Letters Vol. II, Page 393.

The younger an individual is, the nearer he is to the primordial unconscious with its collective contents. This becomes particularly impressive when one studies those dreams of earliest childhood that are still remembered in adult age. Carl Jung, Letters Vol. II, Page 394.

To deal with the coniunctio in human words is a disconcerting task, since you are forced to express and formulate a process taking place "in Mercurio" and not on the level of human thought and human language, i.e., not within the sphere of discriminating consciousness. Carl Jung, Letters Vol. II, Page 394.

On this side of the epistemological barrier we have to separate the opposites in order to produce comprehensible speech. Carl Jung, Letters Vol. II, Page 394.

Yet in the archetypal unimaginable event that forms the basis of conscious apperception, a is b, stench is perfume, sex is amor Dei, as inevitably as the conclusion that God is the complexio oppositorum. Carl Jung, Letters Vol. II, Page 394.

Instead of creating light, we conceal in darkness, instead of lifting up, we expose the treasure to ridicule and contempt. Instead of opening a way, we barricade it by an inextricable snarl of paradoxes. Carl Jung, Letters Vol. II, Page 395.

"In Mercurio" spirit and matter are one. This is a mystery nobody is ever going to solve. It is real, but we are unable to express its reality. It is neti-neti in other words beyond our grasp, although it is a definite experience. Carl Jung, Letters Vol. II, Page 395.

It is said of the Stone: habet mille nomina [has a thousand names] which means that there is not one name expressing the Mystery. Carl Jung, Letters Vol. II, Page 395.

There is not God alone but also His creation, i.e., the will of God in Christian terminology. Homo sapiens has to envisage both. Carl Jung, Letters Vol. II, Page

396.

The works I completed this year [1957] have cost me energy and time enough, and I hope I may now be granted a longish spell of leisure without any new questions forcing me to new answers. Carl Jung, Letters Vol. II, Page 396.

Improbable as this may sound, it is only the individual who is qualified to fight against the threat today of international mass-mindedness. Carl Jung, Letters Vol. II, Page 396.

This, too, [UFO's] is an expression of something that has always claimed my deepest interest and my greatest attention: the manifestation of archetypes, or archetypal forms, in all the phenomena of life: in biology, physics, history, folklore, and art, in theology and mythology, in parapsychology, as well as in the symptoms of insane patients and neurotics, and finally in the dreams and life of every individual man and woman. Carl Jung, Letters Vol. II, Page 397.

The intimation of forms hovering in a background not in itself knowable gives life the depth which, it seems to me, makes it worth living. Carl Jung, Letters Vol. II, Page 397.

However, Einstein's relativity theory shows that they are not necessarily Identical with our idea of them, f.i. that space may be curved, and that time necessarily depends upon the stand-point and the speed of the observer. Carl Jung, Letters Vol. II, Page 398.

We conclude therefore that we have to expect a factor in the psyche that is not subject to the laws of time and space, as it is on the contrary capable of suppressing them to a certain extent. Carl Jung, Letters Vol. II, Page 398.

It is a structural element of the psyche we find everywhere and at all times; and it is that in which all individual psyches are identical with each other, and where they function as if they were the one undivided psyche the ancients called anima mundi or the psyche tou kosmou. Carl Jung, Letters Vol. II, Page 399

Our intellectual means reach only as far as archetypal experiences, but within that sphere we are not the motors, we are the moved objects. Carl Jung, Letters Vol. II, Page 399.

I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading factor or principle in the universe, i.e., in the Unus Mundus, where there is no incommensurability between so-called matter and so-called psyche. Carl Jung, Letters Vol. II, Page 400.

I do not believe and do not disbelieve in the existence of UFOS. I simply do not know what to think about their alleged physical existence. Carl Jung, Letters Vol. II, Page 403

As it is questionable in how far UFOS are physical facts, it is indubitable that they are psychological facts. Carl Jung, Letters Vol. II, Page 403.

It has taken me too long to discover the greatest thing, i.e., Man and what he means and why. Carl Jung, Letters Vol. II, Page 404.

To discover Man is a great adventure. Carl Jung, Letters Vol. II, Page 404.

To the former [Mathematician], number is a means of counting; to the latter [Psychology], it is a discovered entity capable of making individual statements if it is given a chance. In other words, in the former case number is a servant, in the latter case an autonomous being. Carl Jung, Letters Vol. II, Page 405.

In my later years (I am now in my 83rd) I became doubtful, since I have received so much love and consideration that I have no reason to grumble. Carl Jung, Letters Vol. II, Page 405.

I am now in my 83rd year and my creative work has come to an end. I am watching the setting sun. Carl Jung, Letters Vol. II, Page 405.

There are far more people than one supposes who are not disturbed by noise, for they have nothing in them that could be disturbed; on the contrary, noise gives them something to live for. Carl Jung, Letters Vol. II, Page 390.

I soon understood that parapsychological facts are interwoven with psychic conditions and cannot be really understood without psychology. Carl Jung, Letters Vol. II, Page 375.

The very existence of alchemistic philosophy proves that the spiritualization process within Christian psychology did not yield satisfactory results. Carl Jung, Letters Vol. II, Page 401.

While I am writing this I observe a little demon trying to abscond my words and even my thoughts and turning them over into the rapidly flowing river of images, surging from the mists of the past, portraits of a little boy, bewildered and wondering at an incomprehensibly beautiful and hideously profane and deceitful world. Carl Jung, Letters Vol. II, Page 408.

Thus on New Year's Eve I had a great dream about my wife, which I will tell you sometime. It seems that individuation is a ruthlessly important task to which everything else should take second place. Carl Jung, Letters Vol. II, Page 408.

Hoyle's book has arrived, and I've finished it already. It is extraordinarily interesting to see how an astronomer collides with the unconscious and especially with the UFO problem. Carl Jung, Letters Vol. II, Page 408.

Hoyle has the rotundum, the doctrine of the Anthropos, the cosmic wisdom of matter, which he naturally confuses with consciousness, and so fails to do justice to the problem of suffering. Carl Jung, Letters Vol. II, Page 408.

The anima is a representative of the unconscious and hence a mediatrix, just

as the Beata Virgo is called "mediatrix" in the dogma of the Assumption. Carl Jung, Letters Vol. II, Page 423.

On the one hand the anima is an allurement to an intensification of life, but on the other she opens our eyes to its religious aspect. Carl Jung, Letters Vol. II, Page 423.

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "convinces" because it is "overpowering." Carl Jung, Letters Vol. II, Page 424.

One can only say that somehow one has to reach the rim of the world or get to the end of one's tether in order to partake of the terror or grace of such an experience at all. Carl Jung, Letters Vol. II, Page 424.

I think I understand ecclesiastical Christianity, but the theologians do not understand me. Carl Jung, Letters Vol. II, Page 424.

Wherever our need for knowledge may turn we stumble upon opposites, which ultimately determine the structure of existence. The centre is the indivisible monad of the self, the unity and wholeness of the experiencing subject. Carl Jung, Letters Vol. II, Page 424.

Our Christian theology is obviously not based "on the total religious experience." It does not even consider the ambivalent experience of the Old Testament God. Carl Jung, Letters Vol. II, Page 422.

On the other hand it is just the Trinity dogma, as it stands, that is the classical example of an artificial structure and an intellectual product, so much so that no theologian has yet recognized or admitted its origin in Egyptian theology. Carl Jung, Letters Vol. II, Page 423.

Everything that can be repeated experimentally is necessarily causal, for the whole concept of causality is based on this statistical result. Carl Jung, Letters Vol. II, Page 420.

The experimental activation of an archetypal situation has to be explained causally, since there is no possibility of explaining it otherwise and no reason to do so. Carl Jung, Letters Vol. II, Page 420.

How it comes about that space and time are reduced by these meaningful chance occurrences cannot be understood in terms of causality. Carl Jung, Letters Vol. II, Page 420.

ith regard to the horoscope I have serious doubts whether it can be understood as a purely synchronistic phenomenon, for there are unquestionable causal connections between the planetary aspects and the powerful effects of proton radiation, though we are still very much in the dark as to what its physiological effects might be. Carl Jung, Letters Vol. II, Page 421.

Even the earlier name "Helvetii" did not sit with them naturally. No other people could live here as they would then have the wrong ancestral spirits, who dwell in the earth and are authentic Swiss. Carl Jung, Letters Vol. II, Page 419.

Sitting in the central mussel-shell, we are the "sons of the mother." Hence the old astrological tradition says that our zodiacal sign is Virgo. However, there is no unanimity on this score, since the other version says that our sign is Taurus. It is a virile, creative sign, but earthly like Virgo. Carl Jung, Letters Vol. II, Page 419.

This ancient psychological insight expresses the fact that what is enclosed in the mother is a germinating seed that will one day burst through, as you have shown with other words and convincing examples. Carl Jung, Letters Vol. II, Page 419.

As psychologists we are not concerned with the question of truth, with whether something is historically correct, but with living forces, living opinions which determine human behaviour. Carl Jung, Letters Vol. II, Page 417

If you give the "synchronistic arrangement" the smallest possible play, the play of chance is obviously restricted, and the synchronistic "effect" thereby hindered. Carl Jung, Letters Vol. II, Page 415.

Chance is an event, too, and if it didn't exist causality would be axiomatic. Carl Jung, Letters Vol. II, Page 416.

Leibniz as well as Schopenhauer had inklings of it [meaningful coincidences], but they gave a false answer because they started with an axiomatic causality. Carl Jung, Letters Vol. II, Page 416.

For me every book is a kind of fate, and for this reason I cannot say with any certainty where the boundary line will set itself. Carl Jung, Letters Vol. II, Page 414.

At my age, unfortunately, everything goes rather slowly, and I always have to wait for a favourable moment amid the flux of my intensive work in order to collect the thoughts that come to me after my reading. Carl Jung, Letters Vol. II, Page 411.

The Trinitarian archetype seems to characterize all man's conscious constructs, in strange contrast to the fact that this archetype is really a quaternity which historically is very often represented as 3+1, three equal elements being conjoined with an unequal Fourth. Carl Jung, Letters Vol. II, Page 412.

I have often found that synchronistic experiences were interpreted by schizophrenics as delusions. Carl Jung, Letters Vol. II, Page 409.

The schizophrenic's interpretation [of Synchronicity] is morbidly narrow because it is mostly restricted to the intentions of other people and to his own ego-importance. The normal interpretation, so far as this is possible at all, is based on the philosophic premise of the sympathy of all things, or something of that kind. Carl Jung,

Letters Vol. II, Page 409.

Your patient is obviously someone who would need either to pay his tribute to Nature or to make some correspondingly meaningful sacrifice. What this might be is provisionally indicated by the dreams. Carl Jung, Letters Vol. II, Page 409.

Thus the erotic relationship, no matter how unconventional it may be, would have to be understood as an opus divinum, and the perhaps necessary sacrifice of this relationship as a thysia, a "ritual slaughter." Carl Jung, Letters Vol. II, Page 410.

We are not sure how far the relativity can go, so we do not know whether there is a level or a world on or in which space and time are absolutely abolished; but we remain within the limits of human experience when we accept the fact that it is the psyche which is able to relativize the apparent objectivity of time and space. Carl Jung, Letters Vol. II, Page 399.

In reply to your letter of March 18th I can only tell you that though Prof. Pauli has informed me of his collaboration with Heisenberg he did not-for understandable reasons-give me the details of this collaboration. Carl Jung, Letters Vol. II, Page 425.

I deduce the fact that acausal phenomena must exist from the purely statistical nature of causality, since statistics are only possible anyway if there are also exceptions. Carl Jung, Letters Vol. II, Page 426.

The underlying scheme, the quaternio, i.e., the psychological equation of primordial dynamis (prima causa) with gods and their mythology, time and space, is a psychological problem of the first order. Carl Jung, Letters Vol. II, Page 427.

You set your watch by the clock, and this amounts to a causal dependence, just as in Leibniz's monadology all the monadic watches were originally wound up by the same creator. Carl Jung, Letters Vol. II, Page 428.

Although we cannot conceive of a causal law and hence necessary connection between an event and its determination in time (horoscope), it nevertheless looks as though such a connection did exist; for on it is based the traditional interpretation of the horoscope, which presupposes and establishes a certain regularity of events. Carl Jung, Letters Vol. II, Page 429.

The fact, however, is that our whole astrological determination of time does not correspond to any actual constellation in the heavens because the vernal equinox has long since moved out of Aries into Pisces and from the time of Hipparchus has been artificially set at 0° Aries. Carl Jung, Letters Vol. II, Page 429.

From such discussions we see what awaits me once I have become posthumous. Then everything that was once fire and wind will be bottled in spirit and reduced to dead nostrums. Thus are the gods interred in gold and marble and ordinary mortals like me in paper. Carl Jung, Letters Vol. II, Page 469.

There are, for instance, spring births and autumn births, which play an especially important role in the animal world. Then, besides the seasonal influences there are also the fluctuations of proton radiation, which have been proved to exert a considerable influence on human life. Carl Jung, Letters Vol. II, Page 487.

We shall probably have to resort to a mixed explanation, for nature does not give a fig for the sanitary neatness of the intellectual categories of thought. Carl Jung, Letters Vol. II, Page 430.

Just as a person refuses to recognize his own shadow side, so, but all the more strongly, he hates recognizing the shadow side of the nation behind which he is so fond of concealing himself. Carl Jung, Letters Vol. II, Page 430.

As a Swiss, my situation is such that by nature my heart is divided into four and because of the smallness of our country I can count on coming into contact at least with the four surrounding nations or cultural complexes. Carl Jung, Letters Vol. II, Page 430.

The Indians, if influenced by Buddhism, habitually depotentiate their emotions by reciting a mantra. Carl Jung, Letters Vol. II, Page 431.

I feel rather like old Moses, who was permitted to cast but a fleeting glance into the land of ethno-psychological problems. Carl Jung, Letters Vol. II, Page 433.

There is no psychology worthy of this name in East Asia, but instead a philosophy consisting entirely of what we would call psychology. Carl Jung, Letters Vol. II, Page 438.

Therefore-and this explains the tremendous upheaval going on in the East-he has a profound need for mastery over the concrete, with the result that America's gadget-mania works on him like a devastating bacillus. Carl Jung, Letters Vol. II, Page 438.

It has happened to me more than once that educated East Asians rediscovered the meaning of their philosophy or religion only through reading my books. Carl Jung, Letters Vol. II, Page 438

Perhaps the profoundest insights into the peculiarities of the East Asian mind come from Zen, which tries to solve the Eastern problem on the level of our Scholasticism. Carl Jung, Letters Vol. II, Page 439.

Although I have never been to Lourdes I cast no doubts on them. So far as they are medically verifiable I do not consider them "projections" in any sense. Carl Jung, Letters Vol. II, Page 443.

I appreciate it all the more that for once one of my pupils has broken a lance for me, and moreover in such a venomous affair. Carl Jung, Letters Vol. II, Page 443.

Whatever else we can produce as spirit voices are those of mediums, and there

the great trouble is to establish whether the communicated contents derive from ghosts or from unconscious fantasies of the medium or of any other member of the circle. Carl Jung, Letters Vol. II, Page 444.

Consequently the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that the astrological determination of time is purely symbolic. Carl Jung, Letters Vol. II, Page 429.

This whole question of so-called "occult phenomena" is nothing one could be naive about. It is an awful challenge for the human mind. Carl Jung, Letters Vol. II, Page 444.

If I don't know it, it looks to me like an usurpation to say, "I believe it," or the contrary. Carl Jung, Letters Vol. II, Page 445

The only scientific approach to the question of survival is the recognition of the fact that the psyche is capable of extrasensory perceptions, namely of telepathy and of precognition, particularly the latter. Carl Jung, Letters Vol. II, Page 445

But for those people not possessing the gift of belief it may be helpful to remember that science itself points to the possibility of survival. Carl Jung, Letters Vol. II, Page 445

I can also say, therefore, that in itself the archetype is an irrepresentable configuration whose existence can be established empirically in a multitude of forms. Carl Jung, Letters Vol. II, Page 446.

At the same time the archetype is always of an objective nature since it is an a priori ideational pattern which is everywhere identical with itself. Carl Jung, Letters Vol. II, Page 446.

The archetype, then, is a modality that represents visual forms, and synchronicity is another modality representing events. Carl Jung, Letters Vol. II, Page 446.

The empiricist only speaks of data that can be determined with sufficient certainty, and from these data he tries to crystallize out characteristics of the as yet unknown. Carl Jung, Letters Vol. II, Page 447.

With regard to the dynamic processes of the unconscious, he can also determine that the further characteristic of synchronicity exists; in other words, that archetypes have something to do with synchronicity. Carl Jung, Letters Vol. II, Page 447.

In so far as both modalities, archetype and synchronicity, belong primarily to the realm of the psychic, we are justified in concluding that they are psychic phenomena. Carl Jung, Letters Vol. II, Page 447.

This can be expressed in other words by saying that there is a relativity of the psychic and physical categories-a relativity of being and of the seemingly

axiomatic existence of time and space. Carl Jung, Letters Vol. II, Page 447.

So your question concerning the "freedom" of the unconscious is easily answered: the freedom appears in the non-predictability of synchronistic phenomena. Carl Jung, Letters Vol. II, Page 447.

It is unthinkable that a world could have existed before time and space, for whatever world we can imagine is always bound to time and space and hence to causality. The most we can imagine is that there are statistical exceptions to such a world. Carl Jung, Letters Vol. II, Page 448.

Synchronicity is not a name that characterizes an "organizing principle," but, like the word "archetype," it characterizes a modality. Carl Jung, Letters Vol. II, Page 448.

It [Synchronicity] is not meant as anything substantive, for what the psyche is, or what matter is, eludes our understanding. Carl Jung, Letters Vol. II, Page 448.

I therefore stop speculating when I have no more possibilities of ideas and wait on events, no matter of what kind, for instance dreams in which possibilities of ideas are presented to me but do not come this time from my biased peculation but rather from the unfathomable law of nature herself. Carl Jung, Letters Vol. II, Page 448.

Concerning archetypes, migration and verbal transmission are self-evident, except in those cases where individuals reproduce archetypal forms outside of all possible external influences (good examples in childhood dreams!). Carl Jung, Letters Vol. II, Page 450.

Since archetypes are instinctual forms, they follow a universal pattern, as do the functions of the body. Carl Jung, Letters Vol. II, Page 450.

Why should the psyche be the only living thing that is outside laws of determination? We follow archetypal patterns as the weaver-bird does. This assumption is far more probable than the mystical idea of absolute freedom. Carl Jung, Letters Vol. II, Page 450.

The assumption, therefore, that the (psychoid) archetypes are inherited is for many reasons far more probable than that they are handed down by tradition. Carl Jung, Letters Vol. II, Page 451.

The childish prejudice against inherited archetypes is mostly due to the fact that one thinks archetypes are representations; but in reality they are preferences or "penchants," likes and dislikes. Carl Jung, Letters Vol. II, Page 451

How do you explain f.i. the fact of a little child dreaming that God is partitioned into four? Carl Jung, Letters Vol. II, Page 451.

As for my meeting with William James, you must remember that I saw him only

twice and talked with him for a little over an hour, but there was no correspondence between us. Carl Jung, Letters Vol. II, Page 452.

Aside from Theodore Flournoy he [William James] was the only outstanding mind with whom I could conduct an uncomplicated conversation. Carl Jung, Letters Vol. II, Page 452.

I know there are people who live in their own biography during their lifetime and act as though they were already in a book. Carl Jung, Letters Vol. II, Page 452.

For me life was something that had to be lived and not talked about. Carl Jung, Letters Vol. II, Page 452.

Also, my interest was always riveted only by a few but important things which I couldn't speak of anyway or had to carry around with me for a long time until they were ripe for the speaking. Carl Jung, Letters Vol. II, Page 453.

In addition I have been so consistently misunderstood that I have lost all desire to recall "significant conversations." Carl Jung, Letters Vol. II, Page 453.

In Europe, as far as I can make out, Meister Eckhart is about the first where the self begins to play a noticeable role. After him some of the great German alchemists took up the idea and handed it down to Jacob Boehme and Angelus Silesius and kindred spirits. Carl Jung, Letters Vol. II, Page 453.

Goethe's Faust almost reached the goal of classical alchemy, but unfortunately the ultimate coniunctio did not come off, so that Faust and Mephistopheles could not attain their oneness. Carl Jung, Letters Vol. II, Page 453.

The second attempt, Nietzsche's Zarathustra, remained a meteor that never reached the earth, as the coniunctio oppositorum had not and could not have taken place. Carl Jung, Letters Vol. II, Page 453.

For about 1900 years we have been admonished and taught to project the self into Christ, and in this very simple way it was removed from empirical man, much to the relief of the latter, since he was thus spared the experience of the self, namely the unio oppositorum. Carl Jung, Letters Vol. II, Page 454.

Everything that is necessary can be lived if only you will stand by yourself and endure things as they are without grumbling. Carl Jung, Letters Vol. II, Page 456.

As a rule I am all for walking in two worlds at once since we are gifted with two legs, remembering that spirit is pneuma which means "moving air." Carl Jung, Letters Vol. II, Page 459.

It is good therefore, as a rule, to keep at least one foot upon terra firma. Carl Jung, Letters Vol. II, Page 460.

We are still in the body and thus under the rule of heavy matter. Also it is equally true that matter not moved by the spirit is dead and empty. Carl Jung, Letters Vol. II, Page 460.

The spirit is no merit in itself and it has a peculiarly irrealizing effect if not counter-balanced by its material opposite. Carl Jung, Letters Vol. II, Page 460.

As you know I have stipulated that my correspondence with Freud ought not to be published before 30 years have elapsed after my death, but lately I have been asked from different sides to permit inasmuch as I am competent-an earlier publication of the whole correspondence. Carl Jung, Letters Vol. II, Page 458.

My letters [To Freud] were never written with any thought that they might become broadcast. Carl Jung, Letters Vol. II, Page 459.

For him [Freud] conscience is a human acquisition. I, on the contrary, maintain that even animals have a conscience-dogs, for instance-and empirically there is much to be said for this, since instinctual conflicts are not altogether unknown on the animal level. Carl Jung, Letters Vol. II, Page 457.

The inheritance of instincts is a known fact, whereas the inheritance of acquired characteristics is controversial. Carl Jung, Letters Vol. II, Page 457.

Freud's view that conscious experiences are inherited flies in the face of common knowledge and also contradicts his own hypothesis that Conscience is made up of ancestral experiences. Carl Jung, Letters Vol. II, Page 458.

What is healing medicine for the one is poison for the other. Carl Jung, Letters Vol. II, Page 455.

Astrology differs very much from alchemy, as its historical literature consists merely of different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy. Carl Jung, Letters Vol. II, Page 464.

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory. Carl Jung, Letters Vol. II, Page 545.

It is not for you or for anybody else to judge, it is only the individual in question that decides whether something is good for him or bad. Carl Jung, Letters Vol. II, Page 461.

A transference in the clinical sense does not always need a personal relationship as a bridge, but can take place via a book, a piece of hearsay, or a legend. Carl Jung, Letters Vol. II, Page 504

Yet I think of myself as a Christian, since I am entirely based upon Christian concepts. Carl Jung, Letters Vol. II, Page 524.

Meaningfulness always appears to be unconscious at first and can therefore only be discovered post hoc; hence there is always the danger that meaning will be read into things where actually there is nothing of the sort. Carl Jung, Letters Vol. II, Page 495.

Since a creation without the reflecting consciousness of man has no discernible meaning, the hypothesis of a latent meaning endows man with a cosmogonic significance, a true raison d' etre. Carl Jung, Letters Vol. II, Page 495.

After thinking all this over I have come to the conclusion that being "made in the likeness" applies not only to man but also to the Creator: he resembles man or is his likeness, which is to say that he is just as unconscious as man or even more unconscious, since according to the myth of the incarnatio he actually felt obliged to become man and offer himself to man as a sacrifice. Carl Jung, Letters Vol. II, Page 496.

This is the average man, and he is right in his anxiousness, because it is a matter of the fathers and mothers of all the terrors he is bringing to this world in the form of Communism and H-bombs, and last but not least by his fertility and the inevitable overpopulation. Carl Jung, Letters Vol. II, Page 496.

He still thinks in terms of mass-hygiene and has nightmares about mass killing. Why should he learn about the unconscious, the mother of the future?! Man still hopes, in a primitive way, that not knowing, not naming, not seeing a danger would remove it. Carl Jung, Letters Vol. II, Page 496.

I would guess that a high percentage of so-called miracle cures are due to psychic associations which have nothing miraculous about them for us. Carl Jung, Letters Vol. II, Page 498.

I have seen several cases where some psychic event, or psychological treatment, caused not only proliferating metastases to vanish but the primary tumour as well. Carl Jung, Letters Vol. II, Page 498.

In some cases of psychotherapeutic treatment, contact with the sphere of the archetypes can produce the kind of constellation that underlies synchronicity. Carl Jung, Letters Vol. II, Page 499.

Others, again, have reversed their homesickness and labour under the delusion that things will be much better in the future than they are in the present. Carl Jung, Letters Vol. II, Page 503.

But all of them share the same illusion that the goal is somewhere to be found in outward things and conditions, without realizing that psychologically they already carry it within them and always have. Carl Jung, Letters Vol. II, Page 504.

I have often asked myself where my books go and how they are received. The only thing I know definitely is that they have a tolerable sale, if compared to others treating similarly difficult subjects. Carl Jung, Letters Vol. II, Page 497.

I cannot complain, though, about academic honours bestowed upon me in Europe, America and even in remote India, but I am more than doubtful about the effect my books had upon those who were responsible for the bestowal of such honours. Carl Jung, Letters Vol. II, Page 497.

I suppose that my books expect a human understanding of which the intellectual world or the world of intellect is afraid, although I can easily understand why that is so. Carl Jung, Letters Vol. II, Page 497.

Without the reflecting consciousness of man the world is a gigantic meaningless machine, for in our experience man is the only creature who is capable of ascertaining any meaning at all. Carl Jung, Letters Vol. II, Page 494.

But we do know that warm-bloodedness and a differentiated brain were necessary for the inception of consciousness, and thus also for the revelation of meaning. Carl Jung, Letters Vol. II, Page 494.

It staggers the mind even to begin to imagine the accidents and hazards that, over millions of years, transformed a lemurlike tree-dweller into a man. Carl Jung, Letters Vol. II, Page 494.

In this chaos of chance, synchronistic phenomena were probably at work, operating both with and against the known laws of nature to produce, in archetypal moments, syntheses which appear to us miraculous. Carl Jung, Letters Vol. II, Page 495.

Since the laws of probability give no ground for assuming that higher syntheses such as the psyche could arise by chance alone, there is nothing for it but to postulate a latent meaning in order to explain not only the synchronistic phenomena but also the higher syntheses. Carl Jung, Letters Vol. II, Page 495.

The soul is father and mother of all the apparently unanswerable difficulties that are building themselves up into the heavens before our eyes. Carl Jung, Letters Vol. II, Page 498.

There is no psychological exposition of astrology yet, on account of the fact that the empirical foundation in the sense of a science has not yet been laid. Carl Jung, Letters Vol. II, Page 464.

Undoubtedly astrology today is flourishing as never before in the past, but it is still most unsatisfactorily explored despite very frequent use. It is an apt tool only when used intelligently. Carl Jung, Letters Vol. II, Page 464.

The reason why the unconscious appears to us in such a disagreeable form is because we are afraid of it, and we revile it because we hope that by this method we can free ourselves from its attractions. Carl Jung, Letters Vol. II, Page 465.

I own the first English edition of Bohme's 40 Questions Concerning the Soul, 1647. Carl Jung, Letters Vol. II, Pages 465.

A good many will admit that self-knowledge and reflection are needed, but very few indeed will consider such necessities binding upon themselves. Carl Jung, Letters Vol. II, Page 465.

This used to be the preserve of the Germans, but today Germany regards herself as an American colony and there is little hope in this respect. Carl Jung, Letters Vol. II, Page 466.

In my old age the three-dimensional world is slipping away from me, and I perceive only from afar what in the year 1958 is being said and done in this one of the possible worlds. Carl Jung, Letters Vol. II, Page 466.

It is the tradition that a satori experience is imageless, and they therefore say it was imageless. That it cannot possibly have been imageless is proved by the fact that they remember something definite. Carl Jung, Letters Vol. II, Page 466.

I fully agree with it, only I would ask you to state explicitly that in my psychology the " mythological" aspect means "religious attitude." Carl Jung, Letters Vol. II, Page 468

You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude. Carl Jung, Letters Vol. II, Page 468

It was the Enlightenment which destroyed this bulwark by reducing the unitary view to nothing but mythology. In its modern usage mythology simply means "it is nothing," since myths are unrealistic. Carl Jung, Letters Vol. II, Page 468

My whole endeavour has been to show that myth is something very real because it connects us with the instinctive bases of our existence. Carl Jung, Letters Vol. II, Page 468

One has to be extremely careful in using the word "mythology" as it brings you into head-on collision with the all-pervading infantile arguments of the Enlightenment. Carl Jung, Letters Vol. II, Page 468

The real situation cannot, however, be clarified by mere concepts but only by the inner experience that corresponds to them. With concepts you invariably miss the mark because they are not philosophical ideas but merely names for experiences. Carl Jung, Letters Vol. II, Page 469.

It is equally obvious that every insight into what I have called the "shadow" is a step along the road of individuation without one's being obliged to call this an individuation process. Carl Jung, Letters Vol. II, Page 483.

To the psychologist it is a most noteworthy fact that the religious emphasis has shifted from the triune pater panton [Father of Everything] to the Son and Soter [Savior] and historical man, who was originally one third of the Godhead and is now the central and almost unique feature of the Protestant's religion. Carl Jung, Letters Vol. II, Page 472

Owing to His human nature, Christ is the accessible part of the Godhead, and His empirical essence expresses the aforesaid experience. Carl Jung, Letters Vol. II, Page 472.

Good as a rule is not followed by better but by worse. There is no chance to get out of sin. Where is the world after 2000 years of Christianity?" Carl Jung, Letters Vol. II, Page 473.

It even looks as if there were a secret liaison between sin and grace and as if each sin had also the aspect of a felix culpa. Carl Jung, Letters Vol. II, Page 473.

Yahweh gives life and death. Christ gives life, even eternal life and no death. He is a definite improvement on Yahweh. He owes this to the fact that He is suffering man as well as God. Carl Jung, Letters Vol. II, Page 473.

Christ appears as a guarantee of God's benevolence. He is our advocate in Heaven, Job's "God against God." Carl Jung, Letters Vol. II, Page 473.

And this is the problem that is raised in our days: where do we land if we believe in the almightiness of our will and in the absolute freedom of our choice? Carl Jung, Letters Vol. II, Page 473.

These divine gifts are apt to get us too far away from our earthly bondage and from our inexorable reality. Carl Jung, Letters Vol. II, Page 473.

God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!) Carl Jung, Letters Vol. II, Page 473.

Since self-knowledge is one of the more difficult arts, it is scarcely to be hoped that many men will take the trouble to search their conscience and consider how much their decision depends on their subjective relations with women. Carl Jung, Letters Vol. II, Page 475.

The bird signifies the aerial, volatile spirit (in the chemical sense "spirit" is volatile, but it also designates the Spiritus Sanctus), whose physical and spiritual meanings are united in the alchemical spiritus Mercurialis. Carl Jung, Letters Vol. II, Page 476.

I myself recently dreamed that a UFO came speeding towards me which turned out to be the lens of a magic lantern whose projected image was myself; this suggested to me that I was the figure, himself deep in meditation, who is produced by a meditating yogi. Carl Jung, Letters Vol. II, Page 477.

These [UFO] symbolisms, which are cropping up everywhere nowadays, paint a picture of the end of time with its eschatological conceptions: destruction of the world, coming of the Kingdom of Heaven or of the world redeemer. Carl Jung, Letters Vol. II, Page 477.

At all times there have been wise and shrewd women to whom even clever men have gone for advice. Carl Jung, Letters Vol. II, Page 478.

There are countless women who succeed in public life without losing their femininity. On the contrary, they succeeded precisely because of it. Carl Jung, Letters Vol. II, Page 478.

The unpleasant power-complex of the female animus is encountered only when a woman does not allow her feeling to express itself naturally or handles it in an inferior way. But this, as said, can happen in all situations of life and has nothing whatever to do with the right to vote. Carl Jung, Letters Vol. II, Page 478.

It [Individuation] does indeed, as you say, make considerable demands on our constitution. It goes to the very limit, but no further. Carl Jung, Letters Vol. II, Page 479.

Most people cannot reach their destinies anyway without a streak of craziness, and so long as they haven't it is better not to exorcize their demons. Carl Jung, Letters Vol. II, Page 479.

I myself am deeply convinced of the basic analogy between physical and psychological discoveries. Carl Jung, Letters Vol. II, Page 470.

I have often discussed this problem with the late Prof. Pauli, who was also fascinated by what he called the mirror-reflection, causing the existence of two worlds which are really united in the speculum, the mirror, that is lying in the middle. Carl Jung, Letters Vol. II, Page 470

Without his emphasis on the dark side of man and the chaos of his chthonic desires, I could not have found access to the "Mysterium Coniunctionis." Carl Jung, Letters Vol. II, Page 470.

Above all you cannot hope to "collaborate" in some way, for where in our time and our society would you find a person who knew how to express what your uniqueness alone can express? This is the jewel that must not get lost. Carl Jung, Letters Vol. II, Page 480.

Recognizing the shadow is what I call the apprentice piece but making out with the anima is the masterpiece which not many can bring off. Carl Jung, Letters Vol. II, Page 481

The difference between the two kinds of thinking struck me a long time ago, and for my domestic use I have described the first kind as two-dimensional and the second kind as three-dimensional. Carl Jung, Letters Vol. II, Page 481.

Paradoxically, as you rightly point out, this centre has to be created although it has always been there. Carl Jung, Letters Vol. II, Page 481.

Thank you for telling me about Ringbom's book. [Graltempel und paradies, 1951] For several years now it has been in my wife's library; she was engaged in a

study of the Grail up to her death in 1955. Carl Jung, Letters Vol. II, Page 481.

I must call your attention to the fact that I cannot possibly tell you what a man who has enjoyed complete self-realization looks like, and what becomes of him. Carl Jung, Letters Vol. II, Page 474.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. Carl Jung, Letters Vol. II, Page 474.

If anybody should find himself after his humble completion still left with a sufficient amount of energy, then he may begin his career as a saint. Carl Jung, Letters Vol. II, Page 475.

I distinguish between "religion" and "creed"; the one is generic, the other specific. Carl Jung, Letters Vol. II, Page 482.

The distance between God and man is so great that Yahweh sees himself obliged to set up an embassy among men-the ambassador is his own son-and to deliver a missive to them (the gospel). Carl Jung, Letters Vol. II, Page 483.

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Page 483.

As a contrast to this Judaeo-Christian conception we have the totally alien views current in pagan antiquity: the gods are exalted men and embodiments of ever-present powers whose will and whose moods must be complied with. Carl Jung, Letters Vol. II, Page 483.

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour. Carl Jung, Letters Vol. II, Page 484.

But if the believer without religion now thinks that he has got rid of mythology he is deceiving himself: he cannot get by without "myth." Carl Jung, Letters Vol. II, Page 484.

Materia is in the end simply a chthonic mother goddess, and the late Pope seems to have had an inkling of this. Carl Jung, Letters Vol. II, Page 485.

Clearly the anti-mythological trend is due to the difficulties we have in clinging on to our previous mythological tenets of belief. Carl Jung, Letters Vol. II, Page 485.

"Reason" is, notoriously, not necessarily ethical any more than intelligence is. Carl Jung, Letters Vol. II, Page 485.

It [Myth] gives the ultimately unimaginable religious experience an image, a

form in which to express itself, and thus makes community life possible, whereas a merely subjective religious experience lacking the traditional mythic imagery remains inarticulate and asocial, and, if it does anything at all, it fosters a spiritually anchoritic life. Carl Jung, Letters Vol. II, Page 486.

If his individual experience is a living thing, it will share the quality of all life, which does not stagnate but, being in continual flux, brings ever new aspects to light. Carl Jung, Letters Vol. II, Page 486.

His [Hegel's] impossible language, which he shares with his blood-brother Heidegger, denotes that his philosophy is a highly rationalized and lavishly decorated confession of his unconscious. Carl Jung, Letters Vol. II, Page 501.

The fact that I use the term "dialectical procedure" or something of this sort exposes me to the misunderstanding that I envisage an intellectual procedure, which is not the case, but in truth a practical method of dealing with the very concrete propositions the unconscious presents us with. Carl Jung, Letters Vol. II, Page 501.

Moreover the science of all moving as well as living bodies is based upon the concept of energy. Energy itself is a tension between opposites. Our psychology is no exception to the principle that embraces about the whole of natural science. Carl Jung, Letters Vol. II, Page 501.

In the intellectual world in which I grew up, Hegelian thought played no role at all; on the contrary, it was Kant and his epistemology on the one hand, and on the other straight materialism, which I never shared, knowing too much about its ridiculous mythology. Carl Jung, Letters Vol. II, Page 501

The old myth, which always holds within it something yet older and more aboriginal, remains the same, this being an essential quality of all forms of religion; it only undergoes a new interpretation. Carl Jung, Letters Vol. II, Page 486.

Thus the Reformation was no more a repristination of the early Church than the Renaissance was a mere revival of antiquity, but a new exposition which could not throw off its own historical evolution. Carl Jung, Letters Vol. II, Page 486.

Nowadays one very often hears people asserting that something or other is "only" psychic, as though there were anything that is not psychic. Carl Jung, Letters Vol. II, Page 487.

Outside psychology only modern physics has had to acknowledge that no science can be carried on without the psyche. Carl Jung, Letters Vol. II, Page 487.

For more than a hundred years the world has been confronted with the concept of an unconscious, and for more than fifty years with the empirical investigation of it, but only a very few people have drawn the necessary conclusions. Carl Jung, Letters Vol. II, Page 487.

Nobody seems to have noticed that without a reflecting psyche the world might as

well not exist, and that, in consequence, consciousness is a second world-creator, and also that the cosmogonic myths do not describe the absolute beginning of the world but rather the dawning of consciousness as the second Creation. Carl Jung, Letters Vol. II, Page 487.

Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect. Carl Jung, Letters Vol. II, Page 488.

But it often makes a mighty difference whether they [Archetypes] are under-valued as "mere" instincts or overvalued as gods. Carl Jung, Letters Vol. II, Page 488.

At the age of 84 I am somewhat tired, but I am concerned about our culture, which would be in danger of losing its roots if the continuity of tradition were broken. Carl Jung, Letters Vol. II, Page 488.

The philosophical influence that has prevailed in my education dates from Plato, Kant, Schopenhauer, Ed. v. Hartmann and Nietzsche. Carl Jung, Letters Vol. II, Page 500.

Aristotle's point of view had never particularly appealed to me; nor Hegel, who in my very incompetent opinion is not even a proper philosopher but a misfired psychologist. Carl Jung, Letters Vol. II, Page 501.

Another common misunderstanding is that I derive my idea of "archetypes" from Philo or Dionysius Areopagita, or St. Augustine. It is based solely upon empirical data, viz. upon the astonishing fact that products of the unconscious in modern individuals can almost literally coincide with symbols occurring in all peoples and all times, beyond the possibility of tradition or migration, for which I have given numerous proofs. Carl Jung, Letters Vol. II, Page 501.

That is what the child reacts to-to the quiddity of the father, without knowing that this quiddity once exemplified itself in an act. Nothing is in us that was not there before, and nothing that has once been can vanish. Carl Jung, Letters Vol. II, Page 502

Words have become much too cheap. Being is more difficult and is therefore fondly replaced by verbalizing. Carl Jung, Letters Vol. II, Page 503.

Who or what is hindering man from living peacefully on this earth? Carl Jung, Letters Vol. II, Page 506

In dealing with a definitely historical text it is absolutely essential to know the language and the whole available tradition of the milieu in question and not to adduce amplifications from a later cultural milieu. Carl Jung, Letters Vol. II, Page 507.

The other dream points to the coming shock, a complete shattering of your view of the world, as a result of which you and your anima fall into the depths-the

catacombs. Carl Jung, Letters Vol. II, Page 508.

Intuition is a dangerous gift, tempting us over and over again into groundless speculation. Carl Jung, Letters Vol. II, Page 508.

An intuition needs an uncommonly large dose of sobering criticism, otherwise it exposes us only too easily to the kind of catastrophic experience that has befallen you. Carl Jung, Letters Vol. II, Page 508.

Everything could be said much more simply, but this simplicity is just what we ourselves and others lack, with the result that it is more trouble for us to speak really simply than to speak in a rather complicated and roundabout way. Carl Jung, Letters Vol. II, Page 509.

The simplest is the most difficult of all, because, in the process of reaching consciousness, it breaks up into many individual aspects in which the mind gets entangled and cannot find a suitably simple expression. Carl Jung, Letters Vol. II, Page 509.

Only numinous experiences retain their original simplicity or oneness which still gives us intimations of the Unus Mundus. Carl Jung, Letters Vol. II, Page 509.

According to my view, one should rather say that the term "God" should only be applied in case of numinous inconceivability. Carl Jung, Letters Vol. II, Page 512.

Her masculine aspect is expressed very clearly in the anima figure in the Song of Songs: "terrible as an army with banners." Carl Jung, Letters Vol. II, Page 509.

These opposites are in reality united in the irrepresentable because transcendent self, which in the process of becoming conscious divides into opposites again through progressive dichotomy. Carl Jung, Letters Vol. II, Page 509.

In dealing with space man has produced-since time immemorial -the circle and the square, which are connected with the idea of shelter and protection, place of the hearth, concentration of the family and small animals, and on a higher level the symbol of the quadratura circuli, as the dwelling place of the "inner man," the abode of the gods, etc. Carl Jung, Letters Vol. II, Pages 508-509.

The androgyny of the anima may appear in the anima herself at a certain stage, but it derives at a higher level from unity of the self. Carl Jung, Letters Vol. II, Page 509.

Any development that leads further away from the round and the square becomes increasingly neurotic and unsatisfactory, particularly so when the elements of the building, i.e., the rooms, lose their approximation to the round or the square. Carl Jung, Letters Vol. II, Page 509.

A certain interplay of round and square seems to be indispensable. This is about all I can tell you about "architectural archetypes." Carl Jung, Letters Vol. II, Page 510.

It is rather conspicuous that the creators of modern art are unconscious about the meaning of their creations. Carl Jung, Letters Vol. II, Page 511.

Your general conclusion that contemporary Western artists unconsciously depict God's image is questionable, as it is by no means certain that any inconceivability could be called "God," unless one calls everything "God," as everything ends in inconceivability. Carl Jung, Letters Vol. II, Page 511.

I have chosen the title Aion because the contents of the German edition are chiefly connected with the psychological changes characteristic of the transition from one historical aeon, i.e., era, or segment of historical time, to another. Carl Jung, Letters Vol. II, Page 510.

It is evident, of course, that history takes on a new aspect when considered not only from the standpoint of our conscious reason, but also from that of the phenomena due to unconscious processes which never fail to accompany the peripeteia of consciousness. Carl Jung, Letters Vol. II, Page 510.

As we are profoundly influenced in our practical life by our historical Christian education, we are also exposed to secular changes in the basic Christian dominants, e.g., the schism of the Christian Church and the development of anti-Christian traits. Carl Jung, Letters Vol. II, Page 511.

I do not need to tell you how much I would appreciate that a balanced mind should write a review about this book [Aion], which has chiefly aroused subjective emotions but hardly any objective evaluation. Carl Jung, Letters Vol. II, Page 511.

I don't believe that man, as he is today, is capable of evading the vicious circle in which he moves, as long as he is as immature as he actually is. Carl Jung, Letters Vol. II, Page 512.

The only thing I can do is to try at least to be as reasonable as possible in my own life and to help a few others to be also reasonable. Carl Jung, Letters Vol. II, Page 512.

Even if the great disaster should overtake us, there may survive a few who have learned to be reasonable and who were helped by the serious attempt to get a bit more conscious than their somnambulistic entourage. Carl Jung, Letters Vol. II, Page 513.

I think it is even better to make ready for the great catastrophe than to hope that it will not take place and that we are allowed to continue the dream-state of our immaturity. Carl Jung, Letters Vol. II, Page 513.

The lack of dreams has different reasons: the ordinary reason is that one is not interested in the mental life within and one does not pay attention to anything of this kind. Carl Jung, Letters Vol. II, Page 514

Another reason [for lack of dreams] is that one has not dealt enough with one's con-

scious problem and waits for dreams so that the unconscious would do something about it; and the third reason is that the dreams have-as it were-emigrated into a person in our surroundings, who then is dreaming in an inordinate way. Carl Jung, Letters Vol. II, Page 514

A light sleep is certainly a favourable condition for the remembrance of dreams. Carl Jung, Letters Vol. II, Page 514

If you don't feel self-sufficient, give yourself the chance to take yourself as self-sufficient even if you don't believe it, but make an effort to allow such kindness to yourself. Carl Jung, Letters Vol. II, Page 515.

You cannot apply kindness and understanding to others if you have not applied it to yourself. Carl Jung, Letters Vol. II, Page 515

Whatever I have acquired serves a purpose I have not foreseen. Everything has to be shed, and nothing remains my own. I quite agree with you: it is not easy to reach utmost poverty and simplicity. But it meets you, unbidden, on the way to the end of this existence. Carl Jung, Letters Vol. II, Page 516.

We are, unfortunately, always only parts of a whole, although glimmerings of it are possible. Carl Jung, Letters Vol. II, Page 517.

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion"). I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Page 517.

If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil. Carl Jung, Letters Vol. II, Page 516

However, there is one thing I do not underestimate, and that is the-to me-amazing and unexpected intuition of the American public, of which I was given an impressive sample on the occasion of my lectures at Yale University. Carl Jung, Letters Vol. II, Page 520

I am very old and there are too many people who want to see me. Carl Jung, Letters Vol. II, Page 516

I call them archetypes, i.e., instinctual forms of mental functioning. They are not inherited ideas, but mentally expressed instincts, forms and not contents. Carl Jung, Letters Vol. II, Page 521.

Thus when we try to form an image of the fact one calls "God" we depend largely upon innate, pre-existent ways of perceiving, all the more so as it is a perception from within, unaided by the observation of physical facts which might lend their visible forms to our God-image (though there are plenty cases of the sort). Carl Jung, Letters Vol. II, Page 522.

"God" therefore is in the first place a mental image equipped with instinctual

"numinosity," i.e., an emotional value bestowing the characteristic autonomy of the affect on the image. Carl Jung, Letters Vol. II, Page 522.

The mind is neither the world in itself nor does it reproduce its accurate image. The fact that we have an image of the world does not mean that there is only an image and no world. Carl Jung, Letters Vol. II, Page 522.

The God-image is the expression of an underlying experience of something which I cannot attain to by intellectual means, i.e., by scientific cognition, unless I commit an unwarrantable transgression. Carl Jung, Letters Vol. II, Page 522.

When I say that I don't need to believe in God because I "know," I mean I know of the existence of God-images in general and in particular. Carl Jung, Letters Vol. II, Page 522.

But why should you call this something "God"? I would ask: "Why not?" It has always been called "God." An excellent and very suitable name indeed. Carl Jung, Letters Vol. II, Page 523.

I thank you for the unasked-for kindness of your letter. There is so much evil and bitterness in this world that one cannot be too grateful for the one good thing which happens from time to time. Carl Jung, Letters Vol. II, Page 516

Also, I have never discovered, either in the literature or in conversation with an Oriental, any cognition that could be said to be a cognition of the whole. It is merely said to be so, just as we Christians say that we are redeemed of our sins by Christ. Carl Jung, Letters Vol. II, Page 524.

The Christian idea proves its vitality by a continuous evolution, just like Buddhism. Carl Jung, Letters Vol. II, Page 524.

Mind you, I didn't say "there is a God." I said: "I don't need to believe in God, I know." Which does not mean I do know a certain God (Zeus, Yahweh, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call "God" in consensu omnium (quod semper, quod ubique, quod ab omnibus creditur). Carl Jung, Letters Vol. II, Page 525.

Who could say in earnest that his fate and life have been the result of his conscious planning alone? Carl Jung, Letters Vol. II, Page 523.

Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letters Vol. II, Page 523.

Yet I should consider it an intellectual immorality to indulge in the belief that my view of a God is the universal, metaphysical Being of the confessions or "philosophies." Carl Jung, Letters Vol. II, Page 526.

I commit the impertinence neither of a hypostasis nor of an arrogant qualification such as: "God can only be good." Carl Jung, Letters Vol. II, Page 526.

Only my experience can be good or evil, but I know that the superior will is based upon a foundation which transcends human imagination. Carl Jung, Letters Vol. II, Page 526.

Man always uses that knowledge he finds in himself to characterize his meta-physical figures. Carl Jung, Letters Vol. II, Page 526.

Thus God's omniscience means really a perfect presence of mind, and then only it becomes a blatant contradiction that He does not consult it or seems to be unaware of it. Carl Jung, Letters Vol. II, Page 526.

This is the point which is regularly misunderstood: people assume that I am talking about God himself. In reality I am talking about human representations. Carl Jung, Letters Vol. II, Page 527.

The past decade dealt me heavy blows-the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honours and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run. Carl Jung, Letters Vol. II, Page 529.

"I find that all my thoughts circle round God like the planets round the sun and are as irresistibly attracted by him. I would feel it the most heinous sin were I to offer any resistance to this compelling force. I feel it is God's will that I should exercise the gift of thinking that has been vouchsafed me. Carl Jung, Letters Vol. II, Pages 235-238.

Being well-known not to say "famous" means little when one realizes that those who mouth my name have fundamentally no idea of what it's all about. Carl Jung, Letters Vol. II, Page 530.

The gratification of knowing that one is essentially posthumous is short-lived. That is why your friendship is all the dearer to me in my grey old age, since it gives me living proof that I have not dropped out of the human setting into the shadowy realm of historical curiosities. Carl Jung, Letters Vol. II, Page 530.

In the turmoil of Kusnacht I can seldom or never turn my thoughts upon my-self, much less express them in writing. Carl Jung, Letters Vol. II, Page 530.

The archetypality of Communism is on the one hand the common ownership of goods, as in primitive societies, and on the other hand the unlimited power of the tribal chieftain. Ostensibly all goods belong to all. Everybody has his share. But since all are represented by one man, the chieftain, only one man has control of everything. Carl Jung, Letters Vol. II, Page 513

As you know, I have reopened the discussion about alchemical philosophy, i.e., I have at least shown a way which allows a new interpretation of its essential thoughts. Carl Jung, Letters Vol. II, Page 535.

Nobody except the very few have paid attention yet to the problems raised by

my Mysterium Coniunctionis. Carl Jung, Letters Vol. II, Page 535.

As far as my knowledge goes, some advanced physicists, like the late Professor Pauli and through him Professor Heisenberg, have become acquainted with the parallel developments in the psychic field. Carl Jung, Letters Vol. II, Page 535.

The physical side of the problem is a well-known matter, whereas the psychological and Hermetic side of this problem is accessible only to a very few, on account of the fact that the subject of unconscious phenomena is studied only by a very few and the study of alchemy is-if possible-still more unknown. Carl Jung, Letters Vol. II, Page 535.

On the side of physics it was Pauli alone who appreciated alchemical thought very highly. Carl Jung, Letters Vol. II, Page 535.

My shadow is indeed so huge that I could not possibly overlook it in the plan of my life; in fact I had to see it as an essential part of my personality and accept the consequences of this realization and take responsibility for them. Carl Jung, Letters Vol. II, Page 277.

I don't believe in the tiger who was finally converted to vegetarianism and ate only apples. My solace was always Paul, who did not deem it beneath his dignity to admit he bore a thorn in the flesh. Carl Jung, Letters Vol. II, Page 277.

If God had foreseen his world, it would be a mere senseless machine and Man's existence a useless freak. My intellect can envisage the latter possibility, but the whole of my being says 'No' to it. Carl Jung, Letters Vol. II, Page 172.

It is most unfortunate that Pauli died so early, as he was a physicist who had the ear of his time, more so than a psychologist like myself. Carl Jung, Letters Vol. II, Page 535.

Very early on, at the time of my association experiments, I became interested in tuberculosis as a possible psychic disease having observed that reactions due to complexes frequently cause a long-lasting reduction in the volume of breathing. Carl Jung, Letters Vol. II, Page 533.

I also observed that a large number of my neurotic patients who were tubercular were "freed" from their complexes under psychotherapeutic treatment, learnt to breathe properly again and in the end were cured. Carl Jung, Letters Vol. II, Page 533.

I am therefore entirely of your opinion that a salutary dose of psychology should be administered not only to tubercular patients but to many others as well, and also to so-called normal people. Carl Jung, Letters Vol. II, Page 533.

By and large the universities are against it and they don't encourage young people to acquire any psychological knowledge since the professors have none themselves. Carl Jung, Letters Vol. II, Page 533.

Holding lectures, giving instruction, pumping in knowledge, all these current university procedures are no use at all here. The only thing that really helps is self-knowledge and the change of mental and moral attitude it brings about. Carl Jung, Letters Vol. II, Page 534.

What people would like best is the pursuit of science without man, completely oblivious of the fact that the individual psyche is the source of all science. Carl Jung, Letters Vol. II, Page 534.

Let us hope that by the Grace of God and the aid of a human physician the ordeal of his passing away will be mitigated. Carl Jung, Letters Vol. II, Page 536.

As there are so few men capable of understanding the deeper Implications of our psychology, I had nursed the apparently vain hope that Father Victor would carry on the opus magnum. Carl Jung, Letters Vol. II, Page 536.

But it is the curious fact that most of the intelligent men I became acquainted with and who began to develop an uncommon understanding have come to an unexpected, early end. Carl Jung, Letters Vol. II, Page 536.

It looks as if only those who are relatively close to death are serious or mature enough to grasp some of the essentials in our psychology, as a man who wants to get over an obstacle grasps a handy ladder. Carl Jung, Letters Vol. II, Page 536.

My grandfather's fervid relationship with her [Sophie Ziegler] is a complete contra-indication of schizophrenia. Carl Jung, Letters Vol. II, Page 528.

It may be a prejudice to think that the world of human ideas is conditioned by archetypes, but it is also a means of grasping something of the psychology of another organism. Carl Jung, Letters Vol. II, Page 504.

"Teachings" are tools not truths; points of view that are laid aside once they have served their purpose. Carl Jung, Letters Vol. II, Page 504.

Thus the environment delivers us from the power of the archetypes, and the archetypes deliver us from the crushing influence of the environment. Carl Jung, Letters Vol. II, Page 504-505.

For me the archetype means: an image of a probable sequence of events, an habitual current of psychic energy. Carl Jung, Letters Vol. II, Page 505.

If you isolate any way of looking at things, even one that has proved in practice to be the best, and then extend it to infinity you will end up with nonsense. Carl Jung, Letters Vol. II, Page 505.

Withdrawal of projections is obviously a truth whose validity is only of limited application. It is pretty certain that they can be withdrawn only to the extent that one is conscious. How far a man can become conscious nobody knows. Carl Jung, Letters Vol. II, Page 505

We have as a matter of fact been able to correct a number of projections. Whether this amounts to much or little, and whether it is a real advance or only an apparent one, is known only to the angels. Carl Jung, Letters Vol. II, Page 505.

As to what absolute consciousness might be, this is something we cannot imagine even in our wildest dreams. Carl Jung, Letters Vol. II, Page 505.

We don't attain any "ultimate truths" at all, but on the way to them we discover a whole lot of astonishing partial truths. Carl Jung, Letters Vol. II, Page 506.

One cannot avoid the shadow unless one remains neurotic, and as long as one is neurotic one has omitted the shadow. Carl Jung, Letters Vol. II, Page 545.

The shadow is the block which separates us most effectively from the divine voice. Carl Jung, Letters Vol. II, Page 545.

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory. Carl Jung, Letters Vol. II, Page 545

When Johannes Hus bound to the stake saw a little old woman adding her last bundle of sticks to the pile, he said: 0 sancta simplicitas! Carl Jung, Letters Vol. II, Page 546.

My concepts are merely meant to serve as a means of communication through colloquial language. As principles however I should say that they are in themselves immensely Complicated structures which can hardly fulfil the role of scientific principles. Carl Jung, Letters Vol. II, Page 552.

According to the experience and knowledge of medical science the verdict seems to be absolute, yet, in order to do justice to your faith, I must say that I know (and have seen myself) of certain similar cases where an apparently miraculous recovery took place. Carl Jung, Letters Vol. II, Page 547.

I would share your standpoint of undaunted faith if I were not disturbed by the thought that this earthly life is not supreme, but subject to the decrees of a superior economy. Carl Jung, Letters Vol. II, Page 547.

I try to accept life and death. Carl Jung, Letters Vol. II, Page 547.

Where I find myself unwilling to accept the one or the other [Life or Death] I should question myself as to my personal motives. Carl Jung, Letters Vol. II, Page 547.

Is it the divine will? Or is it the wish of the human heart which shrinks from the Void of death? Carl Jung, Letters Vol. II, Page 547.

We should not only have a more or less complete understanding of ourselves but also of the way in which we are related to our fellow beings and of their nature.

Carl Jung, Letters Vol. II, Page 551.

In ultimate situations of life and death complete understanding and insight are of paramount importance, as it is indispensable for our decision to go or to stay and let go or to let stay. Carl Jung, Letters Vol. II, Page 547.

As with every author, one does not live from air and bread alone but now and then needs a bit of moral encouragement. Carl Jung, Letters Vol. II, Page 547.

I have never read Shelley's "Prometheus Unbound" in the original but shall hasten to make good this omission at your behest. Carl Jung, Letters Vol. II, Page 548.

What I have heard from the theological side has readied me for a special compartment in hell. Carl Jung, Letters Vol. II, Page 548.

As Prof. Fierz in his speech at Pauli's funeral has mentioned: Speculation comes from speculum. Thus "speculation," a very typical form of consciousness, becomes the real centre of the world, the basis of the Unus Mundus. Carl Jung, Letters Vol. II, Page 470.

The joyous Christian tells us how things ought to be, but he is careful not to touch things as they are. Carl Jung, Letters Vol. II, Page 556.

Our moral freedom reaches as far as our consciousness, and thus our liberation from compulsion and captivity. Carl Jung, Letters Vol. II, Page 547.

Your aggressive critique has got me in the rear. That's all. Don't worry! I think of you [Victor White] in everlasting friendship. Carl Jung, Letters Vol. II, Page 546.

The main difficulty here is that the eternal ideas have been dragged down from their "supracelestial place" into the biological sphere, and this is somewhat confusing for the trained philosopher and may even come to him as a shock. Carl Jung, Letters Vol. II, Page 559.

The Platonic "Idea" is in this case no longer intellectual but a psychic, instinctual pattern. Instinctual patterns can be found in human beings too. Carl Jung, Letters Vol. II, Page 537.

But at least he [Socrates] has shown us the one precious thing: "To hell with the Ego-world! Listen to the voice of your daimonion. It has a say now, not you." Carl Jung, Letters Vol. II, Page 532.

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments. Carl Jung, Letters Vol. II, Page 581

I am sick of talking to people who do not even know the psychological ABC. Carl Jung, Letters Vol. II, Page 574.

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing. Carl Jung, Letters Vol. II, Page 570.

My ambitions are not soaring to theological heights. I am merely concerned with the practical and theoretical problem of how-do-complexes-behave? Carl Jung, Letters Vol. II, Page 571.

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Page 571.

I am afraid it is sheer prejudice against science which hinders theologians from understanding my empirical standpoint. Carl Jung, Letters Vol. II, Page 572.

I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove. Beyond this I know nothing, and I have never made any assertions about it. Carl Jung, Letters Vol. II, Page 572.

I have spent a lifetime of work on psychological and psychopathological investigations. Buber criticizes me in a field in which he is incompetent and which he does not even understand. Carl Jung, Letters Vol. II, Page 573.

It was actually through my therapeutic work that I began to understand the essence of the Christian faith. Carl Jung, Letters Vol. II, Page 575.

I assure you it was precisely through my analytic work that I arrived at an understanding not only of the Christian religion but, I may say, of all religions. Carl Jung, Letters Vol. II, Page 575.

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions. Carl Jung, Letters Vol. II, Page 575.

To be exact, I must say that, although I profess myself a Christian, I am at the same time convinced that the chaotic contemporary situation shows that present-day Christianity is not the final truth. Carl Jung, Letters Vol. II, Page 575.

They [ESP] were puzzling to me inasmuch as archetypal constellations are usually more or less momentary and don't extend over longer periods. Carl Jung, Letters Vol. II, Page 576.

I should not wonder at all if synchronistic phenomena would manifest in the form of physiological effects. Carl Jung, Letters Vol. II, Page 576.

A man's lifework is like a ship he has built and equipped himself, launched down the ramp and entrusted to the sea, steered towards a distant goal and then left like a passenger, in order to sit on the shore and gaze after it till it is out of sight. C.G. Jung, Letters Vol. II, Page 577.

Like all three-dimensional things it [A man's lifework] gradually sinks below the horizon. C.G. Jung Letters Vol. II, Page 577

I have not been there [Oxford] again although I always dreamt and hoped to delve more deeply into the treasures of alchemistic manuscripts at the Bodleian. Fate has decreed otherwise. Carl Jung, Letters Vol. II, Page 580.

I had to follow the ineradicable foolishness which furnishes the steps to true wisdom. Carl Jung, Letters Vol. II, Page 581.

Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us. Carl Jung, Letters Vol. II, Page 580.

It is indeed a major effort-the magnum opus in fact-to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part. Carl Jung, Letters Vol. II, Page 580.

In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge. Carl Jung, Letters Vol. II, Page 580.

The older I grow the more impressed I am by the frailty and uncertainty of our understanding, and all the more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials, namely the dominants which rule human existence throughout the millenniums. Carl Jung, Letters Vol. II, Page 580.

As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams. Carl Jung, Letters Vol. II, Page 584.

One could even define the I Ching oracle as an experimental dream, just as one can define a dream as an experiment of a four-dimensional nature. Carl Jung, Letters Vol. II, Page 584.

It had to remain hidden because it could not have survived the brutalities of the outside world. But now I am grown so old that I can let go my grip on the world, and its raucous cries fade in the distance. Carl Jung, Letters Vol. II, Page 585

By the way: I must call your attention to the fact that I have no theory that God is a Quaternity. The whole question of quaternity is not a theory at all. It is a phenomenon. Carl Jung, Letters Vol. II, Page 584.

Although you may not know it, I find it very difficult, both as a psychologist and a human being, to establish any relationship with modern abstract art. Carl Jung, Letters Vol. II, Page 586.

Since one's feelings seem to be a highly unsuitable organ for judging this kind of

art [Modern], one is forced to appeal to the intellect or to intuition in order to gain any access to it. Carl Jung, Letters Vol. II, Page 586.

When I say "Psyche" I mean something unknown, to which I give the name "Psyche." Carl Jung, Letters Vol. II, Page 583.

If I could not stand criticism I would have been dead long ago, since I have had nothing but criticism for 6o years. Carl Jung, Letters Vol. II, Page 583.

As nobody can become aware of his individuality unless he is closely and responsibly related to his fellow beings, he is not withdrawing to an egoistic desert when he tries to find himself. Carl Jung, Letters Vol. II, Page 592.

He is a top animal exiled on a tiny speck of planet in the Milky Way. That is the reason why he does not know himself; he is cosmically isolated. Carl Jung, Letters Vol. II, Page 592.

The science fiction about travelling to the moon or to Venus and Mars and the lore about Flying Saucers are effects of our dimly felt but none the less intense need to reach a new physical as well as spiritual basis beyond our actual conscious world. Carl Jung, Letters Vol. II, Page 593.

Our consciousness only imagines that it has lost its gods; in reality they are still there, and it only needs a certain general condition in order to bring them back in full force. Carl Jung, Letters Vol. II, Page 594.

We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, which I have found still living with the Taos Pueblos. Carl Jung, Letters Vol. II, Page 596.

It [Old Age] is at all events the gradual breaking down of the bodily machine, with which foolishness identifies ourselves. Carl Jung, Letters Vol. II, Page 580.

I asked myself time and again why there are no men in our epoch who could see at least what I was wrestling with. Carl Jung, Letters Vol. II, Page 586.

I have given a good deal of attention to two great initiators: Joyce and Picasso. Both are masters of the fragmentation of aesthetic contents and accumulators of ingenious shards. Carl Jung, Letters Vol. II, Page 589.

In Ulysses a world comes down in an almost endless, breathless stream of debris, a "catholic" world, i.e., a universe with moanings and outcries unheard and tears unshed, because suffering had extinguished itself, and an immense field of shards began to reveal its aesthetic "values.'" Carl Jung, Letters Vol. II, Page 589.

We have no dominants any more, they are in the future. Carl Jung, Letters Vol. II, Page 590.

Our values are shifting, everything loses its certainty, even sanctissima causalitas has descended from the throne of the axioma and has become a mere field of

probability. Carl Jung, Letters Vol. II, Page 590.

The negative aspects of modern art show the intensity of our prejudice against the future, which we obstinately want to be as we expect it. Carl Jung, Letters Vol. II, Page 591.

Our present state of civilization becomes more and more unable to understand what a religion means. Europe has already lost half of its population to a mental state worse than ancient paganism. Carl Jung, Letters Vol. II, Page 597.

Religions are like plants which belong to a particular soil and a particular climate. Outside of their vital conditions their existence can be maintained only artificially. Carl Jung, Letters Vol. II, Page 598.

Despite their powers of imagination, children often observe things much more accurately than grown-ups. Carl Jung, Letters Vol. II, Pages 598-599

They [Children] are naturally and instinctively adapted to reality; their next task is to find their way about in it. Carl Jung, Letters Vol. II, Page 599.

Grown-ups, on the other hand, especially those approaching middle life, get around to feeling that there is still a psychic reality about which our culture knows much too little and cares less. Carl Jung, Letters Vol. II, Page 599.

People would rather hang on to the old dogmas than let experience speak. Carl Jung, Letters Vol. II, Page 599.

I won't go into details but would only point out that a collective vision is a phenomenon of the time, depicting the great problem of our day in individual form. Carl Jung, Letters Vol. II, Page 599.

Rationality is only one aspect of the world and does not cover the whole field of experience. Psychic events are not caused merely from without and mental contents are not mere derivatives of sense-perceptions. Carl Jung, Letters Vol. II, Page 600.

But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years. Carl Jung, Letters Vol. II, Page 600.

Even a genuine and original inner life has a tendency to succumb again and again to the sensualism and rationalism of consciousness, i.e., to literal-mindedness. Carl Jung, Letters Vol. II, Page 601.

We in our Western ignorance do not see, or have forgotten, that man has or is visited by subjective inner experiences of an irrational nature which cannot be successfully dealt with by rational argument, scientific evidence, and depreciative diagnosis. Carl Jung, Letters Vol. II, Page 602.

At the end of this cosmic age Vishnu will change into a white horse and cre-

ate a new world. This refers to Pegasus, who ushers in the Aquarian Age. Carl Jung, Letters Vol. II, Page 607.

The jungle is in us, in our unconscious, and we have succeeded in projecting it into the outside world, where now the saurians are lustily playing about again in the form of cars, airplanes, and rockets. Carl Jung, Letters Vol. II, Page 609.

My experience has impressed the tenacity and toughness of the female nature, which nothing has changed for thousands of years, far too deeply upon me for me to suppose that the right to vote could bring such a wonder to pass. Carl Jung, Letters Vol. II, Page 478.

I quite agree with you: without relatedness individuation is hardly possible. Relatedness begins with conversation mostly. Carl Jung, Letters Vol. II, Page 609

It is always important to have something to bring into a relationship, and solitude is often the means by which you acquire it. Carl Jung, Letters Vol. II, Page 610.

You call up again Tertullian's Christian anima of the first Roman centuries, which claimed to be the light that shineth in the darkness. What about the anima of our benighted days? Carl Jung, Letters Vol. II, Page 610

The fact, too, that the subject of these visions is very old and in confinio mortis suggests that a glance has been cast beyond the border, or that something from the other side has seeped through into our three-dimensional world. Carl Jung, Letters Vol. II, Page 612.

Writing is a difficult question, since it is not only a blessing but also a bad temptation because it tickles the devil of self-importance. If you want to write something, you have to be quite sure that the whole of your being wants this kind of expression. Carl Jung, Letters Vol. II, Page 612.

Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster. Carl Jung, Letters Vol. II, Page 615.

Your equation of certain archetypal ideas with fundamental physiological processes has my undivided applause. Carl Jung, Letters Vol. II, Page 619.

I am not in the least surprised when you say that the alchemical pairs of opposites can be correlated with the endophylactictrophotropic and the ergotrop-dynamic systems. Carl Jung, Letters Vol. II, Page 619

Abstract thinking can lead us no further than to intellectual sophistries, which are invariably used as shields and subterfuges and are calculated to prevent the realization of the whole. Carl Jung, Letters Vol. II, Page 620

I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves,

which decides the question whether it will be artistic creation or a change of religious attitude. Carl Jung, Letters Vol. II, Page 626.

I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice. Carl Jung, Letters Vol. II, Page 626.

In reply to your question about levitation I myself have never observed the levitation of a living body. But apparently such things do happen. Carl Jung, Letters Vol. II, Page 627.

Although I have been studying the UFO phenomenon for about 12 years now and have read practically all the relevant literature, I a m still unable to form a satisfactory picture of it or to assert that anything adequate is known about the nature of UFOs. I cannot even say whether they exist or not. Carl Jung, Letters Vol. II, Page 628.

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief. Carl Jung, Letters Vol. II, Page 629.

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God. Carl Jung, Letters Vol. II, Page 624.

You see, alcohol in Latin is spiritus and you use the same word for the highest religious experience as well as for the most depraving poison. Carl Jung, Letters Vol. II, Page 625.

All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions which then were more felt than thought. Carl Jung, Letters Vol. II, Page 622.

This gives me great satisfaction, because what alone has always mattered to me was to find out whether my way of looking at things is in accord with life or not. Carl Jung, Collected Letters Vol. II, Page 543

If there's one thing that terrified me, it was dead conceptualism. Carl Jung, Collected Letters Vol. II, Page 543

In dealing with darkness you have got to cling to the Good, otherwise the devil devours you. You need every bit of your goodness in dealing with Evil and just there. To keep the light alive in the darkness, that's the point, and only there your candle makes sense. Carl Jung, Letters Vol. II, Page 135.

In a very generalizing way we can therefore define them [Archetypes] as attributes of the creator. Carl Jung, Letters Vol. II, Page 606.

The essential thing about these [Synchronistic] phenomena is that an objec-

tive event coincides meaningfully with a psychic process; that is to say, a physical event and an endopsychic one have a common meaning. Carl Jung, Letters Vol. II, Page 27.

If you have committed a mistake at all, it consisted in your having striven too hard to understand your wife completely and not reckoning with the fact that in the end people don't want to know what secrets are slumbering in their souls. Carl Jung, Letters Vol. II, Page 27.

If nevertheless you are still tormented by guilt feelings, then consider for once what sins you have not committed which you would have liked to commit. This might perhaps cure you of your guilt feelings toward your wife. Carl Jung, Letters Vol. II, Page 27.

There can be no doubt that the unconscious comes to the surface in modern art and with its dynamism destroys the orderliness that is characteristic of consciousness. Carl Jung, Letters Vol. II, Page 81

All the riches I seem to possess are also my poverty, my lonesomeness in the world. Carl Jung, Letters Vol. II, Page 516.

The more I seem to possess, the more I stand to lose, when I get ready to approach the dark gate. Carl Jung, Letters Vol. II, Page 516.

I did not seek my life with its failures and accomplishments. It came on me with a power not my own. Carl Jung, Letters Vol. II, Page 516.

I don't believe [in a personal God], but I do know of a power of a very personal nature and an irresistible influence. I call it "God." Carl Jung, Letters Vol. II, Page 274

From the psychological standpoint religion is a psychic phenomenon which irrationally exists, like the fact of our physiology or anatomy. Carl Jung, Letters Vol. II, Page 271

If this [Religious] function is lacking, man as an individual lacks balance, because religious experience is an expression of the existence and function of the unconscious. Carl Jung, Letters Vol. II, Page 271

This psychological definition of God has nothing to do with Christian dogma, but it does describe the experience of the Other, often a very uncanny opponent, which coincides in the most impressive way with the historical "experiences of God." Carl Jung, Letters Vol. II, Page 272.

The only right and legitimate way to such an experience is that it happens to you in reality, and it can only happen to you when you walk on a path which leads you to higher understanding. Carl Jung, Letters Vol. II, Page 624.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall of human community. Carl Jung,

Letters Vol. II, Page 624.

An ordinary man, not protected by an action from above, and isolated in society, cannot resist the power of evil, which is called very aptly the Devil. Carl Jung, Letters Vol. II, Page 624.

One can only say that somehow one has to reach the rim of the world or get to the end of one's tether in order to partake of the terror or grace of such an [Primordial] experience at all. Carl Jung, Letters Vol. II, Page 424.

Its nature is such that it is really understandable why the Church is actually a place of refuge or protection for those who cannot endure the fire of the divine presence. Carl Jung, Letters Vol. II, Page 424.

I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Page 517

The word religio comes from religere, according to the ancient view, and not from the patristic religare. The former means "to consider or observe carefully." Carl Jung, Letters Vol. II, Page 517

This derivation gives religio the right empirical basis, namely, the religious conduct of life, as distinct from mere credulity and imitation, which are either religion at second hand or substitutes for religion. Carl Jung, Letters Vol. II, Page 517

Deviation from the numen seems to be universally understood as being the worst and the most original sin. Carl Jung, Letters Vol II, Page 370.

My shadow is indeed so huge that I could not possibly overlook it in the plan of my life, in fact I had to see it as an essential part of my personality, accept the consequences of this realization, and take responsibility for them. Many bitter experiences have forced me to see that though the sin one has committed or is can be regretted, it is not cancelled out. Carl Jung, Letters Vol. II, Page 277

Since neurosis is an attitudinal problem, and the attitude depends on, or is grounded in, certain "dominants," i.e., the ultimate and highest ideas and principles, the problem of attitude can fairly be characterized as a religious one. Carl Jung, Letters Vol. II, Page 56.

They [Archetypes] are primordial psychic experiences which very often give patients access again to blocked religious truths. I have also had this experience myself. Carl Jung, Letters Vol. II, Page 57.

Religious ideas and convictions from the beginning of history have the aspect of the mental pharmakon [pharmacy]. They represent the world of wholeness in which fragments can be gathered and put together again. Such a cure cannot be effected by pills and injections. Carl Jung, Letters Vol. II, Page 625.

Therefore I speak of the beatipossidentes [those blessed with being able to believe] of belief, and this is what I reproach them with: that they exalt themselves

above our human stature and our human limitation and won't admit to pluming themselves on a possession which distinguishes them from the ordinary mortal. Carl Jung, Letters Vol. II, Page 376.

I confess with the confession of not knowing and not being able to know; believers start with the assertion of knowing and being able to know. Carl Jung, Letters Vol. II, Page 376.

Although the divine incarnation is a cosmic and absolute event, it only manifests empirically in those relatively few individuals capable of enough consciousness to make ethical decisions, that is, to decide for the Good. Carl Jung, Letters Vol. II, Page 314.

His [God's] moral quality depends upon individuals. That is why He incarnates. Individuation and individual existence are indispensable for the transformation of God the Creator. Carl Jung, Letters Vol. II, Page 314.

Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine will in us will be our form of worship and commerce with God. Carl Jung, Letters Vol. II, Page 316.

Man has already received so much knowledge that he can destroy his own planet. Carl Jung, Letters Vol. II, Page 316.

Let us hope that God's good spirit will guide him in his decisions, because it will depend upon man's decision whether God's creation will continue. Carl Jung, Letters Vol. II, Page 316.

But nobody has ever heard that the devil departed this life afterwards; on the contrary, the authentic New Testament view is that after the thousand-year reign of Christ he shall be loosed again on earth in all his youthful freshness, in the form of Antichrist. Carl Jung, Letters Vol. II, Page 253.

Hence the optimistic assumption of psychotherapy that conscious realization accentuates the good more than the overshadowing evil. Carl Jung, Letters Vol. II, Page 254.

Becoming conscious reconciles the opposites and thus creates a higher third. Carl Jung, Letters Vol. II, Page 254.

The goal of life is the realization of the self. If you kill yourself you abolish that will of the self that guides you through life to that eventual goal. Carl Jung, Letters Vol. II, Page 25.

I observe myself in the stillness of Bollingen and with all my experience of nearly eight decades must admit that I have found no rounded answer to myself. Carl Jung, Letters Vol. II, Page 163.

Have your congregation understood that they must close their ears to the traditional teachings and go through the darknesses of their own souls and set aside

everything in order to become that which every individual bears in himself as his individual task, and that no one can take this burden from him? Carl Jung, Letters Vol. II, Page 76.

We grow up, we blossom, and we wilt, and death is ultimate quietude—or so it seems. Carl Jung, Letters Vol. II, Page 596.

Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being. Carl Jung, Letters Vol. II, Page 112

It is therefore better not to "understand" people who might be heroes, because the same fate might befall oneself. Carl Jung, Letters Vol. II, Page 31.

The core of the individual is a mystery of life, which is snuffed out when it is "grasped." Carl Jung, Letters Vol. II, Page 31.

We must understand the divinity within us, but not the other, so far as he is able to go by himself and understand himself. Carl Jung, Letters Vol. II, Page 32.

Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us. Carl Jung, Letters Vol. II, Page 580.

This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy. In general it is advisable to watch these inner developments and not let them slip back into the unconscious, lest they get stuck in the physiological sphere, or rather in the realm of the [psychoid] unconscious which merges with the body, where they give rise to pathological formations which a wise man carefully avoids. Carl Jung, Letters Vol. II, Page 608

Or in other words: there is no outside to the collective psyche. In our ordinary mind we are in the worlds of time and space and within the separate individual psyche. In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished. Carl Jung, Letters Vol. II, Pages 398-400

A scientific education does not by any means go hand in hand with higher intelligence. Carl Jung, Letters Vol. II, Pages 409-410.

But in reality we seem rather to be the dream of somebody or something independent of our conscious ego, at least in all fateful moments. Carl Jung, Letters Vol. II, Pages 426-427

May I give you some advice? Don't get caught by words, only by facts. Carl Jung, Letters Vol. II, Page 475

An historical example of this kind is the reputed coincidence of Christ's birth with the triple royal conjunction in Pisces in the year 7 B.C. Carl Jung, Letters Vol. II, Page 428-430.

I would not go so far as to deny the possibility that a medium can transmit a ghostly communication, but I don't know in which way one can prove it, as such a proof is outside of our human possibility. Carl Jung, Letters Vol. II, Page 444.

On the other hand, it is obvious to me that synchronicity is the indispensable counterpart to causality and to that extent could be considered compensatory. Carl Jung, Letters Vol. II, Pages 425-426

This means that the two elements of time and space, indispensable for change, are relatively without importance for the psyche. In other words: the psyche is up to a certain point not subject to corruptibility. Carl Jung, Letters Vol. II, Page 445

I have always vowed I would never write an autobiography and in this case have only wetted my feet a little; it is rather Frau Jaffe who is writing a biography to which I have made a few contributions. Carl Jung, Letters Vol. II, Page 531

Although the assertion of immortality is in itself a fact, it is no more proof of immortality than are any other mythological statements. Carl Jung, Letters Vol. II, Pages 457-458

It is legitimate to ask yourself what it is that carries the qualities of the archetypal and synchronistic, and to pose the question, for instance, of the intrinsic nature of the psyche or of matter. Carl Jung, Letters Vol. II, Page 445-449

In spite of the fact that good and evil are relative and therefore not generally valid, the contrast exists, and they are a pair of opposites basic to the structure of our mind. Carl Jung, Letters Vol. II, Pages 461-462

The opposition good - evil is universal in our experience, but one must always ask to whom? Carl Jung, Letters Vol. II, Pages 461-462

You also cannot educate a nation. You only can teach or change the heart of an individual. Carl Jung, Letters Vol. II, Pages 461-462

Mature youth begins, as one says, at seventy and it is in certain respects not so nice and in others more beautiful than childhood. Carl Jung, Letters Vol. II, Pages 462-463

If power symptoms creep into the work that is done round you, then diminish your own power and let others have more responsibility. It will teach you a very sound lesson. Carl Jung, Letters Vol. II, Page 463.

One should not assert one's power as long as the situation is not so dangerous that it needs violence. Carl Jung, Letters Vol. II, Page 463.

Power that is constantly asserted works against itself, and it is asserted when one is afraid of losing it. One should not be afraid of losing it. One gains more peace through losing power. Carl Jung, Letters Vol. II, Page 463.

Astrology is a naively projected psychology in which the different attitudes

and temperaments of man are represented as gods and identified with planets and zodiacal constellations. Carl Jung, Letters Vol. II, Pages 463-464

The experiment [Astrology] is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. Carl Jung, Letters Vol. II, Pages 463-464

Astrological "truths" as statistical results are questionable or even unlikely. Carl Jung, Letters Vol. II, Pages 463-464

The [astrological] superstitious use (prediction of the future or statement of facts beyond psychological possibilities) is false. Carl Jung, Letters Vol. II, Pages 463-464

Some psychological truths can be established by scientific methods, others not. Carl Jung, Letters Vol. II, Pages 457-458

Everything that will or must be comes without your doing, and you have only to hold your own in order to come through the darknesses of human existence. Carl Jung, Letters Vol. II, Page 456.

Too strong a dependence on the outside and too dynamic a view of the inside stem essentially from your desire, intention, and will, which you should push into the background a little for the sake of what really concerns you: holding your own in the chaos of this world. Carl Jung, Letters Vol. II, Page 456.

Man is a very paradoxical structure with two main trends, namely the biological and animal instincts of propagation and the cultural instinct of psychic development. Carl Jung, Letters Vol. II, Pages 454-456

The experience of wholeness is, quite to the contrary, an extremely simple matter of feeling yourself in harmony with the world within and without. Carl Jung, Letters Vol. II, Page 456.

I am glad to hear of your activity on the radio. Nowadays this is the way to get at the public. I personally am opposed to it, but then I belong increasingly to the past and can no longer adapt to the restlessness and superficiality of modern life. Carl Jung, Letters Vol. II, Pages 520

Being well-known not to say "famous" means little when one realizes that those who mouth my name have fundamentally no idea of what it's all about. The gratification of knowing that one is essentially posthumous is short-lived. Carl Jung, Letters Vol. II, Page 516.

In so far, however, as synchronistic events include not only psychic but also physical forms of manifestation, the conclusion is justified that both modalities transcend the realm of the psychic and somehow also belong to the physical realm. Carl Jung, Letters Vol. II, Page 445-449

There are women who are not meant to bear physical children, but they are

those that give rebirth to a man in a spiritual sense, which is a highly important function. Carl Jung, Letters Vol. II, Pages 454-456

Healthy and complete life is not to be attained by general principles and regulations, because it is always the individual who carries it. Carl Jung, Letters Vol. II, Pages 454-456

When you say that an experience of wholeness is the same as a "dynamic irruption of the collective unconscious," this is an indubitable error. Carl Jung, Letters Vol. II, Page 456.

Myth is pre-eminently a social phenomenon: it is told by the many and heard by the many. Carl Jung, Letters Vol. II, Pages 482-488

When one has looked and laboured for a long time, one knows oneself and has grown old. - The "secret of life" is my life, which is enacted round about me, my life and my death; for when the vine has grown old it is torn up by the roots. All the tendrils that would not bear grapes are pruned away. Carl Jung, Letters Vol. II, Pages 514-515

This is the burden everybody has to carry: to live the life we have got to live. Carl Jung, Letters Vol. II, Pages 515-516

I am very grateful for the spiritual help you extend to me. I am in need of it with this gigantic misunderstanding which surrounds me. Carl Jung, Letters Vol. II, Page 516

When one considers that for over 50 years there has been a definite conception of the unconscious which is supported by empirically demonstrable facts, it is little short of amazing that philosophers still haven't found the time to do anything but pooh-pooh it. Carl Jung, Letters Vol. II, Pages 559-560

I was often sorry to be a petra scandali. It is my fate however, not my choice, and I had to fulfill this unbecoming role. Things had to be moved in the great crisis of our time. Carl Jung, Letters Vol. II, Pages 554-555

Under these circumstances I do make the claim of being "scientific" because I do exactly what you describe as the "scientific method." I observe, I classify, I establish relations and sequences between the observed data, and I even show the possibility of prediction. Carl Jung, Letters Vol. II, Page 567

If I speak of the collective unconscious I don't assume it as a principle,

I only give a name to the totality of observable facts, i.e., archetypes. Carl Jung, Letters Vol. II, Page 567

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

I don't see where you get the impression that I might be discouraged in this

respect, since I was the first to emphasize the enormous role religion plays particularly in the individuation process, as I was the first to raise the question of the relation between psychotherapy and religion in its practical aspects. Carl Jung, Letters Vol. II, Page 566

The question ought to be formulated: what is physical, biological, psychological, legal, and philosophical evidence? By which principle could one show that physical evidence is superior to any other evidence? Carl Jung, Letters Vol. II, Pages 565-566

Moreover there are not a few introverts who are so painfully aware of the shortcomings of their attitude that they have learned to imitate the extraverts and behave accordingly, and vice versa there are extraverts who like to give themselves the air of the introvert because they think they are then more interesting. Carl Jung, Letters Vol. II, Pages 564-565

Although I have never made a statistique of this kind I have always been impressed by the fact that pipe-smokers are usually introverted. Carl Jung, Letters Vol. II, Pages 564-565

The typical extravert is too much of a busybody to bother and fuss with the pipe which demands infinitely more nursing than a cigarette that can be lighted or thrown away in a second. Carl Jung, Letters Vol. II, Pages, 564-565

That does not prevent me from having found heavy cigarette-smokers among my introverts and not a few pipe-smokers among the extraverts, but normally with empty pipes. Carl Jung, Letters Vol. II, Pages 564-565

I cannot omit to remark that the diagnosis is not rarely hampered by the fact that it is chiefly extraverts who resent being called extraverts, as if it were a derogatory designation. Carl Jung, Letters Vol. II, Pages 564-565

Your question as to who invented the legends of the stars naturally cannot be answered. All sources are lacking. But from time immemorial, that is to say from the time of the ancient Egyptians and Babylonians, the stars and constellations have had their names. Carl Jung, Letters Vol. II, Page 563.

From what we know of genuine primitives today, the stars play an astonishingly small role in their lives, a fact which may justify the assumption that the projection of the constellations and their interpretation coincided with the beginnings of a reflecting consciousness, i.e., with the first steps in civilization. Carl Jung, Letters Vol. II, Page 563.

We must bear in mind that we do not make projections, rather they happen to us. Carl Jung, Letters Vol. II, Page 563.

Somehow, as the Gnostics surmised, we have "collected" ourselves from out of the cosmos. That is why the idea of "gathering the seeds of light played such an important role in their systems and in Manichaeism. Carl Jung, Letters Vol. II, Page 563.

With the feeling, however, that it would not be granted me to pierce through to his [Victor White] understanding. It was then that I sinned against my better insight, but at least it served as a pretext for my asking his forgiveness and offering him a touch of human feeling in the hope that this would afford him some small relief. Carl Jung, Letters Vol. II, Page 563

As I have so earnestly shared in his [Victor White] life and inner development, his death has become another tragic experience for me. Carl Jung, Letters Vol. II, Page 563

It was always my fear that he would have to spend his last days in the professional chill of a hospital or in the atmosphere of a monastery cell. Thank God that was spared him. Carl Jung, Letters Vol. II, Page 563

Helas-he [Socrates] lived at a time when the wobbly polis still needed the homosexual glue. Carl Jung, Letters Vol. II, Pages 531-533

Socrates' "naivete" is his greatness, still greater than ours. His humbleness is the ideal we have not reached yet. Carl Jung, Letters Vol. II, Pages 531-533

With existentialism our words come to an end in complete meaninglessness and our art in total inexpressivity, and our world has acquired the means to blast us into cosmic dust. Carl Jung, Letters Vol. II, Pages 531-533

We still consider his [Socrates] daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world." Carl Jung, Letters Vol. II, Pages 531-533

Just like the animal, man too is caught up in the conflict between archetypal drives and environmental conditions. Carl Jung, Letters Vol. II, Pages 504-506

Your attempts to formulate it are not vain or futile; on the contrary, our labours are witnesses to the living Mystery, honest attempts to find words for the Ineffable. Carl Jung, Letters Vol. II, Pages 392-396

The "way" is not an upward-going straight line, f.i. from earth to heaven or from matter to spirit, but rather a circumabulatio of and an approximation to the Centrum. Carl Jung, Letters Vol. II, Pages 392-396

We are not liberated by leaving something behind but only by fulfilling our task as mixta composita i.e., human beings between the opposites. Carl Jung, Letters Vol. II, Pages 392-396

My memory [at age 82] has the most astonishing holes in it, so that I often catch myself forgetting not only what I have done but more especially what I have not done. Carl Jung, Letters Vol. II, Page 351.

Freud, when one got to know him better, was distinguished by a markedly dif-

ferentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348

So long as we are conscious of ourselves, we are supported by the psyche and its structures and at the same time imprisoned in them with no possibility of getting outside ourselves. Carl Jung, Letters Vol. II, Pages 257-264.

We would not feel and be aware of ourselves at all were we not always confronted with the unknown power. Without this we would not be conscious of our separateness, just as there is no consciousness without an object. Carl Jung, Letters Vol. II, Pages 257-264.

Despite the blatant misjudgment I have suffered at Freud's hands, I cannot fail to recognize, even in the teeth of my resentment, his significance as a cultural critic and psychological pioneer. Carl Jung, Letters Vol. II, Pages 358-359.

All the grapes of the same site produce about the same wine. This is the truth stated by astrology and experience since time immemorial. Carl Jung, Letters Vol. II, Pages 353-355.

Compensatory contents rise up from the unconscious precisely because they possess healing power and are necessary to consciousness. Carl Jung, Letters Vol. II, Page 355.

There is no reason why whole numbers possess certain meanings or qualities, and no reason why elephants or men should exist. These arrangements are simply there as given facts, like the crystalline systems or the discontinuities of physics, even as the whole of creation is a "just-so story." Carl Jung, Letters Vol. II, Page 355.

I cannot regret that a false rumour has led you to write your long and painstaking letter, for it has brought back many old memories of that seminal time and also of our enjoyable collaboration. Carl Jung, Letters Vol. II, Pages 355-357.

It would indeed be desirable if my ideas could be expressed in a simple form everyone could understand. In conversation with certain individuals I can do this easily enough, but then it depends on the individual. Carl Jung, Letters Vol. II, Pages 357-358.

Since my language is a reflection of my thinking and feeling, I cannot, when faced with a wider public, express myself otherwise than as I am, and I am anything but uncomplicated. Carl Jung, Letters Vol. II, Pages 357-358.

I could never have published what I have discovered without a highly differentiated language, which I had to polish endlessly for this purpose, so much so that finally, when I try to express my ideas, I can no longer speak in any other way-unless, as I have said, it be to a particular individual with whom I can enter into an empathetic relationship. Carl Jung, Letters Vol. II, Pages 357-358.

The Mediterranean man, to whom the Jews also belong, is not exclusively charac-

terized and moulded by Christianity and the Kabbalah, but still carries within him a living heritage of paganism which could not be stamped out by the Christian Reformation. Carl Jung, Letters Vol. II, Pages 358-359.

Altogether, you are practising on me an extremely beneficial Psychotherapy of a special kind, giving me the valuable experience of what I can only call "meaningful collaboration," a working together in spirit and in deed. Carl Jung, Letters Vol. II, Page 360.

Whenever and wherever you turn to some extent towards the unconscious it seldom or never answers as one would expect; it is rather as if nature itself were answering. Carl Jung, Letters Vol. II, Pages 360-361.

Its [the Unconscious] answer does not necessarily refer to that piece of reality you have in mind, it is reacting to the whole man and brings into sight what the whole man should know, in other words, it compensates for an insight lacking in consciousness. Carl Jung, Letters Vol. II, Pages 360-361.

Apparently you are not yet in such a state of simplicity that you could accept the helpful intentions of those knowing less than you. Carl Jung, Letters Vol. II, Page 361

One has no authority when one cannot risk it, and you will be quite astonished how very helpful people we might consider inferior can be. Carl Jung, Letters Vol. II, Page 361

If you are all alone then it is because you isolate yourself; if you are humble enough you are never alone. Nothing isolates us more than power and prestige. Carl Jung, Letters Vol. II, Page 361

Not being able to get the necessary help from above, I need to fetch it from below, and what I was able to do you might do also. Carl Jung, Letters Vol. II, Page 361

As at least 90 % of our sins are those of omission, I am no exception! Carl Jung, Letters Vol. II, Pages 362-363.

Our Christianity with its Summum Bonum conception has entirely forgotten that one of the main aspects of real religion is fear. Carl Jung, Letters Vol. II, Pages 362-363.

No charity in all the world can take away the divine terror. It could not even do away with the H-Bomb! Carl Jung, Letters Vol. II, Pages 362-363.

Naturally I should be glad to see you one afternoon for about 2 hours, preferably in Kusnacht, my door to the world. Carl Jung, Letters Vol. II, Page 364

Perhaps you also will one day understand that it is only the man who is really capable of being alone, and without bitterness, who attracts other people. Then he doesn't need to seek them anymore, they come all by themselves, among them the very ones whom he himself needs. Carl Jung, Letters Vol. II, Pages 366-367

A lexicon of dream symbols is a nightmare to me, as I see this task from the standpoint of responsible science, and I know its enormous difficulties. Carl Jung, Letters Vol. II, Page 123.

One can say of all metaphysical statements that their factuality Consists in the fact of their being asserted, but none of them can be proved to be true or untrue. Carl Jung, Letters Vol. II, Pages 367-368

It does not come within the scope of a science like psychology to ascertain the truth or untruth of metaphysical assertions. Carl Jung, Letters Vol. II, Pages 367-368

Since no human need is without a reason, we may also expect that the need for metaphysical assertions is based on a corresponding reason, even if we are not conscious of this reason. Carl Jung, Letters Vol. II, Pages 367-368

Nothing is thereby asserted, nothing denied, and this is just what Buber doesn't understand; for he is a theologian who naively thinks that what he believes must necessarily be so. Carl Jung, Letters Vol. II, Pages 367-368

Everyone insists on his standpoint and imagines he possesses the sole truth; therefore I counsel modesty, or rather the willingness to suppose that God can express himself in different languages. Carl Jung, Letters Vol. II, Pages 367-368

The relation with transcendence is certainly a necessity for us but gives us no power over it. Carl Jung, Letters Vol. II, Pages 367-368

After I had accomplished the task of writing the paper that was expected from me, I indulged in the vain hope that having fed the world of men by my paper, my own unconscious would spare me as it has done for about three years, spare me, namely, new ideas. Carl Jung, Letters Vol. II, Pages 362-363.

I am dependent on God's verdict, not he on mine. God presents me with facts I have to get along with. If he doesn't reject them, I cannot. I can only modify them the tiniest bit. Carl Jung, Letters Vol. II, Pages 379-380

If somebody has a vision it doesn't mean that he is necessarily insane. Perfectly normal people can have visions in certain moments. Carl Jung, Letters Vol. II, Page 380.

St. Paul was definitely not insane nor was his vision extraordinary. I know quite a number of cases of visions of Christ or auditions of a voice from within. Carl Jung, Letters Vol. II, Page 380.

Since the archetypes are the instinctual forms of mental behaviour it is quite certain that, inasmuch as animals possess a "mind," their mind also follows archetypal patterns, and presumably the same that are operative in the human mind. Carl Jung, Letters Vol. II, Pages 372-373

As we do not know the actual status of an archetype in the unconscious and only know it in that form in which it becomes conscious, it is impossible to describe the human archetype and to compare it to an animal archetype. Carl Jung, Letters Vol. II, Pages 372-373

If I say that we do not know "the ultimate derivation of the archetype," I mean that we are unable to observe and describe the archetype in its unconscious condition. Carl Jung, Letters Vol. II, Pages 372-373

No matter how lonely you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung, citing an Alchemist, Letters Vol. II, Page 595.

If there is anything like the spirit seizing one by the scruff of the neck, it was the way this book [Answer to Job] came into being. It came upon me suddenly and unexpectedly during a feverish illness. Carl Jung, Letters Vol. II, Page 20.

The question is, of course, what do you feel to be your task? Where the fear, there is your task! Carl Jung, Letters Vol. II, Letters, I, 306.

It is of course, as you say, an absurdity to isolate the human mind from nature in general. Carl Jung, Letters Vol. II, Pages 372-373

I dislike as a rule interpreting dreams of people whom I don't know personally; one can easily be led astray. Carl Jung, Letters Vol. II, Pages 187-188.

There is no difference in principle between the animal and the human psyche. The kinship of the two is too obvious. Carl Jung, Letters Vol. II, Pages 372-373

I am a psychologist and empiricist, and for me the meaning of life does not lie in annulling it for the sake of an alleged "possibility of transcendental existence" which nobody knows how to envisage. Carl Jung, Letters Vol. II, Page 381.

We are men and not gods. The meaning of human development is to be found in the fulfilment of this life is rich enough in marvels and not in detachment from this world. Carl Jung, Letters Vol. II, Page 381.

How can I fulfil the meaning of my life if the goal I set myself is the disappearance of individual consciousness"? Carl Jung, Letters Vol. II, Page 381.

What am I without this individual consciousness of mine? Even what I have called the "self" functions only by virtue of an ego which hears the voice of that greater being. Carl Jung, Letters Vol. II, Page 381.

Your argument and the beautiful quotations make it very clear that Rilke drew from the same deep springs as I did-the collective unconscious. He as a poet or visionary, I as a psychologist and empiricist. Carl Jung, Letters Vol. II, Pages 381-382.

I cannot escape the feeling that for all his high poetic gifts and intuition Rilke was never quite a contemporary. Of course poets are timeless phenomena, and the

lack of modernity in Rilke is a badge of genuine poetry-craft. Carl Jung, Letters Vol. II, Pages 381-382.

Often he [Rilke] reminds me of a medieval man: half troubadour, half monk. His language and the form he gave his images have something transparent about them, like the windows of Gothic cathedrals. Carl Jung, Letters Vol. II, Pages 381-382.

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

You are naturally reaching back to Yoga in the proper understanding that it has once been the right way which should still be the right way for our time. But the world has become wrong and nobody listens to the old ways any more, in spite of the fact that the underlying truth is still true. Carl Jung, Letters Vol. II, Pages 385-386.

The same is the case in the West, where one makes futile attempts to give life to our Christian tenets; but they have gone to sleep. Yet in Buddhism as well as in Christianity there is at the basis of both a valid truth, but its modern application has not been understood yet. Carl Jung, Letters Vol. II, Pages 385-386.

"Tathagata" literally translated means the "thus going-one." This passage describes the effect we shall undergo in order to be liberated from our illusions. Carl Jung, Letters Vol. II, Pages 385-386.

The trouble with parapsychology is that the very framework of our understanding and explanation, namely time, space, and causality, becomes questionable. Carl Jung, Letters Vol. II, Pages 373-375

The principle of synchronicity represents the essential particularity of a non-statistical world, where facts are not measured by numbers but by their psychological significance. Carl Jung, Letters Vol. II, Pages 373-375

It has been my endeavour to complement the obvious insufficiency of statistical truth through a description of improbable facts and their nature, within the confines of psychology at least. Carl Jung, Letters Vol. II, Pages 373-375

As far as I can see, there are only two ways of approach to parapsychology: the one is the experimental way without psychology, and the other the psychological approach without hope of a statistical method. Carl Jung, Letters Vol. II, Pages 373-375

The fact is that real poets create out of an inner vision which, being timeless, also unveils the future, if not in actualities at least symbolically. Carl Jung, Letters Vol. II, Pages 386-387

As in Goethe's Faust, here too it is the feminine element (Eve) that knows about the secret which can work against the total destruction of mankind, or man's despair in the face of such a development. Carl Jung, Letters Vol. II, Pages 386-387

Perhaps someday there will appear a poet courageous enough to give expression to the voices of the "mothers." Carl Jung, Letters Vol. II, Pages 386-387

I personally detest noise and flee it whenever and wherever possible, because it not only disturbs the concentration needed for my work but forces me to make the additional psychic effort of shutting it out. Carl Jung, Letters Vol. II, Pages 387-392.

Noise is certainly only one of the evils of our time, though perhaps the most obtrusive. The others are the gramophone, the radio, and now the blight of television. Carl Jung, Letters Vol. II, Pages 387-392.

The alarming pollution of our water supplies, the steady increase of radioactivity, and the sombre threat of overpopulation with its genocidal tendencies have already led to a widespread though not generally conscious fear which loves noise because it stops the fear from being heard. Noise is welcome because it drowns the inner instinctive warning. Carl Jung, Letters Vol. II, Pages 387-392.

I have had a number of TB patients in my time and some really excellent results with psychotherapy, but it is true that the average somatic case generally has a resistance to a psychological approach, particularly the TB patients, since TB is, in a way a "pneumatic" disease, that is, affecting the life-giving breath. Carl Jung, Letters Vol. II, Pages 100-101

Eastern philosophy fills a psychic lacuna in us but without answering the problem posed by Christianity. Since I am neither an Indian nor a Chinese, I shall probably have to rest content with my European presuppositions, otherwise I would be in danger of losing my roots for a second time. Carl Jung, Letters Vol. II, Page 238.

I tried to find the best truth and the clearest light I could attain to, and since I have reached my highest point I can't transcend any more, I am guarding my light and my treasure, convinced that nobody would gain and I myself would be badly, even hopelessly injured, if I should lose it. Carl Jung, Letters Vol. II, Page 597.

The past decade dealt me heavy blows – the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honors and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run. Carl Jung, Letters Vol. II, Page 516.

Your understanding and your interest have done much to restore my self-confidence, severely shaken by my incessant struggle with difficult contemporaries. Carl Jung, Letters Vol. II, Page 516.

No Christian is meant to sleep in a safe pew. I have discovered in my private

life that a true Christian is not bedded upon roses and he is not meant for peace and tranquility of mind but for war. Carl Jung, Letters Vol. II, Page 242.

People speak of belief when they have lost knowledge. Belief and disbelief in God are mere surrogates. Carl Jung, Letters Vol. II, Page 4.

The naïve primitive doesn't believe in God, he knows, because the inner experience rightly means as much to him as the outer. He still has no theology and hasn't yet let himself be befuddled by booby trap concepts. Carl Jung, Letters Vol. II, Page 4.

We imitate Christ and hope he will deliver us from our own fate. Like little lambs we follow the shepherd, naturally to good pastures. No talk at all of uniting our Above and Below! Carl Jung, Letters Vol. II, Pages 76-77.

To put oneself under somebody else's cross, which has already been carried by him, is certainly easier than to carry your own cross amid the mockery and contempt of the world. Carl Jung, Letters Vol. II, Pages 76-77.

Whoever imitates Christ and has the cheek to want to take Christ's cross on himself when he can't even carry his own has in my view not yet learnt the ABC of the Christian message. Carl Jung, Letters Vol. II, Pages 76-77.

We continually pray that "this cup may pass from us" and not harm us. Even Christ did so, but without success. We might discover, among other things, that in every feature Christ's life is a prototype of individuation and hence cannot be imitated: one can only live one's own life totally in the same way with all the consequences this entails. Carl Jung, Letters Vol. II, Pages 76-77.

We are still looking back to the Pentecostal events in a dazed way instead of looking forward to the goal the spirit is leading us to. Therefore mankind is wholly unprepared for the things to come. Carl Jung, Letters Vol. II, Page 436.

His [Christ's] religious leaders and teachers are still hypnotized by the beginning of a then-new aeon of consciousness instead of understanding them and their implications. Carl Jung, Letters Vol. II, Page 436.

What was once called the "Holy Ghost" is an impelling force, creating wider consciousness and responsibility and thus enriched cognition. The real history of the world seems to be the progressive incarnation of the deity. Carl Jung, Letters Vol. II, Page 436.

In our ordinary mind we are in the worlds of time and space and within the separate individual psyche. In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished. Carl Jung, Letters Vol. II, P. 399.

God is a mystery, and everything we say about Him is said and believed by human beings… when I speak of God I always mean the image man has made of him… Carl Jung, Letters II, 384

God is an immediate experience of a very primordial nature, one of the most natural products of our mental life,…" Carl Jung, Letters II, 253.

God is a universal experience which is obfuscated only by silly rationalism and an equally silly theology. Carl Jung, Jung, Letters, II, 525.

I do know of a power of a very personal nature and an irresistible influence. I call it 'God'. Carl Jung, Letters II, 274.

My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image. Carl Jung, Letters II, 154.

… it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good…. Carl Jung, Letters II, 519

No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung citing an Alchemist, Letters Vol II, Page 595.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying and early death. Carl Jung to Pastor Walter Bernet, Letters Vol. II, Page 275

The ego participates in God's suffering. Carl Jung, Letters Vol. II, 314ff.

What we need is the development of the inner spiritual man, the unique individual whose treasure is hidden on the one hand in the symbols of our mythological tradition, and on the other hand in man's unconscious psyche. Carl Jung, Letters Vol. II, Page 207

People hate the human soul; it is nothing but "psychological." They don't understand that it has needs, and they throw its treasures into the street without understanding them. Carl Jung, Letters Vol. II, Page 209

In trying to reveal that which no mortal being is able to conceive, we distort and say the wrong things. Instead of creating light, we conceal in darkness, instead of lifting up, we expose the treasure to ridicule and contempt. Carl Jung, Letters Vol. II, Page 395

It is only of minimal importance what the individual does with archetypes. Infinitely more important is what the history of mankind has to tell us about them. Carl Jung, Letters Vol. II, Page 283

The myth of the necessary incarnation of God – the essence of the Christian message – can then be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality … In the experience of the self it is no longer the opposites 'God' and 'man' that are

reconciled, as it was before, but rather the opposites within the God-image itself. That is the meaning of divine service, of the service which man can render to God, that light may emerge from the darkness, that the Creator may become conscious of His creation, and man conscious of himself. That is the goal, or one goal, which fits man meaningfully into the scheme of creation, and at the same time confers meaning upon it. It is an explanatory myth which has slowly taken shape within me in the course of the decades. It is a goal I can acknowledge and esteem, and which therefore satisfies me. Carl Jung, Letters Vol. II, Page 338

Man's relation to God probably has to undergo a certain important change: Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine will in us will be our form of worship and commerce with God….His goodness means grace and light and His dark side, the terrible temptation of power….Man has already received so much knowledge that he can destroy his own planet….Let us hope that God's good spirit will guide him in his decisions because it will depend upon man's decision whether God's creation will continue….Nothing shows more drastically than this possibility how much of divine power has come within the reach of man. C. G. Jung, Letters, Vol. II, Page 316.

God always speaks mythologically. Carl Jung, Letters II, Page 9.

[If the unconscious is] properly dealt with in one place only, it is influenced as a whole, i.e., simultaneously and everywhere. Carl Jung, Letters Vol. II Page 595

The great problem of our time is that we do not understand what is happening to the world. We are confronted with the darkness of our soul, the unconscious. Carl Jung; Letters II; Page 590.

As a rule it so happens that what passes for the profoundest knowledge and the ultimate truth on the first level is understood and derided as ridiculous ignorance on the next, and it is thought that now at last we have arrived at the right insights. With science you really do get somewhere, even if you don't attain the ultimate philosophical insights. Carl Jung, Letters Vol. II, Page 506.

The dream of X. means chiefly that it would be advisable to you to give yourself that kind of loving attention as well as whatever X. means for you in yourself. In other words: worry about yourself more than about others; see and understand what you do more than what you assume other people do. Otherwise you will be accused of a meddling power drive. Carl Jung, Letters Vol. II, Page 515.

Herbert Silberer has the merit of being the first to discover the secret threads that lead from alchemy to the psychology of the unconscious" Carl Jung, Letters Vol. II, Page 792.

The collective unconscious is simply Nature — and since Nature contains everything it also contains the unknown. So far as we can see, the collective unconscious is identical with Nature to the extent that Nature herself, including matter, is unknown to us. I have nothing against the assumption that the psyche is a quality of matter or matter the concrete aspect of the psyche, provided that 'psyche' is

defined as the collective unconscious. Carl Jung; Letters II, Page 450

The book will interest me very much, also what you told me about the Buddhist Society came quite a propos, since I have been studying Buddha's sermons in the Middle Collection of the Pali-Canon for several months. Carl Jung, Letters Vol. II, Page 548.

I am trying to get nearer to the remarkable psychology of the Buddha himself, or at least of that which his contemporaries assumed him to be. It is chiefly the question of karma and rebirth which has renewed my interest in Buddha. Carl Jung, Letters Vol. II, Page 548.

It (Answer to Job) is a book that moved me deeply. I find it the most beautiful and profound of your books, whereby I mean to say that it is actually not a 'book' any more. In a certain sense, it is an argument with God, an entreaty similar to Abraham's when he remonstrated with God because of the fall of Sodom. It is, for me personally, an entreaty against a god who let six million people be slaughtered, for Job is precisely Israel. I don't mean that in the 'narrow' sense; I know full well that we are only the paradigm for all of mankind, in whose name you speak, protest and comfort. And exactly the deliberate one-sidedness, yes, the frequent incorrectness of what you say, is for me an inner proof of the necessity and righteousness of your attack – which actually is no attack at all, as I well know. Erich Neumann, Letters Vol. II, Page 243.

If we describe God as evolving, we must bear in mind at the same time that He is perhaps so vast that the process of cognition only moves along His contours, as it were, so that the attribute 'evolving' applies more to it than to Him. Carl Jung, Letters Vol. II, Page 252

Ethical decision is concerned with very much more complicated things, namely conflicts of duty, the most diabolical things ever invented and at the same time the loneliest ever dreamt of by the loneliest of all, the Creator of the world. Carl Jung, Letters Vol. II, Page 519

The voice of God can still be perceived, if one is only humble enough. Carl Jung, Letters Vol. II, Page 630

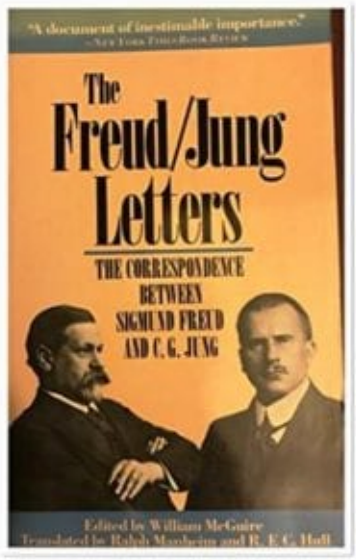
Daniel Brody, [proprietor of Rhein Verlag, Zurich, publisher of the Eranos Jahrbilcher. "I feel the need to recommend the collected papers of Toni Wolff to your attention. They are distinguished not only by their intellectual content but by the fact that the author had personally experienced the development of analytical psychology from the fateful year of 1912 right up to the recent past and was thus in a position to record her reactions and sympathetic interest from the first. Her papers also have a documentary value. Even those who did not know the author personally will glean from them an impression of the versatility and depth of her spiritual personality. Carl Jung, Letters Vol. II, Pages 424-425

The end [of Ulysses] is a string of veritable psychological peaches. I suppose the devil's grandmother knows so much about the real psychology of woman, I didn't. Carl Jung, James Joyce Letters Vol. II, Page 583

Whatever happens in a given moment has inevitably the quality peculiar to that moment. Carl Jung, Letters Vol. II, Page 592

It is regrettable that you did not read my introductory remarks. You might have discovered there my empirical standpoint without which—I grant you—my little book makes no sense at all. Envisaged from a philosophical point of view without consideration of its psychological premise, it is sheer idiocy, from a theological angle nothing but downright blasphemy and from the standpoint of rationalistic commonsense a heap of illogical and feeble-minded phantasmata. But psychology has its own proposition and its own working hypotheses based upon the observation of facts, i.e., (in our case) of spontaneous reproduction of archetypal structures appearing in dreams as well as in psychoses. If one doesn't know of these facts, it will be difficult to understand what is meant by 'psychic reality' and 'psychic autonomy'. I agree with you that my statements (in Antwort auf Hiob) are shocking, but no more, rather less so, than the manifestations of Yahweh's demonic nature in the OT. Carl Jung, Letters Vol II, Page 151-154

As animals have no need to be taught their instinctive activities, so man also possesses primordial psychic patterns, and repeats them spontaneously, independently of any teaching. Inasmuch as man is conscious and capable of introspection, it is quite possible that he can perceive his instinctual patterns in the form of archetypal representations. As a matter of fact, these possess the expected degrees of universality (cf., the remarkable identity of shamanistic structures). Carl Jung, Letters Vol. II, Page 152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THE CORRESPONDENCE BETWEEN SIGMUND FREUD AND C. G. JUNG
Edited by William McGuire

Carl Jung: Freud/Jung Letters

Bleuler would rather fall out with us than with those pipsqueaks. Shame on him! Carl Jung, Freud/Jung Letters. Vol 1, Pages 465

It seemed to me that my spookerys struck you as altogether too stupid and perhaps unpleasant because of the Fliess analogy. (Insanity!) Carl Jung to Freud, Letters Vol. 1, Page 9.

Occultism is another field we shall have to conquer – with the aid of the libido theory, it seems to me. At the moment I am looking into astrology, which seems indispensable for a proper understanding of mythology. There are strange and wondrous things in these lands of darkness. Please don't worry about my wanderings in these infinitudes. I shall return laden with rich booty for our knowledge of the human psyche. For a while longer I must intoxicate myself on magic perfumes in order to fathom the secrets that lie hidden in the abysses of the unconscious. Carl Jung, Freud/Jung Letters, Page 254J

I am reading with pleasure Inman's book on symbols. I am obsessed by the thought of one day writing a comprehensive account of this whole field, after years of fact-finding and preparation, of course. The net should be cast wide. Archaeology or rather mythology has got me in its grip, it's a mine of marvelous material. Carl Jung, Freud-Jung Letters, 251-252.

Occultism is another field we shall have to conquer there are strange and wondrous things in these lands of darkness. I must intoxicate myself on magic perfumes in order to fathom the secrets that lie hidden in the abysses of the unconscious. Carl Jung, Freud/Jung Letters, Page 421.

If there is a "psych-analysis" there must also be a "psychosynthesis" which creates future events according to the same laws. Carl Jung to Freud, Letters Vol. 1, Page 10.

That last evening with you has, most happily, freed me inwardly from the oppressive sense of your paternal authority. Carl Jung to Freud, Letters Vol. 1, Page 10.

Because of our shortsightedness we fail to recognize the biological services rendered by homosexual seducers. Actually they should be credited with something of the sanctity of monks. Carl Jung, Freud/Jung letters Vol. 1, Page 298

It's a crying shame that already with Herodotus prudery puts forth its quaint blossoms; on his own admission he covers up a lot of things "for reasons of decency." Where did the Greeks learn that from so early? Carl Jung, Freud/Jung Letters, Vol. 1, Pages 265-268

American culture really is a bottomless abyss; the men have become a flock of sheep and the women play the ravening wolves-within the family circle, of course. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 265-268

I have to fight like mad with my students until I have dinned it into them that psychoanalysis is a scientific method and not just guesswork. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 265-268

Sigmund Freud never said, "Psychoanalysis is in essence a cure through love." Sigmund Freud - letter to Carl Jung (1906)

One day, in retrospect, the years of struggle will strike you as the most beau-

tiful. Sigmund Freud Letter to Carl Jung, September 19, 1907.

Then I am plagued by all those poor devils who have "pissed out" excruciating dissertations on me (to speak in the basic language"). Carl Jung, Freud/Jung Letters, Pages 424-425

Occultism is another field we shall have to conquer' with the aid of the libido theory, it seems to me. Carl Jung, Freud/Jung Letters, Pages 424-425

For a while longer I must intoxicate myself on magic perfumes in order to fathom the secrets that lie hidden in the abysses of the unconscious. Carl Jung, Freud/Jung Letters, Pages 424-425

Finally and in confidence: Pfister is now in analysis with Riklin. He has obviously had enough of being roasted over a slow fire by his complexes. Carl Jung, Freud/Jung Letters, Pages 424-425

Your last letter upset me. I have read a lot between the lines. I don't doubt that if only I could talk with you we could come to a basic understanding. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 138-139

I think very many cases of Dementia praecox are due exclusively to purely psychological conflicts. But besides these there are undoubtedly not a few cases where a physical weakness of some kind precipitates the psychosis. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 138-139

Everywhere we are haunted by psyche = substantia, playing on the brain ala piano. The monistic standpoint-psyche = inwardly perceived function-might help to slay this ghost. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 138-139

You are quite right: on the whole I was unfair to Stekel's book. But only to you. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 169-170

Heartiest thanks for your two excellent articles. "The Dynamics of Transference" is of extraordinary value for the analyst. Carl Jung, Freud/Jung Letters, Vol. 1, Page 486

I should like to spend the miserably short holiday I have in lazy solitude; God knows I need it. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 163-164

Together with my wife I have tried to unriddle your words, and we have reached surmises which, for the time being at any rate, I would rather keep to myself. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 438-441

I can only hope that your embargo on discussion will be lifted during your stay here. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 438-441

One Danish doctor flew into a rage with me; I didn't deign to answer him and that made him more furious than ever, for the rabble likes to be answered in kind. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 438-441

I, too, have the feeling that this is a time full of marvels, and, if the ’auguries do not deceive us, it may very well be that, thanks to your discoveries, we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic ’concept of (Sophia) an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of psychoanalysis. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 438-441

The adventure with "Schottlander" is marvellous; of course the slimy bastard was lying. I hope you roasted, flayed, and impaled the fellow with such genial ferocity that he got a lasting taste for once of the effectiveness of psychoanalysis. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 325-326

My mythology swirls about inside me, and now and then various significant bits and pieces are thrown up. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 325-326

That it is not of great therapeutic importance to get patients to produce their latent fantasies seems to me a very dubious proposition. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 430-431

We have been the victims of "blackmail"! by the newspapers and were publicly reviled although no names were named. I have even consulted a good lawyer with a possible view to bringing a libel action." Carl Jung, Freud/Jung Letters, Vol. 1, Pages 482-483

This letter is quite vacuous. At the moment I am not giving out any libido, it’s all going into my work. " Carl Jung, Freud/Jung Letters, Vol. 1, Pages 482-483

The time is most inopportune, as I am overwhelmed with work and grappling with the endless proliferation of mythological fantasies. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 482-483

Please forgive me for the delay in answering. The break with Bleuler has not left me unscathed. Once again I underestimated my father complex. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 328-331

I am working like a horse and am at present immersed in Iranian archaeology. Carl Jung, Freud/Jung Letters, Vol., Pages 355- 356

I think my conjecture that the Miller fantasies" really add up to a redemption mystery can be proved to the hilt. Carl Jung, Freud/Jung Letters, Vol., Pages 355-356

Only the other day a so-called Dem. praec. patient, whom I have almost set on her" feet again, came out with a really grand, hitherto anxiously guarded, moon-fantasy which is a redemption mystery composed entirely of liturgical imagery. Carl Jung, Freud/Jung Letters, Vol., Pages 355- 356

I myself am out of the running, for I have no intention of giving up my scien-

tific work for the sake of a professorship. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 501-502

Professorships here mean the end of one scientific development. You cannot be an official in a madhouse and a scientist at the same time. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 501-502

Nothing can be done directly, since one cannot start a fight with American newspapers. All they are interested in is sensationalism, bribery, and corruption. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 501-502

Our ultimate opponents will be the ones who commit the vilest atrocities with Psychoanalysis, as they are even now doing with all the means at their disposal. It's a poor lookout for Psychoanalysis in the hands of these crooks and fools! Carl Jung, Freud/Jung Letters, Vol. 1, Pages 501-502

When everything goes smoothly, petrifaction sets in. "I seek salvation not in rigid forms."! Carl Jung, Freud/Jung Letters, Vol. 1, Pages 539-540

So if I offer you the unvarnished truth it is meant for your good, even though it may hurt. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 539-540

Although you have evidently taken my first secret letter very much to heart or very much amiss, I cannot refrain, while avoiding that topic, from offering you my friendly wishes for the New Year. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 539-540

If there is a "psychanalysis" there must also be a "psychosynthesis" which creates future events according to the same laws. Carl Jung, Freud/Jung Letters, Vol. 1., Pages 215-217

Bleuler would rather fall out with us than with those pipsqueaks. Shame on him! Carl Jung, Freud/Jung Letters. Vol 1, Pages 465

The homosexual resistances in men are simply astounding and open up mind-boggling possibilities. Removal of the moral stigma from homosexuality as a method of contraception is a cause to be promoted with the utmost energy. Carl Jung, Freud/Jung Letters, Vol. I, Page 298.

I have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever is in my power. Emma Jung to S. Freud, Freud/Jung Letters Pages 452-3.

You were really annoyed by my letter, weren't you? I was too, and now I am cured of my megalomania and am wondering why the devil the unconscious had to make you, of all people, the victim of this madness. Emma Jung to S. Freud, Freud/Jung Letters Pages 455-7.

Incidentally, America no longer has the same attraction for him [Carl] as before, and this has taken a stone from my heart. Emma Jung to S. Freud, Freud/Jung Letters, Page 303.

I would prefer to think that one should not dream at all, one should live. Emma Jung, Freud/Jung Letters, Page 456

"No one provokes me with impunity." The ancients knew how inexorable a god Eros is. Cited by Carl Jung in Freud/Jung Letters, Page 19.

This time it was not I who was duped by the devil but my wife, who lent an ear to the evil spirit and staged a number of jealous scenes, groundlessly. At first my objectivity got out of joint (rule 1 of psychoanalysis: principles of Freudian psychology apply to everyone except the analyser) but afterwards snapped back again, whereupon my wife also straightened herself out brilliantly. Carl Jung, Freud/Jung Letters, Page 289

Gross and Spielrein are bitter experiences. To none of my patients have I extended so much friendship and from none have I reaped so much sorrow. Jung to Freud, Freud/Jung Letters pp. 228-229.

The reason for evil in the world is that people are not able to tell their stories. Citation needed to prove Dr. Jung said this

You will be accused of mysticism, but the reputation you won with the Dementia will hold up for quite some time against that. Sigmund Freud to Carl Jung Letter May 1911.

Adler's letter is stupid chatter and can safely be ignored. We aren't children here. If Adler ever says anything sensible or worth listening to I shall take note of it, even though I don't think much of him as a person. Carl Jung, Freud/Jung Letters, Page 532.

This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.

I should never have joined you in the first place had not heresy run in my blood. Carl Jung Letter to Sigmund Freud (March 1912)

It is a risky business for an egg to be cleverer than the hen. Still, what is in the egg must find the courage to creep out. Carl Jung, Letter to Sigmund Freud (1911)

One repays a teacher badly if one remains only a pupil. Carl Jung, Letter to Sigmund Freud (quoting Zarathustra) (1912)

An ethical fraternity, with its mythical Nothing, not infused by any archaic-infantile driving force, is a pure vacuum and can never evoke in man the slightest trace of that age-old animal power which drives the migrating bird across the sea. Carl Jung, Freud/Jung Letters, Page 294.

In my case Pilgrim's Progress consisted in my having to climb down a thousand ladders until I could reach out my hand to the little clod of earth that I am. Carl Jung, Freud/Jung Letters, Volume 1, Page xix.

Freud is essentially concretistic, like Newton, and I'm chiefly impressed by the relativity of psychological phenomena. Carl Jung, Letters Vol. I, Pages 301-302

Carl Jung/Hans Schmid Correspondence:

It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object. Carl Jung, Jung-Schmid Correspondence, Page 55.

The introvert needs the object for his thinking, because it is precisely via the object that he adapts to outer reality. Carl Jung, Jung-Schmid Correspondence, Page 57

The attitude he [the introvert] assumes toward the object is a certain rejection, therefore, which can even develop into a kind of fear of the object. His primary reaction toward the object is actually not love but rather fear. The ancients knew these two original powers well, the eros and phobos. Carl Jung, Jung-Schmid Correspondence, Page 55.

The only goal for the ideally oriented introvert is the production of impersonal, imperative values, and for the equally ideally oriented extravert the only goal is the love for the object. Carl Jung, Jung-Schmid Correspondence, Page 60

The extravert feels prospectively, the introvert retrospectively, so that the latter remains longer under the impression of the difficulty. Carl Jung, Jung-Schmid Correspondence, Page 65

Certainly, but true love presupposes self-awareness. Carl Jung, Jung-Schmid Correspondence, Page 75

So in my view an "ideally oriented type" is not an analyzed type at all, but an unanalyzed one, someone, for example, who only has a very good sailing boat, but without a built- in motor, thus a vehicle that does not move for hours when there is no wind. Carl Jung, Jung-Schmid Correspondence, Page 75

In short, the introvert thinks with the object, the extravert feels with it. Carl Jung, Jung-Schmid Correspondence, Page 77

With the spirit of international modernity, which is rooted in precisely those vestiges of archaic collectivity, we shall experience the building of a second tower of Babel, which as we know ends in a confusion of tongues. Carl Jung, Jung-Schmid Correspondence, Page 78

We must not forget that even Goethe is not the absolute authority but a human being who, as far as his unconscious is concerned, is just as small and impotent as any other insignificant person. Carl Jung, Jung-Schmid Correspondence, Page 79

The striving for the creation of impersonal values deprives the introvert of a considerable sum of energy in the development of his personality, so that he, just as much as the extravert, in a certain sense falls behind himself (though in the opposite way than does the extravert). Carl Jung, Jung-Schmid Correspondence, Page 80

Surely Sisyphus was an idealist, wasn't he? Carl Jung, Hans Schmid-Guisan Letters, Page 114

The abstract thinking of the introvert is a parallel to this. It is so much in accordance with outer reality that unconsciously it is completely saturated with, and contingent upon, the lusting for power in the world. Carl Jung, Jung-Schmid, Page 118

When I violate the extravert with my abstract thinking, this is a fact, and this fact cannot be dismissed even if I insist that the other is merely thinking concretistically. Carl Jung, Hans Schmid Guisan Letters, Page 101

Understanding is a terribly binding power, possibly a veritable soul murder when it levels out vitally important differences. Carl Jung, Schmid-Guisan Letters, Page 140

For the ideal introvert, the purification of his thinking is, as already mentioned, precisely the indigestible morsel he is struggling with. Carl Jung, Schmid-Guisan

Letters, Page 134

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Schmid-Guisan Letters, Page 133

In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Schmid-Guisan Letters, Page 133

You are again forgetting that life stands on two legs, doing and thinking. Carl Jung, Schmid-Guisan Letters, Page 132

For in order to achieve abstraction, we pour what is separate and manifold into a flask, heat it up, and melt it, and thus force the volatility of the matter into the template. In that we create a spiritus, which is an abstraction. Carl Jung, Hans Schmid Guisan Letters, Page 102

The dignity of man— an essential notion still to be learned by all missionaries! Carl Jung, Hans Schmid Guisan Letters, Page 104

I have always defended this principle, namely, that one should not proselytize the other but should give him the opportunity to grow from what is his very own. Carl Jung, Hans Schmid Guisan Letters, Page 105

An honest man, who also has a certain amount of courage, will never use self-knowledge as a surrogate for life. Carl Jung, Hans Schmid Guisan Letters, Page 110

Knowledge without usefulness adorns philosophical chessboards and produces fat volumes for venerable libraries. Carl Jung, Hans Schmid Guisan Letters, Page 114

Usefulness without meaning fills pockets and the churches of Christian Science. Carl Jung, Hans Schmid Guisan Letters, Page 114

Thinking is life just as much as doing is. Carl Jung, Hans Schmid Guisan Letters, Page 114

Thinking is not merely a “realization” of life; life can also be a “realization” of thinking. Carl Jung, Hans Schmid Guisan Letters, Page 114

You are again forgetting that life stands on two legs, doing and thinking. Carl Jung, Han Guisan Schmid, Page 132

This union, which should not come about, is the union of the pairs of opposites in ourselves. This is what the devil wants to prevent at any cost. Carl Jung, Han Guisan Schmid, Page 132

The extravert (the ideal type) must realize his feeling, the corresponding in-

trovert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Hans Guisan Schmid, Page 133

But how can I come to live a Christian life, if not through the doctrine? Even Christ taught, and did not simply live. If he had only lived, nobody would have noticed anything, or, if they noticed, they would not have understood. Carl Jung, Hans Guisan Schmid, Page 59

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking. Carl Jung, Hans Guisan Schmid, Page 133

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Hans Guisan Schmid, Page 133

The term "introversion" thus describes an inward turning of the psychic energy, which I called "libido," because the introvert does not comprehend the object directly, but by means of abstraction, that is, by a thinking process that is inserted between himself and the object. Carl Jung, Jung-Schmid Guisan Correspondence, Page 160

In pathological cases, as you know, unconscious love also becomes a source of heightened fear of the object for the introvert, and, conversely, unconscious fear becomes a source of powerful attraction to the object for the extravert. Carl Jung, Jung-Schmid Correspondence, Page 160

The introvert does feel, too, and very intensely so, only in a different way than the extravert does. Carl Jung, Jung-Schmid Correspondence, Page 161

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Page 57

The representation of the extravert refers completely to the object and is, therefore, in complete agreement with outer reality, while his thinking is in agreement with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Page 58

This is not the case in the introvert. His representation of things is inadequate, precisely because of the lack of feeling- into [the object]. His thinking is in accordance with outer reality, but not with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Page 58

This explains the often- observed fact that the introvert thinks and preaches all sorts of nice things but does not do them himself, in fact, does the contrary; whereas the extravert does all sorts of good and nice things but does not think them, in fact, often the contrary. Carl Jung, Jung-Schmid Correspondence, Page 58

The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Conversely, the introvert strains the pleasure- unpleasure mechanism in his unconscious by the conscious, idealistic desire to create the highest values proper to force others to come to him, thus degrading people to objects of his desire. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

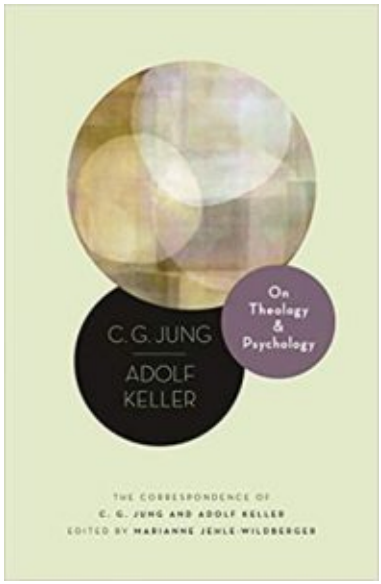
The ideally oriented introverted person is faced with the fact that he scares away from himself precisely the human love and joy that he is really trying to find behind all his desire to impress and to be superior, and that he keeps and chains to himself only those inferior persons who know best how to cater to his desire. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

While the introvert's conscious attitude is an impersonal and just attitude of power, his unconscious attitude aims at inferior lust and pleasure; and while the extravert's conscious attitude is a personal love for human beings, his unconscious attitude aims at unjust, tyrannical power. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Introversion: I have to realize that my object, apart from its reality, is also a symbol of my pleasure, which I unconsciously try to gratify with its help. Extraversion: I have to realize that my object, apart from its reality, is also a symbol of my power, the approval of which I try to obtain from it. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

What the extravert calls human is just "all too human" for the introvert. What the introvert calls human is airy and gaseous for the other. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114



Carl Jung – Adolf Keller Correspondence:

You describe the process of self-awareness and self-absorption that leads to the renewal of one's disposition and, in turn, to the brotherhood of man. I concur thoroughly with this logical insight. Why are people such fools that they do not simply do this? Carl Jung, Jung-Keller Correspondence, Page 118

The task of this age is therefore the sermon of stage 1: introducing man to himself. Thus, as an extravert, Freud is more practically effective than I am because he restricts himself entirely to stage 1. I have an impact only on those who have outgrown Freud. Carl Jung, Jung-Keller Correspondence, Page 118

Stage 1 is the exclusive task of the present. Apparently it contradicts the Christian principle of love and has much more in common with the inclinations of the early Christian Anchorites, apart from the mortification of the flesh. Carl Jung, Jung-Keller Correspondence, Page 118

We introverts see too far! In consequence we obstruct life and simply teach people how and where one can steal fruit, but not how one acquires it for oneself. Carl Jung, Jung-Keller Correspondence, Page 118

Regarding the text of your address I'd like to suggest I. Cor. 15:44–47 in accordance with my wife. The idea expressed there along with the "Secret of the Golden Flower" was the last thing to engross my mother-in-law. Carl Jung, Jung-Keller Correspondence, Page 119

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven." I. Cor. 15:44–47, Jung-Keller Correspondence, Page 119

There was another reason why I did no more approach you. I felt, also in what I heard from T., that I cannot claim to interest you in a personal problem which I evidently must bear alone without being pitied unduly. The messages which the "ghost" sends me are such that I see we are at an end. I wish I had known this some 25 years ago. Carl Jung, Jung-Keller Correspondence, Page 120

that one should set a limit to what is destructive. You know well what my view is regarding the unconscious. There is no purpose in surrendering oneself to its ultimate consequences…. The unconscious can only realize itself with the help of the conscious and under its constant control Carl Jung to Tina Keller, Jung-Keller Correspondence, Page 183 fn 32.

An acquaintance of mine, Mr. Dulles from the American Embassy in Bern, would be glad to meet you. I explained the Fröbe matter to him and naturally also spoke about you. He was receptive and was gladly enlightened about the shadow cast at Eranos whose shade perhaps fell a little over you. Adolf Keller, Jung-Keller Correspondence, Page 121

I have already met Mr. Dulles once. I already know him from New York and it would please me very much if he would visit me. We could then take the opportunity to scotch all these stupid rumors. Carl Jung, Jung-Keller Correspondence, Page 121

Dr. Temple, the current archbishop of Canterbury, confessed to me once that in his view the church had committed a sin of omission by not accepting the further elaboration of the doctrine of the paraclete, banning it in the church. Carl Jung, Jung-Keller Correspondence, Page 121

I am sitting at Rilke's desk in his 12th-century tower, writing to you in your tower where even now you are perhaps thinking or writing or cooking yourself a nice soup. Adolf Keller, Jung-Keller Correspondence, Page 122

For us, you have been one of these forces of destiny, and I call you friend even if we only rarely see each other, and in our contact we seldom enter that splendid and fearful chamber, for the soul not only speaks to another soul, but simply is. Adolf Keller, Jung-Keller Correspondence, Page 123

It is in the nature of things that in my explorations much emerges in favor of justifying various forms of belief, for there would be no such thing as belief if there were no sufficient psychic foundation for this psychic fact. Carl Jung, Jung-Keller Correspondence, Page 124

On the other hand I believe I must inform you of something I recently heard in strict confidence which claims that the American occupying authority is not permitting books by you into Germany. Adolf Keller, Jung-Keller Correspondence, Page 125

The American occupation is quite out of touch in cultural matters having to do with international understanding and the psychology of international relations. Adolf Keller, Jung-Keller Correspondence, Page 125

This hounding of me organized by the Freudians leaves me cold. I consider it not unlikely that my books are not permitted into Germany by the American occupying authority. No Swiss publications at all are being allowed in which says a lot for the unbelievable shortsightedness of the authority. Carl Jung, Jung-Keller Correspondence, Page 126

It does me good to hear that you accept my humanity, and I only hope that this is not too difficult for you. Carl Jung, Jung-Keller Correspondence, Page 132

I have had some friends but they have died. To speak with others, i.e., to speak in such a way that one gets something from it, is therefore very difficult, because they have no relation to my spiritual world and thus feel over-extended. Carl Jung, Jung-Keller Correspondence, Page 132

In contrast, an inconsequential conversation seems to me to be too wearisome and makes me as tired as if I had undertaken the most laborious work. People make it too difficult for me, for I cannot and will not torture myself with futility. Carl Jung, Jung-Keller Correspondence, Page 132

However, I have sent Keyserling packing. The few times I have seen him were really not pleasant. He talked me to death for 3–4 hours at a time, and I had to be quite rude when I wanted to interject a brief sentence. Carl Jung, Jung-Keller Correspondence, Page 132

Therefore since I am not a beggar in the Club, I feel at home there and simply like the people who do this as people, powerfully attached to you and with humor. Adolf Keller, Jung-Keller Correspondence, Page 135

I have never yet encountered a theory that could exhaustively sum up the individual man. That I could even attempt to do justice to an individual in a theory so contradicts all my convictions that I can only experience such an opinion as a grievous reproach. Carl Jung, Jung-Keller Correspondence, Page 136

I have no experience of "redemption" as I have never yet encountered any "redeemed. Carl Jung, Jung-Keller Correspondence, Page 136

But how one subjectively experiences a dream is not relevant in every circumstance. During the Hitler years there were not a few people (and among them quite a few Jews) who to their horror dreamed of him as a confidante or even a lover, and there are very many dreams where precisely what is wholesome works to arouse fear. Carl Jung, Jung-Keller Correspondence, Page 136

The actual reason for this letter was triggered by your remark regarding my "daimon" vulgo possession. Since you did not mean this in any way as a joke, I must therefore assume that you are of the opinion that I am "possessed by demons." Carl Jung, Jung-Keller Correspondence, Page 136

I have tried forever and a day—evidently in unsatisfactory ways—to keep the evil spirits from my body. However, I do not wish to be rid of them in such a way as

to simply project them onto others. Carl Jung, Jung-Keller Correspondence, Page 136

I have in fact never understood properly why Jesus forced the poor innocent pigs to suicide rather than taking the evil spirits on his own account. I would have found the latter not only more congenial, but also more comprehensible and dignified. Carl Jung, Jung-Keller Correspondence, Page 136

Perhaps one can incorporate demons in order to protect others from them. Carl Jung, Jung-Keller Correspondence, Page 136

Now that the Catholic Church has taken the momentous step of the Assumption, Protestantism has been all the more nailed down to the patriarchal line of the Old Testament and has fallen behind as regards dogmatic development. Carl Jung, Jung-Keller Correspondence, Page 143

I don't want to go back to the unconscious fog of Catholic concretism, therefore I also battle against Protestant concretism in historicity and the abstractness of the Protestant message, which today can only be understood as a historical remnant. Carl Jung, Jung-Keller Correspondence, Page 143

If Christ means anything to me, it is only as a symbol. As a historical figure he might just as well be called Pythagoras, Lao-tze, Zarathustra, etc. I find the historical Jesus completely unedifying, simply interesting because controversial. Carl Jung, Jung-Keller Correspondence, Page 143

However, to locate God's revelation only in the mythological seems to me to limit God's freedom. In large part, contemporary theological discussion takes place in the arena where one asks whether the kingdom God intervenes in history, or whether God is also at work historically as well as mythologically. Adolf Keller, Jung-Keller Correspondence, Page 144

The question about where Christianity and depth psychology might encounter and enrich each other, both intellectually and culturally, has been occupying me for some time. Freud must of course be excluded, due to his illusion theory. Adolf Keller, Jung-Keller Correspondence, Page 145

The only comment I'd like to make now is that I've not become more "Christian," but rather that only now do I feel more or less able to proffer something on the psychology of Christianity. Dreams can be many things, but we have only one theoretical requirement for their explanation. Carl Jung, Jung-Keller Correspondence, Page 146

I hope you have now recovered once again and that you are taking proper care of yourself. If we, at our age, are to learn to die in due course, now that so many others have had to leave us, it is vital that what we still have to say really gets said, and you still have much to say. Adolf Keller, Jung-Keller Correspondence, Page 146

I experienced your archetypal impact on the Châtelaine here in Rilke's tower,

a naïve and shrewd woman in middle age upon whom, unbeknownst to her, you had the effect of a wise old man, providing in counterbalance an open catholicity. Adolf Keller, Jung-Keller Correspondence, Page 147

I marvel at you and wonder how, in Küsnacht and Bollingen, you actually manage, first of all, to track down the obscure texts you cite, and then how you are able to make sense of them at all. I have never yet seen you sitting in the Central Library, and yet I am unwilling to assume that the Holy Spirit is imparting direct verbal inspiration to you. Adolf Keller, Jung-Keller Correspondence, Page 150

I had thorough- going conversations with Aldous Huxley and Thomas Mann about your stance in relation to today's problematic world situation and its psychological aspects. Huxley has a disease of the eyes and therefore must see with spiritual eyes. Adolf Keller, Jung-Keller Correspondence, Page 151

Next week I am to introduce Buber here at a big banquet. He attacks your position but remains objective and gracious, whereas the Freudians are going full pelt and waging an all-out war. Adolf Keller, Jung-Keller Correspondence, Page 151

Coleridge said: "I belong to that holy and infallible church of which I am the only member!" Carl Jung, Jung-Keller Correspondence, Page 152

This, all the more so since the Club asked me after Toni's memorial service to pay tribute to her in a short obituary where there would also be room for Linda Fierz's words. Adolf Keller, Jung-Keller Correspondence, Page 153-154

But fundamentally, the kingdom of the soul is also the kingdom of God. And souls have limits, notably that ultimate boundary before which you and I stand, hoping confidently to cross it when the time comes. Adolf Keller, Jung-Keller Correspondence, Page 153

I recently learned that the Carmelites in France are in a certain sense reigniting the ancient controversy, already rejected by the pope in 1698, namely the argument with the Jesuits over the Carmelite claim that the prophet Elias was the founder of their order. Carl Jung, Jung-Keller Correspondence, Page 154

My friend Upton Sinclair sends me an excerpt of a letter containing your view of his new book "What did Didymus do? Adolf Keller, Jung-Keller Correspondence, Page 169

You have now reached that Churchillian age when you no longer need worry about other people because they have learned to define you by standards other than those of a grandmother or school- teacher. Adolf Keller, Jung-Keller Correspondence, Page 156

You are now hidden in that realm where you no longer need to worry about hordes and prattle, but there are many who are thinking your thoughts onwards even when the Christian theologians cannot yet take their doctorate in Gnosticism. Adolf Keller, Jung-Keller Correspondence, Page 156

I had some correspondence with Upton Sinclair; he seems, like most Americans, to live very much in the public eye. Carl Jung, Jung-Keller Correspondence, Page 156

I have never deluded myself that psychology is the only answer to all human questions; but even if one is in no position to proclaim the eternal truth, one might still be allowed to make some small contributions to the general culture. Carl Jung, Jung-Keller Correspondence, Page 156

I have found in your deliberate and often fiercely protected or defensive solitude and remoteness from people that authentic and profound human intimacy that defines not only civilized culture but also one's destiny and fellowship with God. Adolf Keller, Jung-Keller Correspondence, Page 156

The photographer [Time Magazine], who bored me intensely with his interminable shoot, must have caught me at a moment of absent-mindedness when I'd sunk into my thoughts. Carl Jung, Jung-Keller Correspondence, Page 158

Now we're approaching Aquarius, about which the Sibylline Books declare: Luciferi vires accendit Aquarius acres! [Aquarius inflames the wild powers of Lucifer]. And even now we stand only at the very beginning of this apocalyptic development! Carl Jung, Jung-Keller Correspondence, Page 158

I'm now a great-great-grandfather and can see those distant generations coming on, who long after us will inexorably live in that darkness. I'd accuse myself of the pessimism of old age if I didn't know that the H-bomb stands ready, a fact that is sadly now indisputable. Carl Jung, Jung-Keller Correspondence, Page 158

I have constant contact mainly with Catholic theologians, particularly Père Bruno de Jésus-Marie, the publisher of Études Carmélitaines. They are about to publish a book by a Belgian Jesuit about my psychology. Carl Jung, Jung-Keller Correspondence, Page 158

I've already read the draft of this book; the author makes the fundamental mistake of treating me as a philosopher and thinks that my concepts are concerned with philosophy, which of course is completely wrong. They are concepts that describe facts that, unlike philosophical terms, do not exhaust themselves. Carl Jung, Jung-Keller Correspondence, Page 158

I'm also currently corresponding with a Benedictine father from Ettal Abbey, Upper Bavaria, who is recounting his mystical experiences to me, all in the style of the 13th century. Carl Jung, Jung-Keller Correspondence, Page 172

He [White] hopes to be able to link Thomist psychology to mine. Of course, once again the incommensurability of concepts is a great hindrance here. Carl Jung, Jung-Keller Correspondence, Page 159

The significance of the Aquarius saying is this: "Lucifer inflames the evil powers of Aquarius." Aquarius is not necessarily benign towards man. As a double sign it has another aspect, like Pisces. Carl Jung, Jung-Keller Correspondence, Page 160

Now even White calls [Jung's] interpretation "impossible," and "a cruel caricature," but despite this White fears your Marian enlightenment: timeo Danaos et dona ferentes. Adolf Keller, Jung-Keller Correspondence, Page 160

If you want to speak about my views, then I must ask you not to rely on newspaper articles, but to take account of what I have written about it. Carl Jung, Jung-Keller Correspondence, Page 162

I don't want to ascribe to you a conscious attitude of this kind, but the effect of your inadequate orientation unavoidably bears a certain resemblance to such mindlessness. For the sympathy of your feeling I am genuinely grateful, but as for the rest, we had better draw a veil over it. Carl Jung, Jung-Keller Correspondence, Page 162

For this reason I will stop here, in spite of your patronizing misinterpretation and distortions, and insist on expressing my heartfelt thanks on the occasion of your 80th birthday, in enduring spiritual debate and with all the gains for my personal development and my theological and cultural work on a completely general problem. Adolf Keller, Jung-Keller Correspondence, Page 163

In such painful misunderstandings I can only think of the 12th house of my horoscope, also known to your daughter, which is generously riddled with reactions that depend perhaps in part on my relationship with other people, but also in many ways on a complex attitude to myself. Adolf Keller, Jung-Keller Correspondence, Page 163

For my part, I shall gladly sweep under the veil what I take to be your misunderstanding. As ever, I offer you on your birthday all that belongs to an extremely positive human relationship, along with all the mutual criticism that has its place within that too. Adolf Keller, Jung-Keller Correspondence, Page 210

I wrote to you and your children on the death of Emma whose loss I continue to mourn. I never heard whether you or your children received my letter. I didn't expect you to enter into a correspondence, but I do not know whether Tina—who also wrote—at least received a formal expression of thanks. I take it for granted that I am not identified with her relationship to you Adolf Keller, Jung-Keller Correspondence, Page 212

My last letter to you in no way was meant as a farewell; I was simply airing my vexation that you had overlooked just how much I have engaged with the psychology of the Christ-concept. Carl Jung, Jung-Keller Correspondence, Page 214

The same thing could befall us that has happened in China, where a philosopher like Hu-Schih, for example, is ashamed of knowing anything about the I Ching [,] and where the depth of the Tao concept has disappeared and instead they worship locomotives and airplanes. Carl Jung, Jung-Keller Correspondence, Page 214

Many reach prematurely for the I Ching, which Wilhelm once cast for me, or for the Tao or yoga, without grasping how our connection to these is more intimate than is cheerful and pragmatic America's, a land that has so much "fun" but today—as Lippmann says—lives in "a quiet desperation." Adolf Keller, Jung-Keller Correspondence, Page 216

You can't complain, despite the Freudian baiting from Marcuse. People come to you all the more when they sense from you not only scorn or irony or polemic as in Job but also understanding wisdom, respect for every mystery of becoming (including its detours), and love for mankind. Adolf Keller, Jung-Keller Correspondence, Page 216

Incidentally, Tina also considered herself a "Jungian" once she had worked through some resentment towards you, even if she did not wish to get into all the secrets of Gnostic theology etc. Adolf Keller, Jung-Keller Correspondence, Page 222

Above all I want to say that I do not wish to be identified with Tina and hold firmly to my own position, determined by the view of the whole, the persona and the shadow and the conjunctio. Adolf Keller, Jung-Keller Correspondence, Page 228

In relation to this gentleman, I've wondered why he or his friends keep sending so many letters of recommendation in advance of his arrival. They are not doing this good man any service, but merely arousing mistrust. "Good wine needs no bush" and you can spare thinking of me as a bad judge of character. I'm already feeling a certain pity for the good Mr. Hornaday. Carl Jung, Jung-Keller Correspondence, Page 228

So in the meantime the comet Hornaday has risen on our horizon and, after a brief guest appearance, has departed from us once again just as meteorically. Carl Jung, Jung-Keller Correspondence, Page 231

I can't avoid thinking of the words of the poet, however: "Between the lips and the rim of the chalice hovers the hand of the dark powers." Carl Jung, Jung-Keller Correspondence, Page 231

If people show no libido, then even the Kaiser has no say in the matter, i.e., no such need exists that could justify an effort. One can happily let such people stew in the juices of their own neurosis. Carl Jung, Jung-Keller Correspondence, Page 238

An extravert approaches your sermon from behind and claims that he has long since accomplished everything, this because he always steals what is desirable, therefore he always has resistances to the so-called good in himself, for the very reason that he has stolen it. Carl Jung, Jung-Keller Correspondence, Page 118

That is, this process must be lived, after which the following occurs:

I Stage of introversion: separation of the individual from society. Because of inordinately strong social cohesion this does not take place without misunderstanding, enmity, and hatred = war. Carl Jung, Jung-Keller Correspondence, Page 118

II Stage of libido in the mother: reawakening of the archaic = psychosis. Unleashing of the highest and the deepest. An almost anarchic state, in any case a disintegration of society to a high degree. (Dismemberment motif.) Carl Jung, Jung-Keller Correspondence, Page 118

III Stage of emergence: a mystical development and unification about which I cannot yet say much, which I am better able to sense intuitively than think. For as yet we have hardly lived this out. The disintegration of tradition is not yet complete. The isolation will be insupportable. A start on this is to be found in the national experience of isolation. Carl Jung, Jung-Keller Correspondence, Page 119

People have every right to feel surprised to see a medical student abandon his craft during his clinical training to speak about theological issues. Carl Jung, Jung-Keller Correspondence, Page 11

Physiologists are struggling to explain life in terms of natural laws…. They try desperately to force life into the system of natural laws, when life contradicts every law of nature….The vital principle extends far beyond our consciousness…. Or as Schopenhauer says: "Consciousness is the object of a transcendental idea." … Let us boldly assign to this transcendental subject the name of soul. Carl Jung, Jung-Keller Correspondence, Page 11

[Indeed,] deeds are needed to wake up religion, miracles are needed, and men endowed with miraculous powers. Prophets, men sent by God! Never has a religion sprung from a dry theoretician or a gushy idealist. Religions are created by men who have demonstrated with deeds the reality of mystery and of the "extrasensory realm. Carl Jung, Jung-Keller Correspondence, Page 12

"It is strange that on the very same evening when I formally adopted you as eldest son and anointed you—in partibus infidelium—as my successor and crown prince, you should have divested me of my paternal dignity…. Sigmund Freud, Jung-Keller Correspondence, Page 20

From my practice, however, I was familiar with numerous cases of neurosis in which the question of sexuality played a subordinate part, other factors standing in the foreground—for example, the problem of social adaptation…. Carl Jung, Jung-Keller Correspondence, Page 20

The dream gives an answer via the symbol, which must be understood. One should not see in it nothing but a wish fulfillment, for then the analyst will merely go along with the neurotic's fantasies. The purposes of the unconscious, which never seeks to dissemble, must be revealed. Carl Jung, Jung-Keller Correspondence, Page 24-25

In contingent introversion, the external is dominant, for the ultimate goal is extravert in nature…. The normal waking state is extravert in nature, but it is perhaps a contingent introversion in order to devote oneself to reality. The sleep state is completely introverted. Carl Jung, Jung-Keller Correspondence, Page 27

Intellect corrodes religion, and where intellect alone engages with a religious

phenomenon, it is bound to destroy it; for it cannot bear the unconditional and absolute; religion, however, is rooted in these. Carl Jung, Jung-Keller Correspondence, Page 27

Individuation was for the few. Those who were insufficiently creative should rather reestablish collective conformity with a society. Carl Jung, Jung-Keller Correspondence, Page 33-34

[in the Old Testament] "there was the primitive form of salvation, and an identification with oneself is not yet achieved. This is still the case in the Catholic Church. In contrast, Protestantism has progressed beyond this." Carl Jung, Jung-Keller Correspondence, Page 35

I have sat alongside some young prisoners in their cells and have listened to their tales of woe—a dark concatenation of evil forces, a mixture of greed, doubt, selfishness, and carnality. Adolf Keller, Jung-Keller Correspondence, Page 38

One day the daughter of Rockefeller stood in the Lavater room and said: 'I would like to see human beings.' Adolf Keller, Jung-Keller Correspondence, Page 41

It is really as if there is some prejudice against my profession; for example when I wished to defend Christianity, they acted as if Christianity is valueless. There must be room for the old in the new. Dr. Jung certainly seeks to find connections between them. Adolf Keller, Jung-Keller Correspondence, Page 48

We perpetrate abuses with the will, natural growth is subjected to the will. [That] should be reversed.... The will is an intellectual function.... The war teaches us: to will is pointless—we have got to see how it all turns out. We are completely subjugated to the absolute power of becoming." A good year later Jung posed the question in the Society: "Why is the whole world so set against Germany? Adolf Keller, Jung-Keller Correspondence, Page 33

On 25 November 1922 C. G. and Emma Jung resigned from the Club, along with Toni Wolff. The standing orders were revised and stricter entry requirements were introduced. From now on, one would have to apply for membership and be introduced by two sponsors. Marianne Jehle-Wildberger, Jung-Keller Correspondence, Page 49

In 1924 the Jungs and Toni Wolff rejoined the Club, and shortly after this Tina Keller was unanimously re-elected to membership Marianne Jehle-Wildberger, Jung-Keller Correspondence, Page 49

The relationship with Edith Rockefeller opened the door later for Keller to meet her brother, John D. Rockefeller Jr., from whom he received large sums of money for his theological education project for the support of poor East European churches. Marianne Jehle-Wildberger, Jung-Keller Correspondence, Page 41

Early in 1916 a committee was formed, which included Jung and Emma Jung-Rauschenbach, Harold and Edith McCormick-Rockefeller, Toni Wolff, and two others, for the purpose of setting up a Psychological Club. Marianne Jehle-Wildberger,

Jung-Keller Correspondence, Page 46

Emma Jung, who was also working as an analyst, took on the role of president of the Club. Adolf Keller was considered for membership on the board. While he did not take up this position, he was named to the library committee along with C. G. Jung and one other member. Marianne Jehle-Wildberger. Carl Jung, Jung-Keller Correspondence, Page 47

At the board meeting in late 1916, Edith McCormick had already stressed the necessity of being more careful in the selection of new Club members than had been their habit. Emma Jung agreed with her. Marianne Jehle-Wildberger. Jung-Keller Correspondence, Page 48

Jung: Thoughts on the Interpretation of Christianity,

Here in particular I must say a word about my acquaintance with analytical psychology, which I first encountered in its Freudian form in Geneva. In Zurich, Carl Jung was the established leader and prophet of this new school of psychology. My friend Oskar Pfister and I were the only theologians who immediately recognized the significance of psychoanalysis for the psychology of religion, pastoral care, and pedagogy, and who collaborated in a small study group which originated at the Burghölzli with Bleuler, Jung, and other psychiatrists. The theologian was in fact a rather peculiar fellow in this circle, repeatedly having to voice his disagreement with any exclusive "psychologizing," and he was often sharply criticized and even ridiculed by the prevailing medical psychological worldview. This led perhaps to the boundaries between theology and psychology initially not being drawn clearly enough or to a withdrawal into a defensive position from which one could easily make petulant sorties. Adolf Keller, Jung-Keller Correspondence, Page 17

"I [Keller] strongly rejected the purely sexual biologism of Freud to my friend Reverend Pfister…." Adolf Keller, Jung-Keller Correspondence, Page 20

it was not a matter of a break in his relationship with Freud but rather a process of ongoing development. Freud had drawn attention to the causal explanation of neuroses. In the past, everything had been interpreted teleologically. However, neuroses had to be explained in part causally and in part teleologically. The introverted type must be thought of more teleologically, the hysteric more causally. Now, however, there was a trend towards the teleological explanation once again…. Regression goes back to a stage where incest was not yet relevant, the warmth of the feeding mother was much more important…. For clinical practice, the new understanding of libido is very significant. For one no longer asks what caused the neurosis but instead reads the neurotic symptom as a regression to the past, because a block stands in the way, of which a man is not conscious, or about which he wants to stay unconscious. So he takes the infantile path, to get all kinds of compliments and trick his way around the obstacle in a child's winning way. Therefore, behind the neurosis stands the question: What obligation are you trying to duck? A duty you require of yourself…. That is why dreams must be read prospectively, as dream interpretation used to be undertaken [before Freud], in the direction of the task that is difficult for the neurotic who lacks the "standard of life." Carl Jung, Jung-Keller Correspondence, Page 23

Becoming an individual: the allness is integrated, compressed into the singularity. Individuation is a process of the absolute condensation of the libido, which wants to become personal; through this arise tension, expectation, heat through the inward direction of the inclinations, which want to become personal. Out of this tension, the images are generated. Life proceeds through the images. One can see the value of the symbol only through the introverting process, as when we enter into the object, for then the object becomes alive and real and has no symbolic meaning. This we find only when we abstract. Then the libido brings the imaginal into me and I hold the world as imago within myself. Carl Jung, Jung-Keller Correspondence, Page 30

Today collectivity and individuation are antithetical. There are two sides, one where the moral accent is on the collective, the other where it is on the individual basis.... The individual is also of the collective. Nothing must be split off.... Differentiation pushed too far is sickness (diminished adaptation) with respect to the conditions. Today we have no culture—the spiritual height of development contrasts with the actuality of the collective. Culture first of all draws upon and reworks collective residues.... The concept of sacrifice no longer applies. It comes from the time when one believed one could beat it [the real collective] to death or skin it alive. Carl Jung, Jung-Keller Correspondence, Page 32-33

"Through consciousness one purifies oneself and is liberated from the constraints of the unconscious = the ascent of the mountain of salvation = union with his soul = the liberated individual can integrate his being (his soul).... When the union with the soul occurs man is also united with the cosmos reflected in the unconscious. In this way he becomes godlike, and not clearly defined. What is individual is felt, but man is undifferentiated from the world, in mystical participation with it.... For the first part of an analysis the psychology of the Christian worldview should be used. Later we come up against the problem of the one-sided definition of the concept of God." Carl Jung, Jung-Keller Correspondence, Page 36

I would like to speak of life processes that are accessible both in history and in personal experience to the awareness of every individual. With this deliberate qualification, I am speaking of the gospel as an impulse towards new life which was mysteriously visited upon man in the unfolding of history. It is a new powerful surge of life that burst out of the depths of the soul and the spirit and went out among the nations and has continued without ceasing even to this day.... Essential to this phenomenon is a new psychic life force, a dynamism, an élan vital, a breakthrough of new life forces that gave a new direction to the thoughts and energy of humanity. Seen from the perspective of the human soul, the gospel is a powerful tremor, running through the hearts, minds, and spirit of men and damming up their entire energy, creating the most powerful tension. It is a new intuition of the invisible from which man gained a new position in relation to the moral world. It is a state of emotional turmoil and a sanctification of the mind, which cannot be achieved by any old borrowing or possessing another good. At the same time it is an impetus of moral strength creating for the first time the vision of a complete triumph over all demonic powers. Adolf Keller, Jung-Keller Correspondence, Page 51-52

Even from his boyhood hints of the beginnings of his individuation are reported.

The boy leaves home and family and finds himself in opposition to them. … He frees himself from the all-embracing collectivity of the people and his religion. He enters into solitude, the desert, he confronts the collective force of public opinion and of the law with his sovereign "But I say unto you." He enters the temple with revolutionary rebellion…. He died alone. But this aloneness does not mean a submergence into the individuation process. In his experience of God, in the founding of a new spiritual community, he achieved a higher collectivity…. Thus in the experience of God in his baptism his ego achieved a consciousness of the highest magnitude. As the son of God he achieved the highest fellowship and a worldwide mission among men. Adolf Keller, Jung-Keller Correspondence, Page 52

"I carry to this day the impress of a powerful experience. One felt that here stood a man who had a message…. I was very eager to accompany my husband on these occasions. Although I had no preparation I felt that something important was being discussed, so I listened with my whole being…. I believe the attraction was due to the idea of a pioneer in a passionate search, trying to look behind the visible into the dark of the psyche." Tina Keller-Jenny, Jung-Keller Correspondence, Page 47

… "For an entire year she accompanied me on my visits to the small alleys in the Schipfe (a then-poor quarter in the parish of St. Peter's) where I dragged her by the hand up putrid staircases and passageways so that she was forced to take out her smelling salts on reaching the top; thus she became acquainted with the lives 'of other people' and with the phenomenology of poverty." Adolf Keller, Jung-Keller Correspondence, Page 40-41

"It was as if Jung was conjugating the psychological unity in the Oedipus myth, hence the opposition between 'fathers and sons'; … Jung was even then developing intimations of the polarity of all being … which only reveals itself in opposites with a compensatory function. In this, he was pressing on reverently and critically into the hidden darkness in order to taste of the tree of life and of knowledge." Adolf Keller, Jung-Keller Correspondence, Page 20

"Among all my patients beyond mid-life …, there is not a single one whose ultimate problem was not that of the religious attitude…. Here, gentlemen, a tremendous area is unfolding for the pastor…. It is high time that the pastor and the doctor of the soul join forces to overcome this enormous task." Carl Jung, Jung-Keller Correspondence, Page 32-33

After a lecture by Emma Jung some months later, Keller pointed out that inner reality had already been discovered not for the first time in analysis but "in the mythological symbolism in religion," which C. G. Jung promptly mitigated with: "Analytical psychology was the first to reveal this consciously as a psychological reality—in mythology and in religion it was as if they were external to us." Marianne Jehle-Wildberger, Jung-Keller Correspondence, Page 35

The theologians, the administrators of religion, have been shouting themselves hoarse for years trying to fight the demon of disbelief…. But the sermons we are hearing give us no clue as to who really has something special to tell us, for among the products of this [the 19th] century is an execrable jargon of the pulpit, the

‘language of Canaan,’ which is used to cover up anything which could possibly offend anyone. If we listen to certain sermons without any preconceived ideas we will soon find ourselves all agog with notions about grace and plans of salvation.” Carl Jung, Jung-Keller Correspondence, Page 12

The regular discussions introduced us to the early drafts of Jung’s writings. We practically witnessed the emergence of the book Symbols of Transformation. The group had a revolutionary spirit that manifested itself in a clear protest against society, tradition, and even theology and the church.” Carl Jung, Jung-Keller Correspondence, Page 18

Jung placed his confidence in Keller, giving him the drafts of Symbols of Transformation to take on his honeymoon to Egypt at the beginning of 1912. Marianne Jehle-WildbergerJung-Keller Correspondence, Page 18

He sent his patient Mrs. Edith Rockefeller McCormick to Keller. She was the daughter of John D. Rockefeller, Sr., and the wife of Harold McCormick, chief of the Harvester Company in Chicago. She lived in Zurich from 1913 until 1921. After the death of her son, she was taken ill with a neurosis and sought help from Jung and was analyzed by him for eight years. Carl Jung, Jung-Keller Correspondence, Page 43

Jung-Kirsch Letters.

Intuition does not say what things mean but sniffs out their possibilities. Meaning is given by thinking. - Carl Jung, Jung-Kirsch Letters, Page 21

But in a certain sense, the failure to answer your letter is also right; for your dream about "passive homosexuality" and "mental weakness" says clearly enough that you absolutely have to stand on your own feet, or you’ll be blown over by every wind (wind = animus). - Carl Jung, Jung-Kirsch Letters, Page 23

Naturally you cannot release any woman from the animus, as long as you yourself are falling into the anima. - Carl Jung, Jung-Kirsch Letters, Page 23

One falls most easily into the anima when one is overrun by one’s feelings, because one fails to question them sufficiently. - Carl Jung, Jung-Kirsch Letters, Page 23

Anima-feelings, however, are symbols, or conditions, created by the anima when it commands psychic contents that it refuses to share with consciousness. - Carl Jung, Jung-Kirsch Letters, Page 23

A woman falls too much into the animus when the analyst is behaving in a too womanly manner towards himself and failing to keep his feelings objectively in hand. - Carl Jung, Jung-Kirsch Letters, Page 23

Since the Spirit is not made but fulfils its own laws of life as a living entity, superordinate to the human being, so the human being also cannot build it up or point the way for it. - Carl Jung, Jung-Kirsch Letters, Page 24

Schmid died of a streptococcal infection, which he got from a small cut caused by a car accident. It was the fourth bad accident in half a year. Sadly, he ignored this warning. - Carl Jung, Jung-Kirsch Letters, Page 27

I recognize the individual necessity which leads Frau S. towards Indian practices, and I myself have advised her to do so. In principle of course I'm not at all in favor of imitating Indian methods, and consider it as mistaken as the Europeanization of Eastern civilization. - Carl Jung, Jung-Kirsch Letters, Page 33

I wouldn't like to see the subjective conditions of Frau S. outweighing the spirit of analysis and ultimately even falsifying it into a theosophy. - Carl Jung, Jung-Kirsch Letters, Page 33

What disturbs you most in your dream, the sinking of the anima, corresponds to Faust's words, "Go down then, I could also say, rise up!" - Carl Jung, Jung-Kirsch Letters, Page 36

Correspondingly, fire rises from the ground. Tobacco in any form means a material for making fantasies (= clouds of smoke). The southern Slavs are part of a warmer, southern zone = realm of sensation - Carl Jung, Jung-Kirsch Letters, Page 36

Nothing has changed in our deeper relationship, but in the upper layers you must find your way to yourself as much as possible. - Carl Jung, Jung-Kirsch Letters, Page 39

The anima always takes possession of the ground one lives on. Therefore you are confronted with special tasks. Too much Europe isn't good for you right now. - Carl Jung, Jung-Kirsch Letters, Page 39

It appears that amusing rumors are being spread about me. - Carl Jung, Jung-Kirsch Letters, Page 44

The only unquestionable fact which lies behind all this stupid gossip is that as the honorary chairman of the International Society for Psychotherapy, I could not desert the society at the moment when Kretschmer resigned. - Carl Jung, Jung-Kirsch Letters, Page 44

Neither have I addressed Hitler over the radio or in any other manner, nor have I expressed anything concerning politics. - Carl Jung, Jung-Kirsch Letters, Page 45

With regard to my view that, as far as one can see, the Jews will not create their own form of culture, this view is based on (1) historical facts, and (2) the additional fact that the specific cultural contribution of the Jew evolves most clearly within a host-culture, where the Jew frequently becomes the very carrier of this culture, or its promoter. - Carl Jung, Jung-Kirsch Letters, Page 45

The Jewish Christ-complex is a very remarkable business. - Carl Jung, Jung-Kirsch Letters, Page 46

The existence of this complex predisposes to a somewhat hystericized general mental attitude, which has become especially clear to me in the course of the present anti-Christian agitation against me. - Carl Jung, Jung-Kirsch Letters, Page 46

As you know, Freud previously accused me of anti-Semitism because I could not tolerate his soulless materialism. - Carl Jung, Jung-Kirsch Letters, Page 46

I cannot see why the Jew, like any so-called Christian, is incapable of accepting that he is being personally criticized when one has an opinion about him. - Carl Jung, Jung-Kirsch Letters, Page 46

Why must it always be assumed that one wants to condemn the Jewish people? Surely the individual is not the people? - Carl Jung, Jung-Kirsch Letters, Page 46

So, if you perceived my reserved attitude in Ascona as anti-Semitism, you missed the mark completely. - Carl Jung, Jung-Kirsch Letters, Page 46

In general, you really ought to know me well enough not to attribute to me uncritically a non-individual stupidity like anti-Semitism. - Carl Jung, Jung-Kirsch Letters, Page 47

No one who is a Jew can become a human being without knowing he is a Jew, since this is the basis from which he must reach out toward a higher humanity. - Carl Jung, Jung-Kirsch Letters, Page 47

Finally I want to inform you that my new book, "Wirklichkeit der Seele," has appeared. I've included in it a Jewish author on Old Testament psychology in order to annoy the National Socialists and all those Jews who have decried me as an anti-Semite. - Carl Jung, Jung-Kirsch Letters, Page 47

One of these days a situation may very well arise when we Jews will have to ask for your [Jung's]help for the sake of our soul! – James Kirsch, Jung-Kirsch Letters, Page 41

Later, when you are more deeply rooted not only in Palestine but also in your inner life, everything you need will fall into place of its own accord. - Carl Jung, Jung-Kirsch Letters, Page 39

I have to admit that, without believing some of the specific accusations, my image of you was somewhat darkened, especially after Fraulein Wolff told me that, if you had been a German, you would have voted for the Nazis. James Kirsch, Jung-Kirsch Letters, Page 48

I did not go so far as believing you capable of a non-individual stupidity like anti-Semitism but thought it necessary to inform you of these rumors, and since they've produced such a reaction from you, in the form of your clear and unequivocal letter, a great burden has been lifted from my heart. James, Jung-Kirsch Letters,

Page 48

I recalled your wonderful explanations during the Berlin Seminar, where you demonstrated how the idea of ritual murder was projected onto Christians and later onto Jews, and the underlying subjective process experienced by the person originating such projections. James Kirsch, Jung-Kirsch Letters, Page 49

I think it's possible to project anti-Semitism onto you because you have opinions about the Jew which may be correct, but only insofar as they reflect the Galut existence, as it is called in the Kabbalah, the banishment of the Shekhinah (the Jewish anima). James Kirsch, Jung-Kirsch Letters, Page 49

Jesus and his way of redemption were necessarily rejected, a process which you've described precisely in Types, in the chapter on Prometheus and Epimetheus. James Kirsch, Jung-Kirsch Letters, Page 50

As far as I can judge the Chinese intellectual, the Chinese path led to a whole - "completion" not "perfection". Jewish consciousness, on the other hand, has the characteristic that something essential is missing; something suppressed lives in the Jewish soul, which induces even in the educated Jew the most peculiar affects and hysterical reactions. James Kirsch, Jung-Kirsch Letters, Page 50

This rejection of Christ has it seems to me (Jews will never admit this) determined the fate of the Jews. James Kirsch, Jung-Kirsch Letters, Page 50

From a Jewish viewpoint, Christianity is its shadow (and also vice versa, by the way, but that's the Christians' concern). James Kirsch, Jung-Kirsch Letters, Page 50

It's historically demonstrable that in every era when the Jewish people attempted to realize the idea of the Messiah, great disturbances also erupted in the Christian world. Sabbatai Zwi and the religious wars, Zionism National Socialism. James Kirsch, Jung-Kirsch Letters, Page 51

You certainly know many people who have become restless through being cut off from the unconscious, who project the anima and seek salvation in every possible and impossible way, e.g. even in psychoanalysis, but never within themselves. The same is true for the Jews as a people. James Kirsch, Jung-Kirsch Letters, Page 51

With the French Revolution a new historic era begins also for the Jewish people. James Kirsch, Jung-Kirsch Letters, Page 52

Here [French Revolution] begins the purge of Jews, dissolving the Jewish ways of life which had existed heretofore, the disavowal of Jewishness, assimilation and cessation of the living Hebrew language, which from then on was used only literarily by the so-called "Maskilim" (representatives of the Enlightenment). James Kirsch, Jung-Kirsch Letters, Page 52

The fact that the Jews repressed their Jewishness during the era of assimilation explains - besides the Christ-complex - also the psychological break of

personalities like Heine, as well as the soulless materialism of such inspiring but destructive individuals as Marx and Freud. James Kirsch, Jung-Kirsch Letters, Page 52

I find your criticism of Freud essentially correct; it matches the image of the Jews during their period of assimilation in the previous century, and such Jews still exist today in droves. James Kirsch, Jung-Kirsch Letters, Page 52

As two thousand years of suffering shows and especially the sorrowful events of the year 1933 - the Jew has injured himself gravely by his negative valuation of the unconscious. James Kirsch, Jung-Kirsch Letters, Page 53

Since I've become very familiar with the Bible and have been living in Palestine, I understand now more than ever how enormously important for us is your vivid conception of the unconscious and the approach to the experience of the unconscious. James Kirsch, Jung-Kirsch Letters, Page 53

For me, at least, it was only through you that it became possible to understand the experiences of the prophets, the Messianic idea, and to rediscover what was lost in the consciousness of the Jewish people since the time of the prophets. James Kirsch, Jung-Kirsch Letters, Page 53

The great contribution of Jung (and this is clearly expressed in the essay in question) is that he has declared that the unconscious is also the creative foundation of the soul, and that he thus sees both aspects, the negative and the positive. James Kirsch, Jung-Kirsch Letters, Page 55

Whoever ventures to follow the phenotype of the Jew into his darkest abyss, that person cannot be accused of escaping into a non-existing image of a Jew. James Kirsch, Jung-Kirsch Letters, Page 55

When Jung expressed his views concerning the current situation of psychotherapy, he had to clarify to what extent Freud's particular Jewish attitude to the unconscious influenced all of modern psychology and psychotherapy. James Kirsch, Jung-Kirsch Letters, Page 55

Freud, however, unequivocally rejects the positive aspect of the unconscious (see The Future of an Illusion). James Kirsch, Jung-Kirsch Letters, Page 55

To overcome this attitude of godlessness and homelessness, we need Jung's revelations about Freud and about the corresponding distortion of Jewish psychology, and Jung's way - in contrast to Freud's - in order to arrive at the positive aspect of the unconscious through accepting the shadow as fully as possible. James Kirsch, Jung-Kirsch Letters, Page 56

For that reason the final sentence of my essay was as follows: "In Jung's personality as well as in his psychology and psychotherapy, something is contained which speaks to the depth of the ailing Jewish soul and which may lead to its liberation." James Kirsch, Jung-Kirsch Letters, Page 56

Since I spent my childhood in Guatemala, I am probably able to adapt more

easily to this climate [Palestine]. James Kirsch, Jung-Kirsch Letters, Page 61

Radiation is enormously high in Palestine. The worst of it isn't the heat, but the unbelievable abundance of ultraviolet light, which is much higher than for instance in Davos. James Kirsch, Jung-Kirsch Letters, Page 61

We have our Nazis, i.e. a party which wants to elevate the "Fuhrer" to be the King of Palestine and is organized like the military.
They wear brown! shirts, are responsible for acts of terror, and they murdered the most important labor leader. James Kirsch, Jung-Kirsch Letters, Page 61

The world seems to be going through an immense shift. Aquarius is announcing himself powerfully. Carl Jung, Jung-Kirsch Letters, Page 60

The anti-religious attitude is a powerful reaction against the worn-out spirit of the past. Carl Jung, Jung-Kirsch Letters, Page 69

In psychology we have already reached the other side; the anti-religious are just starting to turn away from the past. Carl Jung, Jung-Kirsch Letters, Page 60

Hitler persistently shirks the religious conflict, which signifies much the same as the end of Protestantism in Germany. Carl Jung, Jung-Kirsch Letters, Page 60

What comes next is the conflict with the Catholic Church. In Austria they are now placing Protestant and Jewish children together in special schools. I wonder if it will lead again to religious warfare, as before? Carl Jung, Jung-Kirsch Letters, Page 60.

With regard to your article, I agree entirely with its intention and conclusion, and only object to the inference that in some way I identify the Jew with Freud. Carl Jung, Jung-Kirsch Letters, Page 62

Formerly I was considered a hater of Germans because I criticized their barbarism; now the Jews are accusing me of trying to curry favor with the Germans (and meanwhile Palestine's foreign trade with Germany happily increased last year, despite the boycott!). Carl Jung, Jung-Kirsch Letters, Page 63

The feminine mind is earth which awaits the seed. This is the meaning of transference. Carl Jung, Jung-Kirsch Letters, Page 63

In the deepest sense, all of us do not dream out of ourselves but out of that which exists between myself and the other. Carl Jung, Jung-Kirsch Letters, Page 63

It's atrocious how I neglect you, but the things I perceived via your wife were so wide-ranging and made everything about your future seem so uncertain to me that I instinctively shrank from them. Carl Jung, Jung-Kirsch Letters, Page 67

To your earlier letter, I have to note that schizophrenia is not an unequivocal matter. Certain cases are certainly organic in nature, i.e. more organic than psychic, while others are more psychic. Carl Jung, Jung-Kirsch Letters, Page 67

Since time immemorial primitive peoples have commonly believed that it is impossible to conquer a foreign land, because those who occupy a foreign land will then be taken over by the gods of that land. James Kirsch, Jung-Kirsch Letters, Page 15

Even though the whites in America did not absorb Indian blood to any extent worth mentioning, specific Indian traits are evident in the appearance, bearing, and physiognomy of present-day Americans. James Kirsch, Jung-Kirsch Letters, Page 15

Thus, we would do better to say, not that the inhabitants of North America exhibit Indian traits, but that when the Europeans were transplanted to America, the change of habitat bestowed on them a different physiognomy. James Kirsch, Jung-Kirsch Letters, Page 15

Only think of their rough training combats and boxing, the songs of a Walt Whitman, and more besides unimaginable for Europeans. The gods of that country have taken possession of them. Only one people proves to be an exception to this rule: the Jews. James Kirsch, Jung-Kirsch Letters, Page 15

Through all lands they [Jews] took their god with them, the god they conceived in the desert. James Kirsch, Jung-Kirsch Letters, 15

Israel's god is a god of the wind, not originating from the earth, and from the very beginning he was grasped in spiritual form, as the Everlasting: I will be who I will be! James Kirsch, Jung-Kirsch Letters, Page 15

For the Jewish people, God is the energetic principle before it divides into its polarities. James Kirsch, Jung-Kirsch Letters, Page 16

The soul of the Jew was bound up with this single-singular principle; his soul was not permitted to open itself to the land where he traveled. James Kirsch, Jung-Kirsch Letters, Page 16

The Jew's bride, the Jew's anima was Israel, the Jewish people, the Sabbath, the Torah. James Kirsch, Jung-Kirsch Letters, Page 16.

The Jew's homeland is the Torah, and the only content of his soul is God. And yet deep in every Jew is the yearning for oasis, for the earth. James Kirsch, Jung-Kirsch Letters, Page 16

It is a human being's eternally impossible attempt to direct the soul away from the earth, to adapt collective energy and its specific formation to his soul, and to tum the Eternally Becoming into the only content of this soul. James Kirsch, Jung-Kirsch Letters, Page 16

We [Jews] made a vital mistake by rejecting Christ. Christ is the repressed complex of the Jew. James Kirsch, Jung-Kirsch Letters, Page 43

During one of her last sessions, Hilde [Kirsch's wife] also talked to you at some

length about me and my problem. James Kirsch, Jung-Kirsch Letters, Page 70

To begin with, I have to tell you that the reason for my departure was not the land of Palestine, but the Jews. The Jews do not accept the land and the primitiveness there and instead attempt, consciously and unconsciously, to perpetuate their exile. James Kirsch, Jung-Kirsch Letters, Page 70

Probably you told her [Kirsch's wife] something to the effect that I cannot reach my own depth, because I don't realize my shadow sufficiently and am shirking the primitive within myself; my psychology seems as if I were floating, like a drop of oil, above my depth. James Kirsch, Jung-Kirsch Letters, Page 70

As you know, I am still constantly in great financial difficulties. I'm only now able to send you a portion of the amount I owe you. May I ask if you agree that I may send you the balance in about 2-3 months? James Kirsch, Jung-Kirsch Letters, Page 74.

The ears are connected with feelings, and you are not hearing feelings perceptively enough. That could be a not insignificant problem in relation to this patient. Carl Jung, Jung-Kirsch Letters, Page 6

It is possible that he's [Kirsch Patient] not reaching you properly on the feeling side. Masturbation is an expression of being isolated. Carl Jung, Jung-Kirsch Letters, Page 6

It goes without saying that the anima problem is always present, and the anima always comes forward with very absolute demands, so absolute that it always signifies a kind of self-sacrifice (in the Christian sense) not to consent to them. Carl Jung, Jung-Kirsch Letters, Page 9

The anima problem is always a problem of one's own social inferiority; in other words, on the edge of a glacial crevasse it's better not to make trial jumps, but rather to bring inner conditions into harmony with outer. Carl Jung, Jung-Kirsch Letters, Page 10

In treating the anima, nothing is more dangerous than unworldly naivete. Carl Jung, Jung-Kirsch Letters, Page 10

You can measure your anima's social inferiority by your wife's resistances. So be careful! Carl Jung, Jung-Kirsch Letters, Page 10

But I'm also afraid of all the brilliant people! Marianne Jung, Jung-Kirsch Letters, Page 12

Your dream actually concerns the separation and differentiation of the anima. The Homunculus who takes care of this process is the Self. Carl Jung, Jung-Kirsch Letters, Page 80

It [Alchemical Procedure] is a kind of yoga, aiming for the creation of the Self through "Imagination." Carl Jung, Jung-Kirsch Letters, Page 81

Enclosed is a check in the amount of francs. According to my records, I owe you francs for my wife's sessions and my own, and 4 francs for the Sermones. Carl Jung, Jung-Kirsch Letters, Page 82

Odors are referred to occasionally in the alchemical writings. Psychologically they may be related to psychological exhalations, as you suspect. Carl Jung, Jung-Kirsch Letters, Page 82

You must avoid carelessness and not lure a person who is meant for the collective into the path of danger. Nonnulli perierunt in opere nostro! Carl Jung, Jung-Kirsch Letters, Page 85

I gladly take this opportunity, at least once a year, to express my deepest thanks to you for the inexpressible totality of what you've given me all these years. James Kirsch, Jung-Kirsch Letters, Page 87

What you write to me, though, about the 1574 edition of the Corpus Hermeticum decidedly piques my appetite. If the thing isn't too expensive, I'd like to make a grab for it. Carl Jung, Jung-Kirsch Letters, Page 88

During the past week I have read your Wotan essay and your commentary on the Tibetan Book of the Dead. James Kirsch, Jung-Kirsch Letters, Page 90

Especially in connection with alchemy, it gave me an amazing amount and opened new aspects for me, which are so broad and deep that at times I'm quite stupefied. James Kirsch, Jung-Kirsch Letters, Page 90

I have gone along old Maya trails as much as possible. The Indios hold on to their primitive religion, but do not give their secrets away to the white man. James Kirsch, Jung-Kirsch Letters, Page 105

This calendar stone is valid for 52 years and includes Venus. It weighs many, many tons and has lain buried for several hundred years. Now it is in the Museum in Mexico. James Kirsch, Jung-Kirsch Letters, Page 105

You 're to be congratulated for getting out of the hell of London. In Los Angeles you will surely have every opportunity to make your own way. Carl Jung, Jung-Kirsch Letters, Page 96

Now I have an important announcement to make: My family and I have moved to Los Angeles. The war brought this about. James Kirsch, Jung-Kirsch Letters, Page 95

During the war any kind of activity became almost impossible for us foreigners. All my books are burnt, even my seminar notes are gone. James Kirsch, Jung-Kirsch Letters, Page 95

Now I am in California, in a climate which is quite similar to Guatemala's, and have peace again and the possibility of regaining strength. James Kirsch, Jung-

Kirsch Letters, Page 95

Jung Clubs are a thorny problem, however, as you know better than anyone, and the effect of analysis on Jungian analysts (myself included!) gave rise to all sorts of questions in me, for which I have no answer. James Kirsch, Jung-Kirsch Letters, Page 95

Please give my warmest greetings to your dear wife and to Fraulein Wolff and do pass on my new address to them. James Kirsch, Jung-Kirsch Letters, Page 95

In the meantime I reached my 70th birthday, for which I received in due time the congratulations of the Analytical Psychology Club of Los Angeles. Carl Jung, Jung-Kirsch Letters, Page 100

Beside my gratitude for your kind remembrance I was very interested in the fact that such a new club has sprung up in Los Angeles. Carl Jung, Jung-Kirsch Letters, Page 100

We passed through anxious times because we were twice immediately threatened by invasion and once it seemed to be inevitable, but miraculously enough we were spared. Carl Jung, Jung-Kirsch Letters, Page 100

You can hardly imagine the devilish atmosphere in which we lived in Europe. It was psychically the hardest time I ever went through. James Kirsch, Jung-Kirsch Letters, Page 101

I like it very much here in Los Angeles, but one of the things I do not like about Los Angeles is that we are here rather isolated from any news about you and the life in Zurich. James Kirsch, Jung-Kirsch Letters, Page 101

I hear it again and again that you are a Nazi. It is such a ridiculous thing. James Kirsch, Jung-Kirsch Letters, Page 102

In each case [Reports of Jung being a Nazi], I have been able to trace it to some Freudian, and it fits very well into the Freudian attempt to be considered the one and only form of depth-psychology. James Kirsch, Jung-Kirsch Letters, Page 102

Recently, a vile article has been published in the official organ of the American Psychiatric Association, and maybe, this time we can kill this snake thoroughly. James Kirsch, Jung-Kirsch Letters, Page 102

Professor Scholem is certainly all wet when he thinks that the Jewish Gnosis contains nothing of the Christian mystery. It contains practically the whole of it, but in its unrevealed pleromatic state. Carl Jung, Jung-Kirsch Letters, Page 141

It's very difficult to express in words how many riches were bestowed on me in Zurich on this visit, and I would like to thank you and your wife once again for the wonderful hours I was privileged to spend at your house. James Kirsch, Jung-Kirsch Letters, Page 189

Special thanks also for the "Sermones ad mortuos". James Kirsch, Jung-Kirsch Letters, Page 189

I hope very much that your wife [Emma Jung] will decide to publish the lectures about the Anima in book form. James Kirsch, Jung-Kirsch Letters, Page 189

For, as I've observed, Christ is only now entering into the Jewish unconscious as a living symbol. James Kirsch, Jung-Kirsch Letters, Page 190

"Physician heal thyself' has become a necessity for me. James Kirsch, Jung-Kirsch Letters, Page 191

I am very sorry that I am not mentioned as "joint translator" of your Job book, which I love so much; but I can also understand Mr. Read's standpoint. James Kirsch to HRC Hull, Jung-Kirsch Letters, Page 192

Quite frankly, your [RFC Hull] letter means a great disappointment to me, since in your letter of November 2lst, 1953, you wrote that you "took the liberty of acknowledging my help by naming me as joint translator". James Kirsch, Jung-Kirsch Letters, Page 192

I regret that your [RFC Hull [opinion on our work is now such, in contrast to your opinion expressed in your letter of November 2l. James Kirsch, Jung-Kirsch Letters, Page 193

My attitude was certainly that of a translator who accepted full responsibility for his work. James Kirsch to RFC Hull, Jung-Kirsch Letters, Page 193

Frankly, I feel that Miss Hannah's and Dr. von Franz' share in the translation of Psychology and Alchemy have deserved much more acknowledgment than they actually received, but this is not my business. James Kirsch, Jung-Kirsch Letters, Page 193

The gouty "irascibility" appears to manifest itself in a general emotional lack of control. Carl Jung, Jung-Kirsch Letters, Page 194

With Dr. Jacobi you have "mis le pied dans le plat" in a most imprudent way. Carl Jung, Jung-Kirsch Letters, Page 194

In your very own interest, you should pay more attention to your affects, otherwise you become too godlike. That's why strict observance of the law was the guiding principle of your ancestors. Carl Jung, Jung-Kirsch Letters, Page 194

Affects are actually volcanic: with the lava they bring nutritious minerals to the surface of the earth. Carl Jung, Jung-Kirsch Letters, Page 195

The purpose of the Christian Reformation was to remove the bad moral consequences which are caused by the amoral divine model. Carl Jung, Jung-Kirsch, Page 195

One cannot simultaneously "strain at gnats and swallow camels" (Matt. 23 :24), or "serve two masters" (Matt. 6:24), etc. Carl Jung, Jung-Kirsch Letters, Page 195

Without thorough knowledge of "good and evil," of the ego and the shadow, there is no recognition of the Self, but at most an involuntary and therefore dangerous identification with it. Carl Jung, Jung-Kirsch Letters, Page 195

As well as I, or perhaps even better, in the hostile pair of brothers - Christ-Satan - a Jew can recognize the Self, and with that the incarnation, or Yahweh's assimilation to man. Carl Jung, Jung-Kirsch Letters, Page 195

The Jew has the advantage of already having anticipated the development of human consciousness in his spiritual history. Carl Jung, Jung-Kirsch Letters, Page 195

By that I mean the Lurianic level of the Kabbalah, the breaking of the vessel, and human help in its reconstitution. Carl Jung, Jung-Kirsch Letters, Page 195

I have written you so many letters which were never mailed that, when it comes to sitting down at my desk and really writing down what I want to say other things come to the foreground. James Kirsch, Jung-Kirsch Letters, Page 103

I have been feeling very close to you during these last two years in the U.S. Lately, I have been dreaming a great deal about you. James Kirsch, Jung-Kirsch Letters, Page 103

My practice has been going well, Mrs. Kirsch sees some clients regularly, and we have been able to interest a number of people in Analytical Psychology. James Kirsch, Jung-Kirsch Letters, Page 97

So we were able at last to found a Club which has shown a small, but steady growth. James Kirsch, Jung-Kirsch Letters, Page 97

Unfortunately, I have not been able to read anything that you might have written or published during this time of war. James Kirsch, Jung-Kirsch Letters, Page 99

The only thing I heard about in New York, but have not seen, was an article on the "Symbolism of the Holy Mass". James Kirsch, Jung-Kirsch Letters, Page 99

It is still too early to make any plans for the time after the war, but I would like to let you know that it is a great hope of mine to come to Zurich and to work with you. James Kirsch, Jung-Kirsch Letters, Page 99

I see from your letters that you have heard that foolish rumour that I'm a Nazi. Carl Jung, Jung-Kirsch Letters, Page 106

If the Germans had invaded Switzerland they certainly would have put me into a concentration camp or against a wall. Carl Jung, Jung-Kirsch Letters, Page 106

My books were suppressed in Germany and destroyed in France. If I had been a Nazi they surely wouldn't have behaved like that. Carl Jung, Jung-Kirsch Letters, Page 106

I had a fracture of my right fibula with a big haematoma; on account of it a thrombosis developed in the right leg first and then it went over to the left leg, reaching as far as the vena cava. Carl Jung, Jung-Kirsch Letters, Page 107

And then the worst came: two embolisms in the lungs and an embolism in the posterior part of the heart. That was the thing that almost knocked me out, but I recovered slowly. Carl Jung, Jung-Kirsch Letters, Page 107

I'm now 71 years of age and I feel disinclined to do work with patients. I take on no new patients but of the old ones there are left enough to keep me busy. Carl Jung, Jung-Kirsch Letters, Page 107

I really had no idea that astrology would make so much of my psychology. Carl Jung, Jung-Kirsch Letters, Page 107

The more deeply and intensively I study the unconscious, the more enigmatic it becomes. James Kirsch, Jung-Kirsch Letters, Page 107

During my afternoon with you, I was able to rid myself of my projection of the "mana" personality on you to such an extent that my inferiority-complexes are no longer obstructing my path, and I can tell you that I would be very pleased if you would come. James Kirsch, Jung-Kirsch Letters, Page 125

Here in Zurich I feel I'm receiving many rich gifts, especially from you personally. Thus it seems presumptuous to ask you to see me one more time. James Kirsch, Jung-Kirsch Letters, Page 126

Might I perhaps come by this Thursday and read the Morienus in a comer of your house? If the weather is good, in the garden? James Kirsch, Jung-Kirsch Letters, Page 126

But may I submit the enclosed letter to you and ask your help in my struggle to prevent Dr. Klopfer from being recognized as a training analyst by the San Francisco group of the M.S.A.P. (Medical Society of Analytical Psychologists)? James Kirsch, Jung-Kirsch Letters, Page 127

By human estimation, it's certain that my wife will come to Zurich next summer and, if possible, will accept the invitation of your daughter (Frau Baumann) to my youngest son Thomas. James Kirsch, Jung-Kirsch Letters, Page 130

This time I owe a special debt for my work with Fraulein [Toni] Wolff. James Kirsch, Jung-Kirsch Letters, Page 130

By the way, your dream of September 810 gave you the correct answer. Maturation costs not only time but also suffering. Carl Jung, Jung-Kirsch Letters, Page 139

Moreover, it was not I who invented the entire complication of the soul, nor did Freud succeed in removing it from the world. Carl Jung, Jung-Kirsch Letters, Page 141

I keep reading your book Antwort auf Hiob over and over, which has powerfully opened up new vistas for me and for so many other people I know. James Kirsch, Jung-Kirsch Letters, Page 154

Your gospel: "One can love God, and one must fear God" is very much alive in me and has brought me deeply moving and liberating experiences. James Kirsch, Jung-Kirsch Letters, Page 154

Synchronicity means a factor inherent in Nature. Carl Jung, Jung-Kirsch Letters, Page 180

It is a factor accounting for the existence of teleological arrangements, which does not mean that the whole of creation is premeditated, or in any way conscious. Carl Jung, Jung-Kirsch Letters, Page 180

No sooner do you have a certain collectivity than people try, in the ratio of its increase, to emancipate themselves from the shadow. Look what happened to Christianity when it became a church. Carl Jung, Jung-Kirsch Letters, Page 180

I can only tell you how glad I am, firstly that I have not started a religion, and secondly that I have not founded a church. People may cast out devils in my name all they like or even send themselves into the Gergesene swine! Carl Jung, Jung-Neumann Letters, 19 Feb 1935

During my move here from Palestine, the "Sermones ad Mortuos" were unfortunately lost. Might I ask you to send them to me again? James Kirsch, Jung-Kirsch Letters, Page 80

I wrote about this in detail to your wife - and I'm wondering very seriously how it is even possible for such a woman [Jolandi Jacobi] to go out into the world as your messenger (or even as the messenger). James Kirsch, Jung-Kirsch Letters, Page 182

She [Jolandi Jacobi [is a true antimimos an imitative spirit. James Kirsch, Jung-Kirsch Letters, Page 182

Please excuse me for asking you the question, why such a woman [Jolandi Jacobi] has to go into the world in your name - and to teach students (at the Institute). James Kirsch, Jung-Kirsch Letters, Page 182

Frau Jacobi's appearance in L.A. has had far-reaching consequences, in the sense that minds are divided, and that many projections we had onto Zurich and the Institute are being withdrawn, and we will absolutely become more self-reliant. James Kirsch, Jung-Kirsch Letters, Page 182

I saw her here with her [Jolandi Jacobi] old teacher, Dr. Charlotte Buhler from

Vienna; and I became aware how much Frau Jacobi represents the Viennese Freudian school. James Kirsch, Jung-Kirsch Letters, Page 182

It seems that here in America people tend over and over again to forget the shadow, feeling suddenly very satisfied with whatever's been accomplished, patting themselves benevolently on the shoulder - while being cut off from everything real. James Kirsch, Jung-Kirsch Letters, Page 177

But I cannot conceive of the creation as a game of dice after all, because a Dike or Moira would have to rule over it, i.e. something that would "arrange" the creation synchronistically, and not teleologically. James Kirsch, Jung-Kirsch Letters, Page 178

The German word 'Seele', which by no means is the same as the English word 'Soul', is an old word, sanctioned by Tradition, used by the greatest German mystics like Eckhart and poets like Goethe to signify the Ultimate Reality, but experienced under a feminine aspect. James Kirsch, Jung-Kirsch Letters, Page 179

At last I'm able to thank you personally for the kind letter you wrote me on the occasion of Toni Wolff's death. Carl Jung, Jung-Kirsch Letters, Page 172

On the day of her [Toni Wolff] death, even before I had received the news, I had a bad relapse of my tachycardia. Carl Jung, Jung-Kirsch Letters, Page 172

T. W. [Toni Wolff] died so suddenly and so entirely unexpectedly that one could scarcely realize her disappearance. Carl Jung, Jung-Kirsch Letters, Page 172

I had seen her [Toni Wolff] two days earlier - both totally unsuspecting. As early as mid-February I had Hades dreams, which I related entirely to myself, because nothing pointed to Toni. Carl Jung, Jung-Kirsch Letters, Page 172

None of the people who were close to her [Toni Wolff] had any warning dreams, while people in England and Germany did, and in Zurich only some who knew her merely superficially. Carl Jung, Jung-Kirsch Letters, Page 173

At the beginning of my illness in Oct. I dreamt of a big black elephant who uprooted a tree. (Since then I have written a rather long essay about the "philosophical tree.") Carl Jung, Jung-Kirsch Letters, Page 173

The primordial uprooting of trees can also mean death. Carl Jung, Jung-Kirsch Letters, Page 173

If God's consciousness is clearer than human consciousness, then creation makes no sense and humanity has no purpose for existence. Carl Jung, Jung-Kirsch Letters, Page 173

Then indeed God does not play dice, as Einstein says, but has invented a machine, which is even worse. In fact, the creation story resembles an experiment with dice more than anything intentional. Carl Jung, Jung-Kirsch Letters, Page 173

The "white stone" (calculus albus) occurs in the Apocalypse as a symbol of election. Carl Jung, Jung-Kirsch Letters, Page 173

The model of the Self in Aion is based on Ezekiel's vision! Carl Jung, Jung-Kirsch Letters, Page 173

Even though I fully recognize and know deep down that you are by no means the "owner" of Jungian psychology, I still need to express the fact that you have worked incredibly hard, with concentration and a secure instinct, on behalf of the secular movement of the spirit. James Kirsch, Jung-Kirsch Letters, Page 162

Today the personal problems have receded, and I am seized and possessed by something hard to name, about which I can only pray that I'll endure the tension and have the intelligence to comprehend and integrate it. James Kirsch, Jung-Kirsch Letters, Page 162

Dr. von Franz's visit was a great experience. She was far better in all respects than I have ever experienced her in Zurich. James Kirsch, Jung-Kirsch Letters, Page 164

Your remark about my dream of the mouse circling in my belly stayed with me for a long time. James Kirsch, Jung-Kirsch Letters, Page 165

In an organic sense, of course, I do not suffer from epilepsy, but since childhood I have repeatedly been exposed to invasions of the unconscious which led to attacks of all sorts. James Kirsch, Jung-Kirsch Letters, Page 167

I very much hope and wish that God's grace will sustain your health and creative power. James Kirsch, Jung-Kirsch Letters, Page 172

Especially during the last sessions I had with her last year, I gratefully sensed the integrity of her creative intellect, which was inseparably linked to a warm humanity. In the night of her death I could not sleep - without knowing why. James Kirsch, Jung-Kirsch Letters, Page 168

I had to think of you so much, who have so deeply experienced the sea of mercy as well as the fire of his wrath, while you always held fast to his oneness. James Kirsch, Jung-Kirsch Letters, Page 168

You wrote me a detail about Toni's [Wolff] death which nobody else had reported to me, and which completes the medical picture. James Kirsch, Jung-Kirsch Letters, Page 166

What kind of physician one has is definitely part of one's fate. I'm thinking of Toni [Wolff] a lot. It hurts me deeply to think of her lonesome death, as I experienced Toni as a very solitary person in the last years. James Kirsch, Jung-Kirsch Letters, Page 166

I'm so deeply involved in the process of individuation myself, it's difficult for me to imagine the psychic state that occurs when individuation is achieved, which is what the infinite "multiplicatio" actually represents. James Kirsch, Jung-Kirsch

Letters, Page 166

You also wrote about the experience of immortality which results from the ego's contact with the Self I have not had this experience. James Kirsch, Jung-Kirsch Letters, Page 166

It brightens the evening of my life and fills me with glad serenitas, that the grace was allotted to me to place my best in the service of a great cause. James Kirsch, Jung-Kirsch Letters, Page 162

What you write in regard to the effect of Job upon analysts agrees with my own experiences: the number of individuals who are capable of reacting to it is relatively very small, and analysts are not exceptional people. James Kirsch, Jung-Kirsch Letters, Page159

Incidentally, a second edition of Job is just now being published, in which I've inserted the corrections you suggested. James Kirsch, Jung-Kirsch Letters, Page 159

Today I finished a fairly long article about the "philosophical tree," which has accompanied me during my illness. Carl Jung, Jung-Kirsch Letters, Page 160

I entertained myself excellently with it as a compensation for the fact that so few of my contemporaries can understand what is meant by the psychology of the unconscious. Carl Jung, Jung-Kirsch Letters, Page 160

You should have seen the reviews of Job in the press! How much naive stupidity showed up there, you can't imagine. Carl Jung, Jung-Kirsch Letters, Page 160

In the Cathedral of Strasbourg I saw a depiction of the conquered synagogue and the ecclesia triumphans, and above it - in the middle and upper spaces -the coronation of Mary by Christ - a depiction which touched me deeply. James Kirsch, Jung-Kirsch Letters, Page 153

In Ascona, I asked Professor Scholem whether he was aware of corresponding themes in Judaism. "Absolutely not," he said; "that does not exist in Judaism." James Kirsch, Jung-Kirsch Letters, Page 153

I believe this problem of God's becoming human has a special meaning for the Jew and his tragic history. James Kirsch, Jung-Kirsch Letters, Page 153

By the way, do you by any chance know the history of the Rabbi Acher? He lived in the 2nd century. James Kirsch, Jung-Kirsch Letters, Page 154

He maintained that the Jews had to take cognizance of the fact that according to Christian view, God had a son and thus was no longer one but two. James Kirsch, Jung-Kirsch Letters, Page 154

When you read the Bible in the ordinary way, apparently all human beings derived from Adam, so quite certainly Jews who go right back to the primordial

parents, but then you suddenly find that beside Adam and his children there must have been other human beings. Carl Jung, Jung-Kirsch Letters, Page 151

I have no intention to suggest that the Jews are the only ones that have received the divine imprint, since besides the Jews many other peoples and nations descend from Adam's children, but we have not heard that those human beings from whom Adam's sons took wives have received the divine image. Carl Jung, Jung-Kirsch Letters, Page 151

I had another attack of arrhythmia and tachycardia due to overwork. I am now slowly recovering and my pulse is normal again since almost a week, but I am still tired and have to go slowly. Carl Jung, Jung-Kirsch Letters, Page 143

I am rather certain that the sefirot tree contains the whole symbolism of a Jewish development parallel to the Christian idea. Carl Jung, Jung-Kirsch Letters, Page 143

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme Trias of Kether, Chochma and Bina in the figure of Tifereth. Carl Jung, Jung-Kirsch Letters, Page 143

Being the equivalent of the Son and the Holy Ghost, he is the sponsus bringing about the great solution through his union with Malchuth. James Kirsch, Jung-Kirsch Letters, Page 143

I am pretty certain that the extraordinary and venomous response of the orthodox rabbis against the Cabbala is based upon the undeniable fact of this most remarkable Judeo-Christian parallelism. Carl Jung, Jung-Kirsch Letters, Page 145

This is hot stuff, and since the 17Th century, as far as my knowledge goes, nobody has dared to touch it, but we are interested in the soul of man and therefore we are not blindfolded by foolish confessional prejudices. Carl Jung, Jung-Kirsch Letters, Page 145

I must say I got enough from the study of Knorr von Rosenroth's "Cabbala Denudata". Carl Jung, Jung-Kirsch Letters, Page 145

I believe you saw Dr. Harms article: "Carl Gustav Jung-Defender of Freud and the Jews." James Kirsch, Jung-Kirsch Letters, Page 108

I sent it [Dr. Harms article] to a committee which collected material in New York to refute the stupid accusation that you are a Nazi. James Kirsch, Jung-Kirsch Letters, Page 108

To-day, I saw a letter by Heyer to one of his former Jewish patients who lives here in Los Angeles. He was evidently hit in his guilt-complex by your article in the "Schweizer Weltwoche." James Kirsch, Jung-Kirsch Letters, Page 109

It is very sad to see that a psychologist is unable to face his shadow, his national shadow. James Kirsch, Jung-Kirsch Letters, Page 109

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On one side, there are Rabbis who instruct their pupils strictly and in great detail about sacrificial offerings, in anticipation of the "fuhrer's" entrance into Jerusalem as king, which they expect in the foreseeable future, believing that he will raise the temple again; and in that event, enough people would be required who know the sacrificial ritual and can execute it. This in the year of grace 1934! James Kirsch, Jung-Kirsch Letters, Page 62

In an organic sense I'm certain that I'm not epileptic, but it is a fact that unconscious events often happen to me like attacks, that the invasions of the unconscious happen to me suddenly, and that I am preoccupied with the Self in a manner I can absolutely designate as possession, or morbus sacer. James Kirsch, Jung-Kirsch Letters, Page 167

It would be my inclination to tell her [A patient] quite frankly that her time of life is limited, and that she should realize it so that she could take care of her three children in the best possible way and prepare properly for death. On the other hand, I just haven't got the courage to tell her that. James Kirsch, Jung-Kirsch Letters, Page 133

I assume that Evans is bristling with resistances against my psychological point of view because, as every true Easterner, he believes that he has produced an eternal truth, but, with the whole of the East, he has, of course, never heard of a theory of cognition and of Immanuel Kant, just as little as the Catholic Church. Carl Jung, Jung-Kirsch Letters, Page 179

Apart from this insight, I can fully accept the postulate that Christ is "the only Begotten one," if Christ is also an eternal mystery and one which was a unique historical event, and especially if the ego clearly distinguishes itself from the one who dwells within it. James Kirsch, Jung-Kirsch Letters, Page 155

For instance, the lady who is translating Job with me and thus should really know it very well, had a great shock today when I explained to her what it means, on pages 125-126, where you say, "John's unconscious personality is closely identified with Christ; that is, he is born in similar circumstances and for a similar destiny." James Kirsch, Jung-Kirsch Letters, Page 162

I'm especially indebted to you for taking the great trouble to send me evidence of the American literature concerning double-bodied vessels. Carl Jung, Jung-Kirsch Letters, Page 227.

My sincere thanks for the explanation of Adam's rib! By this representation, what the woman apparently originated from was an illness in the male; yet she is destined to heal this illness. Carl Jung, Jung-Kirsch Letters, Page 226

Also last week he visited the Indian Embassy in Berne where he was invited to a festivity. Aniela Jaffe, Jung-Kirsch Letters, Pages 224-225

And - last but not least - he wrote a preface to the new edition of Discourses of the Buddha for Artemis Press, Zurich. Aniela Jaffe, Jung-Kirsch Letters, Pages 224-225

I'm afraid it's been a long time since I heard from you directly, but from my friends in Zurich and also from my wife I understand that you are doing quite well but that your wife hasn't been so well and has had a stomach resection. James Kirsch, Jung-Kirsch Letters, Pages 220-221

On pages 105 and 107 you'll find a confirmation of the hypothesis that the Fourth Gospel is purely Jewish. In no way do I wish to deny that even the Essenes were influenced by the Greek spirit. James Kirsch, Jung-Kirsch Letters, Page 222

What an evil guard dog it would be, who could successfully keep visitors away from you! James Kirsch, Jung-Kirsch Letters, Page 218

I'm surprised to hear you complain about the stupidity of humankind, you of all people, who have given your best to humankind again and again, literally risked your skin, doing so much pioneer work, and you continually ran into the resistance, inertia, and hostility of the masses. James Kirsch, Jung-Kirsch Letters, Page 218

I also want to tell you that during the hours I observed the "flying saucer" my camera - loaded with film - was in the adjacent room, and the idea never occurred to me to photograph it! James Kirsch, Jung-Kirsch Letters, Page 218

it is obvious that Father White has suffered a lot. In personal relations he is very friendly, and I like him very much. But as a Catholic and a servant of the Church, it's obvious that he can never go beyond a certain limit. James Kirsch, Jung-Kirsch Letters, Page 219

But Father W. can never belong to himself, but finally only to Mother Church. James Kirsch, Jung-Kirsch Letters, Page 219

The article about you in Time has made us "respectable" at a single stroke and has already had its consequences. James Kirsch, Jung-Kirsch Letters, Page 219

The English Job has now been published, although with some printing errors, e.g. "childish" instead of "childlike." Carl Jung, Jung-Kirsch Letters, Page 217

The printing of "Synchronicity" gives endless difficulties, which are principally due to the fact that the editors hardly understand what it's about, e.g. they don't grasp the astrological experiment. Carl Jung, Jung-Kirsch Letters, Page 217

They think one would have to believe in astrology in order to make such an experiment!! Carl Jung, Jung-Kirsch Letters, Page 217

I was deeply impressed by his ability to experience music, and that he lived his shadow so consciously. James Kirsch, Jung-Kirsch Letters, Page 211

What so much distinguishes him, besides his enormous scholarship, is his ability to let the ucs. speak and his respect for the numinosity of the ucs. James Kirsch, Jung-Kirsch Letters, Page 211

The only trouble I'm having is that I no longer have any need to work with Meier and (or) Liliane Frey. I don't have a negative attitude toward them, but simply feel a need to keep working by myself. James Kirsch, Jung-Kirsch Letters, Page 212.

I am glad you've had the experience of the primitive ceremonies; I never saw the katchina, only the buffalo dances of the Pueblo Indians of Taos, where I made friends with the old Locotenente Gobemador, Ochwiii Biano. Carl Jung, Jung-Kirsch Letters, Page 208

Of my two writings, Synchronicity and Job, I can say: "Habent sua fata libelli." Carl Jung, Jung-Kirsch Letters, Page 208

In America no one except Knoll of Princeton has properly understood what I mean by it; especially the statistics have just driven people crazy. Carl Jung, Jung-Kirsch Letters, Page 208

Therefore I decided to take all tables out of the book and have replaced them with a description in words, probably with the same result, that people cannot get away from their causalistic thinking habits. Carl Jung, Jung-Kirsch Letters, Page 208

In contrast, Job will be printed in England in short order, though significantly not in America; the Bollingen Press prefers to keep its distance, because Job could be misunderstood as "unamerican activity"! Carl Jung, Jung-Kirsch Letters, Page 208

The other day I received a manuscript by Progoff, in which he discusses the question of synchronicity very skillfully, especially under the aspect of archetypes. Carl Jung, Jung-Kirsch Letters, Page 209

It's especially not understood what an excellent joke was made with the astrological statistic; people have even thought I wanted to prove something in favor of astrology. Carl Jung, Jung-Kirsch Letters, Page 209

A whole squadron [of UFO's] was seen near Lake Constance, as well as in Southern Germany. Carl Jung, Jung-Kirsch Letters, Page 209

McCarthy is an exponent of American one-sidedness, which is what gives him the fanatical, paranoid character. It's probably not a genuine paranoia; he gives me more the impression of being an instrument of the American collective. Carl

Jung, Jung-Kirsch Letters, Page 209

Both these dreams contain unconscious thinking - hence the oxygen bomb which contains compressed pneuma. Carl Jung, Jung-Kirsch Letters, Page 206

The Gnosticism of which John the Evangelist is a descendent is certainly Jewish, but in its essence Hellenistic, in the style of Philo Judaeus, who also originated the Logos doctrine. Carl Jung, Jung-Kirsch Letters, Page 207

If I may say it in somewhat simplified terms, what's essential for L.A. is the attitude to the unconscious, while S.F. hopes to be accepted someday as the Jungian group in the AMA (American Medical Association) and in the APA (American Psychological Association). James Kirsch, Jung-Kirsch Letters, Page 201

But it was very important for me to see John as a product of Gnosticism (the Jewish school, even, and not the Greek, according to the latest discoveries in the Jordan Valley). James Kirsch, Jung-Kirsch Letters, Page 205

Considering my age, some days I feel worse and sometimes less bad. Nevertheless, I've just turned out a short commentary to Radin's Trickster. Carl Jung, Jung-Kirsch Letters, Page 207

Also, I wanted to tell you that I read the only book which exists in the Library of Congress under the name of Freud's son, the lawyer. James Kirsch, Jung-Kirsch Letters, Page 199

It doesn't contain one word about his father. It's nothing but the love adventures of an Austrian officer during the first World War! James Kirsch, Jung-Kirsch Letters, Page 200

The integration of the collective unconscious means about the same as taking note of and adapting to the world; but that doesn't mean that one would have to become acquainted with the whole world, or that one must have lived in all climates and continents of the world. Carl Jung, Jung-Kirsch Letters, Page 196

Your explanations with respect to the integration of the collective unconscious contributed a lot toward transforming some of the fog which had spread over us into therapeutic water. James Kirsch, Jung-Kirsch Letters, Page 197

At once, the anima shows up and tries to make me believe what a "devil of a fellow" I am. James Kirsch, Jung-Kirsch Letters, Page 197

I am very concerned about Dr. Frey's state of health. Psychologically she has developed greatly in recent time. James Kirsch, Jung-Kirsch Letters, Page 199

I would be very grateful to you if you could comment on this question of whether Satori, or any form of sudden widening of consciousness, could exist without some image, and also what this image-less state is to which Zen and also Indian Yoga so often refers. James Kirsch, Jung-Kirsch Letters, Page 239

What shed the most light for me was your remark that Zen meditation could also represent a kind of dumbing-down yoga. This is indeed the case with anyone who has some intellectual development. Carl Jung, Jung-Kirsch Letters, Page 237

One needs to be of an unusual mental simplicity in order to become a once-and-for-all Enlightened One as a result of a broken foot. Satori experiences occur for us as well. Carl Jung, Jung-Kirsch Letters, Page 237

I remind you, e.g. of Jakob Bohme, who enters his workshop; on his table is a flat pewter plate in which a ray of sunlight is reflected; it hits Bohme in the eye, and with this he's "enraptured into the innermost of Nature." Carl Jung, Jung-Kirsch Letters, Page 237

At the same time my respect for Freud increased greatly and also an understanding of the enormous human tragedy which was summed up in the fact that he valued his authority higher than the truth. James Kirsch, Jung-Kirsch Letters, Page 233

The concreteness of the image points to a certain identity of the subject with the God-image. Seen from the side of the coll. unc: a fall of the archetype into the three-dimensional world. Carl Jung, Jung-Kirsch Letters, Page 230

The god must not enter too far into matter, or the human being perishes. A human being has to walk the narrow path: "erit via et semita sancta." Carl Jung, Jung-Kirsch Letters, Page 230

I know only few theologians who take the difference between image and original seriously and understand it. Too little humilitas and too much hybris! And what about the psychologists? Vae scientibus! James Kirsch, Jung-Kirsch Letters, Page 230

I've never really succeeded in convincing an Indian that if no conscious ego is present, no conscious memory can be present, either. James Kirsch, Jung-Kirsch Letters, Page 241

in a satori experience something is perceived; namely, that an illumination, or something like it, has taken place. James Kirsch, Jung-Kirsch Letters, Page 242

It is utterly incomprehensible how an event can be registered, if no one is present who has had it. This someone who registers is always an ego. If no ego is present, absolutely nothing can be perceived. James Kirsch, Jung-Kirsch Letters, Page 242

Recently I saw photographs that were taken in the area of the Bernina, showing a landed saucer. According to the opinion of all, including that of experts, these photographs seem to be genuine, as strange as it may sound. James Kirsch, Jung-Kirsch Letters, Page 242

The Japanese unconscious burdened me to a much greater extent than I anticipated and perceived. James Kirsch, Jung-Kirsch Letters, Page 249

From time to time I find it on the whole quite amazing that here in the American desert - such a group exists, where a number of people are seriously gripped by the unconscious and are seriously working through your books. James Kirsch, Jung-Kirsch Letters, Page 249

By the way, Erich Fromm quotes a letter to Jones about you (January 22, 1911!), from Jones's Life and Work of Sigmund Freud: "I am more than ever convinced that he is the man of the future. James Kirsch, Jung-Kirsch Letters, Page 250

Inwardly, I find the transference problem and the Mysterium Coniunctionis the most difficult of all, and almost impossible to master. James Kirsch, Jung-Kirsch Letters, Page 251

He is indeed a very solid person with an unqualified sense of responsibility. It is a pity that the universities are so far behind the times. He would deserve a professorship. James Kirsch, Jung-Kirsch Letters, Page 252

I'm also glad to hear about your activity on the radio. Today that's the way to reach the public. James Kirsch, Jung-Kirsch Letters, Page 252

It's beyond my comprehension how one can talk about "Job" on the radio without causing misunderstandings, since its argument is one of the most subtle I've encountered, especially if such a banal brain as a Fromm precedes you onstage as a premise, so to speak. James Kirsch, Jung-Kirsch Letters, Page 252

But at the present time he's sharply limited in any kind of reading: he is totally absorbed by his writing and not interested in anything else. James Kirsch, Jung-Kirsch Letters, Page 267

I don't know whether I wrote to you that he did not feel very well, but after a six-day stay at the hospital he returned home not only rested but reassured and with prescriptions for a helpful course of treatment. James Kirsch, Jung-Kirsch Letters, Page 267

Perhaps such an opportunity is required, not only to feel but also to acknowledge what you and Hilde have accomplished as "pioneers." Almost like clearing a primeval forest. And you persevered. Isn't that worth everything? James Kirsch, Jung-Kirsch Letters, Page 267

Many years ago you already called my attention to my "godlikeness," but I also remember that as early as 1929 you noticed my puffy and pale face, a symptom which my American doctor considers characteristic for a lack of thyroid hormones. James Kirsch, Jung-Kirsch Letters, Page 263

For years I've been aware of the fact that I am internally confronted with the Anthropos. My fear and flight reactions have been quite terrible. But I've also become very bewildered, because I did not understand the nature of my dreams. James Kirsch, Jung-Kirsch Letters, Page 263

You should have sent me the visions of the androgynous XP before anything else, because he holds the key to your situation. Carl Jung, Jung-Kirsch Letters, Page 261

Not only this vision but also the fact that you gave a seminar about XP as a symbol of the Self shows that you are being confronted inwardly by the Anthropos. Carl Jung, Jung-Kirsch Letters, Page 261

On the other hand, you are also the Anthropos. The XP of your dream teaches you that he is "the foundation of the world, the only reality," thus what we commonly designate as "God." Carl Jung, Jung-Kirsch Letters, Page 262

Hence, when you occupy yourself with explanations, such as the relationship to your wife or other people, whether you should go to New York or stay in Los Angeles, etc. you play with symptoms and are on the wrong track and the downward path, fleeing backward, and thus you drown in the great waters of inflation. Carl Jung, Jung-Kirsch Letters, Page 262

The fact that something is not quite right with me has been evident to me for a long time, and I am also aware that a major change is necessary and close at hand, but without knowing in what direction it's going. James Kirsch, Jung-Kirsch Letters, Page 256

When I decided not to send you this dream, so as not to burden you, I had additional dreams about Christ, and others where deities made personal appearances. James Kirsch, Jung-Kirsch Letters, Page 257

In retrospect, I realize that this was also the time when suddenly a lot of water collected in my body. James Kirsch, Jung-Kirsch Letters, Page 257

The whole thing has a terribly close connection to my relationship with my wife, or the lack of relationship, that's gone on for the last nine years, and very generally to the difficulties I experience in relating to others. James Kirsch, Jung-Kirsch Letters, Page 257

My wife is also doing much better. She walks quite well with her crutches, sees her patients, cooks, etc. The X-rays show that the bones are healing well. James Kirsch, Jung-Kirsch Letters, Page 258

In 1944 I also suffered a broken foot because I did not want to submit to a "higher" will. I had to change my "standpoint"; I was still too high up, i.e. not "humble" enough to accept my life in all its forms. I knew better and for that reason could not touch the real ground. I was - so to speak - thrown down the steps because I did not want to go down. Carl Jung, Jung-Kirsch Letters, Page 254

Once I also gave up smoking for a quarter of a year without noticing much difference. Was it the cigarettes? I only smoke pipes & 1 cigar in the evening. Carl Jung, Jung-Kirsch Letters, Page 255

The fact is, I don't feel at all comfortable with this radio work, and I had to overcome the greatest inner difficulties before agreeing to do these radio lectures.

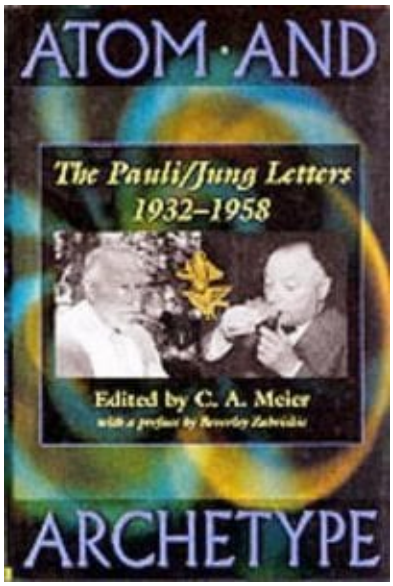
James Kirsch, Jung-Kirsch Letters, Page 253

[Erich] Fromm is doubtless a banal intellect, as you say. He's a friend of mine from our student days at Heidelberg. James Kirsch, Jung-Kirsch Letters, Page 253

He [Fromm] has learned a lot and stolen a lot from you, but he'd never admit it. His great difficulty is that he cannot comprehend that the objective psyche exists. James Kirsch, Jung-Kirsch Letters, Page 253

When it suits him [Fromm], or when things get dangerous, he feels free to revise dreams. He truly believes that dreams are produced by the ego. James Kirsch, Jung-Kirsch Letters, Page 254

He [Fromm] comes from an orthodox Jewish family, is enormously learned in Jewish subjects, but doesn't believe in God. James Kirsch, Jung-Kirsch Letters, Page 254



Carl Jung: Atom and Archetype

He [the Devil] is the father of this depreciatory interpretation. Carl Jung, Atom and Archetype, Pages 97-101

In my view, the discussion of Matter must have a scientific basis. That is why I pressed for [Answer to Job] and [Synchronicity]to be published at the same time. Carl Jung, Atom and Archetype, Pages 97-101

The union of opposites is not just an intellectual matter. Carl Jung, Atom and Archetype, Pages 97-101

It is certainly an indisputable fact that the unconscious has a "periodic" character; there are waves and swells that often produce such symptoms as seasickness, cyclical recurrences of nervous attacks or dreams. Over a period of 3 years, from mid-December to mid-January, I have observed in myself similar dreams that have

made a very deep impression on me. Carl Jung, Atom and Archetype, Pages 97-101

The smallest mass particle consists of corpuscle and wave. The archetype (as structure element of the unconscious) consists of static form on the one hand and dynamics on the other. Carl Jung, Atom and Archetype, Pages 97-101

In that "spiritualism" and "materialism" are statements on Being, they represent metaphysical judgments. Carl Jung, Atom and Archetype, Pages 97-101

Nowhere else but in the psyche of the individual can the union be completed, and the essential identity of Idea and Matter be experienced and perceived. Carl Jung, Atom and Archetype, Pages 97-101

metaphysical judgments lead to one-sidedness such as spiritualization or materialization, for they take a more or less large or significant part of the psyche and situate it either in Heaven or in earthly things, and then it can drag the whole person along with it, thus depriving him of his middle position. Carl Jung, Atom and Archetype, Pages 97-101

I am convinced that it (the psyche) is partly of a material nature. Carl Jung, Atom and Archetype, Pages 97-101

Theologians have the same resistance to psychologists as physicists, except that the former believe in Spirit and the latter in Matter. Carl Jung, Atom and Archetype, Pages 97-101

If one moves too far forward, it is often impossible to remember the thoughts one had before, and then the public finds one incomprehensible. Carl Jung, Atom and Archetype, Pages 97-101

Carried to its ultimate conclusion, Jordan's approach would lead to the supposition of an absolute unconscious space in which an infinite number of observers are looking at the same object. The psychological version would be: In the unconscious there is just one observer, who looks at an infinite number of objects. Carl Jung, Atom and Archetype, Pages 7-8

Alongside this representation of the psychic structure, there is another one, actually the reverse; namely, the soul as a shell enveloping the spherically shaped cosmos, in the innermost part of which lies the earth as the heaviest and most dead part. Carl Jung, Atom and Archetype, Pages 12-14

The real life of knowledge and understanding is played out on the borderline between the ascertainable and the unascertainable. Carl Jung, Atom and Archetype, Pages 111-117

For the psyche is the medium" (i.e., the "Third"), in which ideas of corporeal or intellectual origin occur. Carl Jung, Atom and Archetype, Pages 111-117

…the psychological explanation must relate the statement of the Timaeus to a

background process in which the demiurge represents the "consciousness maker" and the four characteristics to be mixed represent a distinctive quaternio necessary for the development of consciousness. Carl Jung, Atom and Archetype, Pages 111-117

Psychological tendencies in the unconscious are found only where psychological insights are urgently necessary. Carl Jung, Atom and Archetype, Pages 111-117

Inasmuch as the number is an archetype, it can be safely assumed that it: (1) bas substance. (2) has an individual form, (3) has meaning. and (4) has relationship connections to other archetypes. Carl Jung, Atom and Archetype, Pages 111-117

In recent history, the spirit has been brought into the psyche and been identified with the function of the intellect. Carl Jung, Atom and Archetype, Pages 111-117

Is it not a fact that when one looks more closely at the drawing, the mandala circle is split into two leaves lying on top of each other, which, in accordance with a set pattern, overlap in the center (Self)? Wolfgang Pauli, Atom and Archetype, Pages, 34-35

When I enter the sphere of physical or mathematical thinking sensu strictiori, I lose all understanding of what the term synchronicity means; I feel as though I am groping my way through dense fog. Carl Jung, Atom and Archetype, Page 68.

What made the deepest impression upon me was the central role played in your [Jung's] thinking by the concept of "incarnation" as a scientific working hypothesis. Wolfgang Pauli, Atom and Archetype, Pages 81-83

(The four chambers of the heart seem to have a link with the quaternity of the mandala.) Wolfgang Pauli, Atom and Archetype, Page 30.

Carl Jung and Sabina Spielrein

You will see that this investigation is the necessary preliminary work for the psychology of Dem. praec. Spielrein's case is proof of that (it's in the Jahrbuch). Carl Jung, Freud/Jung Letters, Vol. 1, Page 23.

My dear Miss Spielrein, You have managed well and truly to grasp my uncon-

scious with your sharp letter. Such a thing could only happen to me. Carl Jung, Letter June 20,1908

Your image has changed completely, and I want to tell you how very, very happy it makes me to be able to hope that there are people who are like me, people in whom living and thinking are one; good people who do not misuse the power of their mind to dream up fetters but rather to create freedoms. Carl Jung to Sabina Spielrein, June 30, 1908.

How great would be my happiness to find that person in you, that 'esprit fort' who never descends into sentimentality, but whose essential and innermost prerequisite for life is her own freedom and independence. Carl Jung to Sabina Spielrein, June 30, 1908.

I often think that the happiness that I want to give other people is begrudged me or is returned to me in the form of hidden hostility, which is what has so often happened to me! Carl Jung to Sabina Spielrein, July 22, 1908

At this meeting I really had an opportunity for the first time to see this great man [Freud] in my world, out of his own milieu, and thus to understand him much more deeply than before. Carl Jung to Sabina Spielrein, September 28, 1908

He [Freud] is truly a great and good man who, by virtue of his wonderful knowledge of humankind and his experience of life, sees incomparably further than I do. Carl Jung to Sabina Spielrein, September 28, 1908

If I have previously only admired this man [Freud] from a distance, now I have really come to love him. Carl Jung to Sabina Spielrein, September 28, 1908

I fear for my work, for my life's task, for all the lofty perspectives that are being revealed to me by this new Weltanschauung as it evolves. How shall I, with my sensitive soul, free myself from all these questions? Carl Jung to Sabina Spielrein, December 4, 1908

My mind is torn to its very depths. I, who had to be a tower of strength for many weak people, am the weakest of all. Will you forgive me for being as I am? For offending you by being like this, and forgetting my duties as a doctor towards you? Will you understand that I am one of the weakest and most unstable of human beings? And will you never take revenge on me for that, either in words, or in thoughts or feelings? Carl Jung to Sabina Spielrein, December 4, 1908

I am looking for someone who understands how to love, without punishing the other person, imprisoning him or sucking him dry; I am seeking this as yet unrealized person who will manage to separate love from social advantage and disadvantage, so that love may always be an end in itself, and not just a means to an end. Carl Jung to Sabina Spielrein, December 4, 1908

It is my misfortune that I cannot live without the joy of love, of tempestuous, ever-changing love. This daemon stands as an unholy contradiction to my compassion and my sensitivity. Carl Jung to Sabina Spielrein, December 4, 1908

When love for a woman awakens within me, the first thing I feel is regret, pity for the poor woman who dreams of eternal faithfulness and other impossibilities and is destined for a painful awakening out of all these dreams. Therefore if one is already married it is better to engage in this lie and do penance for it immediately than to repeat the experiment again and again, lying repeatedly, and repeatedly disappointing. Carl Jung to Sabina Spielrein, Dec. 4, 1908

Sincere thanks on behalf of my wife for the flowers. That was very sweet of you. Carl Jung to Sabina Spielrein, Sept. [?] 1910

Your thinking is bold, far-reaching, and philosophical. Carl Jung to Sabina Spielrein, August 8, 1911.

I can hardly think that there is anything organically wrong with your foot, for the psychological situation is too powerfully and traumatically significant. Carl Jung to Sabina Spielrein, Sept. 22 [?], 1911.

Only when you seek the happiness of the other, will your own happiness be granted. I allow myself to write to you so frankly and to admonish you because, after long and solitary reflection, I have eliminated from my heart all the bitterness against you which it still harboured. Carl Jung to Sabina Spielrein, Sept. 22 [?], 1911.

But never forget that under no circumstances must you retreat from an immediate goal which your heart considers good and reasonable. Carl Jung to Sabina Spielrein, Sept. 22 [?], 1911.

He [Freud] has spoken several times of your dissertation, the best indication that it has made an impression on him. You do not need my recommendation. Approach him as a great master and rabbi, then all will be well. Carl Jung to Sabina Spielrein, Sept. 22 [?], 1911.

I am rather worried about how Freud will take the corrections I am introducing into the theory of sexuality. The more I write in my own style, the greater becomes the danger of misunderstandings, for inwardly I am quite alien to the spirit of the Viennese school, though not to the spirit of Freud. Carl Jung to Sabina Spielrein, Nov. 24, 1911

Your study is extraordinarily intelligent and contains splendid ideas whose priority I am happy to acknowledge as yours. Carl Jung to Sabina Spielrein, Dec. 23, 1912

He [Freud] wants to give me love, while I want understanding. I want to be a friend on an equal footing, while he wants to have me as a son. For that reason he ascribes to a complex everything I do which does not fit the framework of his teaching. Carl Jung to Sabina Spielrein, Nov. 4, 1913.

At the meeting in Munich I saw clearly that Freud is lost to me. Carl Jung to Sabina Spielrein, Nov. 4, 1913.

Respect for the human personality and its motives should not be undermined by psychoanalysis. Because I fight for that I suffer much. Carl Jung to Sabina Spielrein, April 1915.

Mother told Sabina stories about angels and demons, clairvoyance and miracle cures, inspired by the Chasidic folklore. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 3

From age five to seven Sabina was educated in a Fröbel type kindergarten in Warsaw learning to speak German and French. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 3

Until the age of 6-7 I had no fear of any devil. I was an example of courage for my brother and made fun of him by jumping at him out of a dark hiding place or telling him horror stories. My parents warned me that one day I would feel anxiety and understand how her brother felt. Sabina Spielrein, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 3

"I nurtured grandiose fantasies: I was a goddess and ruled over a great empire, I possessed a great power with which I could know everything and achieve everything, even though I did not really believe in its reality, for there was a critic inside me who knew the difference between reality and fantasy." Sabina Spielrein, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 3

Sabina "conversed with a spirit. It was an angel sent to her by God, because she was an unusual person, a good spirit that helped her and guided her. At first the spirit spoke German, then Russian. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 3

Up to the age of 13 she was "extremely religious in spite of her father's derisions." In fifth grade, age 15, she "took a lively interest in the psychological aspects of religion and arranged to have lessons in Ancient Hebrew so as to read the Bible in the original." Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 3

She [Sabina] had a crush on the history teacher, a man of high intelligence and a sad expression in his black eyes, but with a habit of odd grimaces, who "has opened up to her previously unknown vistas by leaps and bounds. I wanted to make sacrifices for him, to suffer for him. I was looking for a friend to whom I could bare my soul." Later the poor man fell in love with her mother and when she left for Paris he jumped out of a window. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

Sabina's other crush was on her paternal uncle Adolf who was also in love with her mother. Asked mother: "Which of them do you really love, your uncle or your [History] teacher?" Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

In 1901, "while in the 6th grade, after the death of my little sister" Emilia of

typhoid “my illness began:” a prolonged grief complicated by social withdrawal and mounting difficulties in relating to her father and mother. Sabina Spielrein, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

In 1904 she graduated with a gold medal from the all-girl Yekaterinskaia Gimnazia and like other rich daughters of Rostov, e.g., Vera Weizmann, the future first lady of Israel, Sabina wanted to study in Switzerland. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

As she increasingly lost control of her aggressive impulses (hitting her mother) and unbearable rage at her father, Sabina had to be committed to the Burghölzli Asylum on August 17, 1904, not yet 19 years old, to become director Bleuler’s and his deputy Jung’s patient. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

Nine months later Spielrein recovered and while still in the hospital started attending medical school, from which she would graduate in 1911 with an 80-page dissertation on the analytic treatment of a schizophrenic patient. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

From 1905 to 1911 Jung assumed a new function, as her [Sabina] medical school teacher and, with Bleuler, as her dissertation supervisor. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

Jung and his patient in the hospital, true to her mischievous nature, Sabina acted out all manner of pranks to test the nurses and Jung, never Bleuler. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

I have analyzed the clinical condition almost completely with the help of your method and, early on, with a favorable result. In the course of her treatment the patient had the misfortune to fall in love with me. She continues to rave blatantly to her mother about this love and her secret spiteful glee in scaring her mother is not the least of her motives. Therefore the mother would like, if needed, to send her to another doctor, with which I naturally concur. Carl Jung, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

We must not forget the fundamental difference between man and woman, which is also, provisionally, the rule. Man wants to embrace; woman prefers to be embraced. The reverse can only take place provisionally because men are on average more differentiated. Sabina Spielrein, Unedited extracts from a diary, Page 3

Woman is more discriminating in her choice because it is more difficult to find a personality that fits the ideal; it is for these reasons that the woman is generally monogamous, when she truly loves; for opposite reasons, the man is less discriminating and is more or less polygamous. Sabina Spielrein, Unedited extracts from a diary, Page 4

We always see that a beautiful woman is the determining factor in a man’s

choice – let us not get angry! What does that mean: a beautiful woman? It is well known that there is no absolute beauty; the ideal of beauty was simply developed from female forms most frequently encountered, that is, from characteristics that proved most pleasing. Sabina Spielrein, Unedited extracts from a diary, Page 4.

Thus one can love nature as a living being and confide one's inner thoughts to it; for example find similarities between the storm in nature and the storm in one's own heart, and this similarity is real because our world is a part of the universal world or, if you prefer, a reflection of it. Sabina Spielrein, Unedited extracts from a diary, Page 4

The paper that I have written for the clinic about the value of reaction (Spielrein 1909),4 makes me think that we see our own pain in the soul of the other, that is objectively – hence the relief. Sabina Spielrein, Unedited extracts from a diary, Page 4

Freud's interpretation that laughter is born of the comparison of two different amounts of energy, the over-abundance of energy being eliminated by laughter, seems to me to be very plausible. Sabina Spielrein, Unedited extracts from a diary, Page 5

When the artist creates, it is not the manifestation of the need to communicate something to the world. It is rather that the complex itself simply wants to emerge! Sabina Spielrein, Unedited extracts from a diary, Page 5
The most elevated instincts always present themselves as murderous instincts. Sabina Spielrein, Unedited extracts from a diary, Page 6.

Everywhere you see the pleasure involved in destroying and dying. Young people have a strange need to sacrifice their lives for a great cause, a 'nobler' cause. Sabina Spielrein, Unedited extracts from a diary, Page 6
The death of a person constitutes the nature of only one complex – the sexual complex. Every individual must disappear as such. Sabina Spielrein, Unedited extracts from a diary, Page 6

Minds such as yours help advance science. You [definitely] must become a psychiatrist. - Jung to Spielrein, (Spielrein 13 June 1909, p. 101)

Sometimes it seems to me that the scholarly world which reads the article will see me as a know-it-all who wants to point out every folly to the entire world. - Sabina Spielrein 8 September 1910
The death tendency or death wish was clear to you before it was to me, understandably. Carl Jung, 25 March 1912, Journal of Analytical Psychology, 46, 1, 184–5).

He is honest and points this out in his writings long afterwards, recollecting that it is his pupil, Dr Spielrein, who had the idea, and stressing that Freud later borrowed it from her (Jung 1911–12, para. 504, note no. 38). Her idea, his idea … Jung does not fail to state explicitly Sabina's intellectual independence. Mireille Cifali, Sabina Spielrein, a woman psychoanalyst: another picture, Page 3

She is afraid however that he will publish first, that he will steal her ideas.

Generously, Jung writes that these are secret penetrations of thoughts … 'perhaps I borrowed from you too; certainly I have unwittingly absorbed a part of your soul as you doubtless have of mine. What matters is what each of us has made of it. And you have made something good of it' - Carl Jung Letters to Sabina, 25 March 1912, Page 185

She succeeds in writing, and is consequently recognized for her fine intelligence, her exacting mind, and her bold ideas. Freud describes her work as 'magnificent' (Spielrein 7 January 1912, p. 41). Mireille Cifali, Sabina Spielrein, a woman psychoanalyst: another picture, Page 4

In practice what matters is less the precise classification than one's intuitive understanding of the patient, because practical psychotherapy is a healing art. You say that too, after all. We need scientific findings only [as points of reference] Spielrein to Jung, (Carotenuto 1982, pp. 66–7)

She [Anna Freud] has the advantage over me of having a father who is widely known. I … must rely on my own strength, for which reason I have a much more difficult time of it' Sabina Spielrein, 19 October 1910.
You would be seriously mistaken to think that I identify my happiness with a high destiny. I have never thought that my son was destined for me; I know only too well that he will have his own life to live and that he belongs to me as little as I belong to my parents. It is then that I realize how alone I am. Sabina Spielrein, 1906/1907?.
Sabina Spielrein published her thesis in the Jahrbuch in 1911, then in 1912 an article on her childhood, and 'Destruction as the cause of coming into being' Mireille Cifali, Sabina Spielrein, a woman psychoanalyst: another picture, Page 2

She [Sabina] revels in her success. She 'is now a member of the psychoanalytic society' (ibid., p. 41), and her name is published alongside that of Freud and Jung. They encourage her to write. She signs her articles. This is remarkable, for though women are accepted as psychoanalysts, they are mainly known for being clinicians, not theoreticians. They are not known for their writing. Mireille Cifali, Sabina Spielrein, a woman psychoanalyst: another picture, Page 4

From '[poor] psychopath' (Spielrein 19 October 1910, p. 29) or 'degenerate' as she sometimes referred to herself (Spielrein 1906/1907?), she soon becomes the person who discusses the components of theory with Jung and Freud almost on equal terms, the one who speaks at conferences – not only in dreams – in front of the Viennese analysts (Spielrein 1911). She dares to expose herself in words; she even risks publication. Mireille Cifali, Sabina Spielrein, a woman psychoanalyst: another picture, Page 2

She says that she owes the energy put into the 'sublimated activity' to her mystical tendency, but also to something Freud said to her. When she talked about the desired child (the 'Siegfried dreams'), he said: 'You could have the child you know, if you wanted it, but what a waste of your talents' (Spielrein 6 January 1918) and reminded her at the same time that 'nothing is stronger than controlled and sublimated passion' (Freud 12 June 1914) Mireille Cifali, Sabina Spielrein, a woman psychoanalyst: another picture, Page 3.

Three years later, in 1895, Freud wrote, 'Hysterics suffer mainly from reminiscences'. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 1

Jung reports in her notes, Pat[ient] laughs and cries in a strangely mixed, compulsive manner. Masses of tics, rotating head, sticks out her tongue, legs twitching. Complains of a terrible headache, saying that she was not mad, only upset, at the hotel, she could not stand people or noise. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 2

Today, Sabina might well be diagnosed as psychotic. Furthermore, she was referred to the Burghölzli because she could not be treated at the Heller Institute where she had been previously. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 2

We then see throughout the hospital notes, how difficult Sabina's behaviour was and how much she tried to create havoc around her to get attention and especially to provoke the doctors and staff of the hospital to punish her. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 2

'At the slightest sign of lack of respect or trust, she immediately retaliates with negativistic behaviour and with a succession of greater or lesser devilish tricks'. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 2

Yesterday the medical assistant forbade her to leave her bed. Whereupon patient made a point of getting up and declared energetically she would never obey, that she never wanted to get well, that she would behave badly. On being suitably coaxed by the writer she returned to bed perfectly calm. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 2

Absence of senior physician (since 27th August). Yesterday (28th August) headache, getting worse. Tried to demand medication, which was refused. At night in bed, pulse 180, for that reason finally given Morphine … then good night. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 3

Patient has great insight into her condition but not the slightest inclination to improve it. She asks Ref. never to betray the slightest embarrassment about her but only extreme energy and a firm belief in her recovery; that would be the only way for her to get better. Pat. has no attention span when she is reading by herself, but the doctor's mere personal presence can often enable her to concentrate for hours. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 3

During this time patient was very unsettled. The following day she reports that she constantly and with great longing imagines Ref. squeezing her left hand tightly until it hurts. She desires this painful treatment with all her strength. The next day she has a high grade hyperaesthesia in her left hand. 'I want this pain', patient says calmly, 'I want you to do something really bad to me, to force me to

do something that I am opposed to with all my being'. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 3

In his interview with Sabina's mother, Jung is informed of Sabina's previous erotic transferences – some time before she had fallen in love with her uncle, a doctor, and subsequently with another doctor – both had disappointed her. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 3

The roots of Sabina's erotic transference to Jung can be seen in her hateful relations with both her parents as described in the hospital records. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 4

Her sadomasochistic relationship with her father seemed to revolve around the shame she experienced with him, her misbehaviour, the excitement and relief she derived from his physical beating of her, and her anxiety about her father's depression and periodic threats of suicide. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 4

She cannot turn to her father, he does not really understand her, he says hurtful things to her. Because of her strong narcissism she cannot give in to her father, and when her father is sad, she cannot talk to him and she is again deeply hurt. He has hit patient and she has had to kiss his hand in return. (At this point numerous tics, grimaces and gestures of abhorrence.) Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 4

Sabina recounts, with a further display of tics, to Jung how her father had hit her on her bare buttocks up until she was aged 11, at times in front of her siblings. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 4

[Three] years ago it happened that patient said to her father that she could give up parents in favour of the company of other people. Big scene followed, father went wild and threatened suicide. There were often scenes like this, sometimes lasting for days. It also hurts pat. that father insults and tyrannizes other members of the household. It pains her that he is unhappy, always talking about dying, etc. When he is kind to her she regrets that she behaves badly. She is always afraid that one day he will kill himself. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 4

Even during this last year mother tried to beat her in front of her brothers and her brothers' friends. Once when, at thirteen, her mother punished her, she ran away and hid in various places, doused herself with ice-cold water (winter!), and went into the cellar to catch her death of cold. This way she wanted to torment her parents and kill herself. In her 15th year, she tried to starve herself to death in Karlsbad because she had made her mother angry. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 5

Just as Sabina, like her father, retaliates against her mother by threatening to kill herself, she also punishes herself in this way. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 5
'She sees herself as a thoroughly bad and corrupt person, and for that reason

she simply assumes that she should not be allowed to be in the company of other people'. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 5

She is only able to establish relations with others through painful treatment and the manipulation of guilt. This is evident in her provocative behaviour towards the hospital staff, whom she constantly challenges to punish her and thereby confirm her in her narcissistic guilt. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 5

Sabina's conviction that she is a 'bad and corrupt person' both explains and reinforces the abusive treatment she receives from her parents. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 5

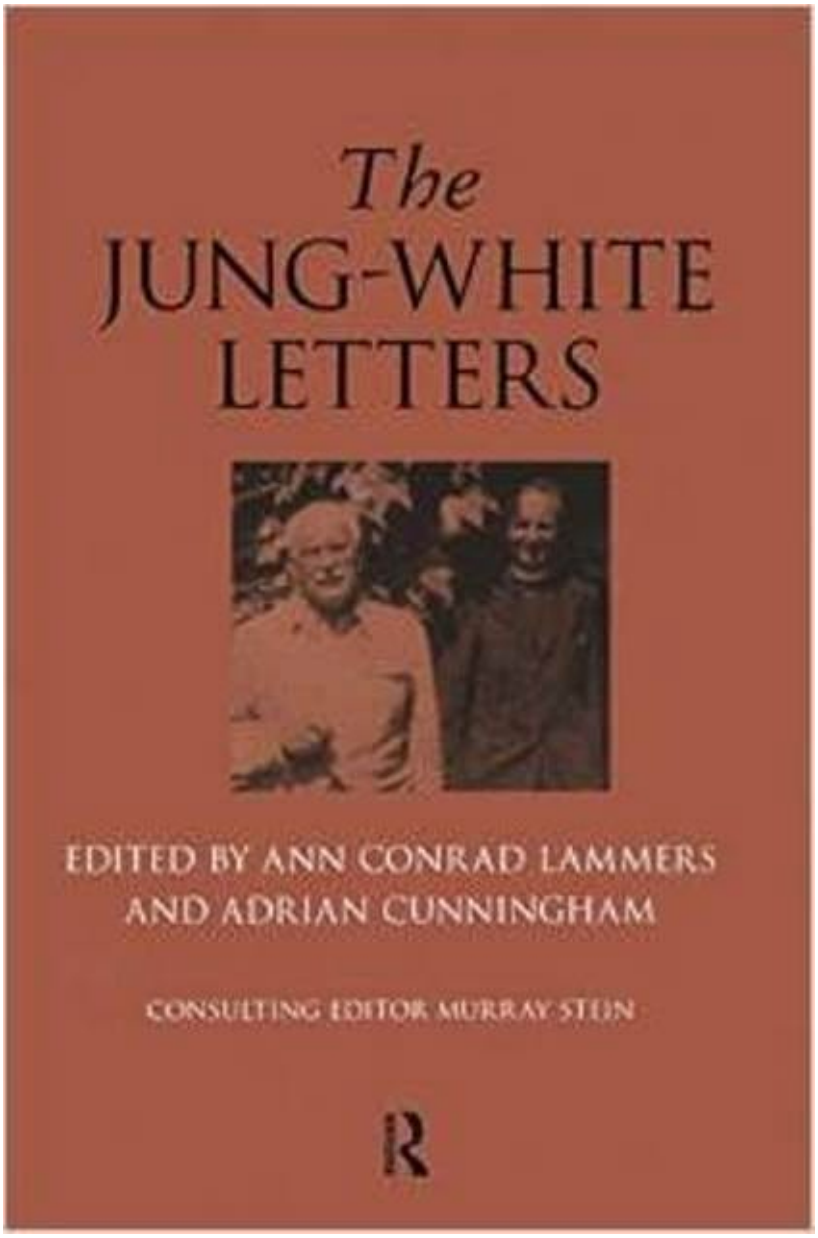
In order to be loved, Sabina conforms to the expectations she imagines her parents have of her – punishment and humiliation, particularly at the hand of the father, then become associated with sexual excitement. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 5
Sabina's own disgust 'with ladies and shops' indicates her own identification with her mother's self-hatred and her homosexual solution in wanting to eschew what is feminine in order to obtain her mother's love and to try to satisfy her where her father had clearly failed. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 5

The impression we have of Jung's treatment of Sabina was that he, much like Bleuler, was patient, calm and supportive – he made Sabina feel wanted and accepted. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 6

Since the last abreaction marked improvement. Still strongly emotional and unusually powerful expressions of feeling. At every stimulation of the complex she still reacts with her back, hands, tongue, and mouth, though significantly less so. She is now aware of it and hides her expressions of disgust behind her hands. She recently tried associations with acquaintances and on this occasion it was shown that she could not say her complex trigger word 'to beat'. So she omitted it during the experiment. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 7

… To me, life without science is completely senseless. What else is there for me if there is no science? Get married? But that thought fills me with dread: at times my heart aches for tenderness, love; but that is but a deceptive, passing, external display that hides the most pitiful prose. The price is subjugation of the personality…. No! I do not want such love: I want a good friend to whom I can bare my soul; I want the love of an older man so that he would love me the way parents love and understand their child (spiritual affinity). But my parents – they are not it – If only I were as wise a human being as my Junga! … And how stupid that I am not a man: men have it easier with everything. It is a shame that everything in life goes their way. I do not want to be a slave! Sabina Spielrein, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 8

Freud describes her [Sabina] work as 'magnificent' (Spielrein 7 January 1912, p. 41). Mireille Cifali, Sabina Spielrein, a woman psychoanalyst, Page 4



The Jung-White Letters:

I have a huge correspondence, see innumerable people but have only two real friends with whom I can speak about my own difficulties; the one is Erich Neumann and he lives in Israel and the other is Father Victor White in England. Carl Jung, The Jung–White Letters, Page 334

Victor White was one of the very few, possibly the only person in the inner circle who really stood up to the old man [Jung], and slugged it out over a period of

years until they were both exhausted with it (Arraj 2015).

I am by profession a theologian. But I am a theologian to whom, something happened. Suddenly, or perhaps not so suddenly, theology ceased to have any meaning to me at all … and so I was forced to turn to the psychologists … I did have a hunch that the method and approach of Jung might have something that spoke to my condition. Victor White, The Story of Jung's 'White Raven" Page 16

An elementary study of (for instance) St. Thomas's sections in the Prima Pars On the Good, On the Goodness of God, On Evil, and On the Cause of Evil, should suffice to dispel Dr Jung's misunderstandings and misgivings, and to supply a metaphysic which would account for the phenomena which concern him at least as satisfactorily as the quasi-manichaean dualism which he propounds. These somewhat confused and confusing pages might be dismissed as just another infelicitous excursion of a great scientist outside his own orbit … It is regrettable indeed that, supported only by such naïve philosophizing, the most pregnant movement in contemporary psychology should be burdened with an irrelevant association with Gnostic dualism. Victor White, The Story of Jung's 'White Raven" Page 399

There are very understandable reasons which have made it difficult for theologians and philosophers to take Jung's work seriously. The obstacles to understanding are considerable and should not be minimized … Regarding evil as having (apparently) some positive existence and reality of its own, Jung logically enough requires the admission of evil, not only into the "self", the human totality, but also into the Godhead itself … which orthodox Christians must find quite inadmissible. Victor White, The Story of Jung's 'White Raven" Page 75

Jung has our keenest support and sympathy in deploring the minimizing of evil which leads to its repression, with its devastating results for the individual psyche and society; but we are unable to find evidence that the conception of the privatio boni has contributed to this Victor White, The Story of Jung's 'White Raven" Page n1.

… is he, after the manner of his own "Yahweh" duped by some satanic trickster into purposely torturing his friends and devotees? Or is he, more rationally, purposely putting them to test to discover how much they will stand rather than admit the fallibility of their master—or how many, more Job-like, will venture to observe that the Emperor has appeared in public without his clothes? Victor White, The Story of Jung's 'White Raven" Page 352

… Generally speaking it [Answer to Job] cannot be read. For Jung deliberately reads the Scriptures through a pair of highly distorted spectacles. Although he is not writing of God but of God-images, he is not writing directly even of Job's images of God, but rather of his own images of Job's images … Even an instructed Christian may expect an explosion when an adult, whose religious development had become fixated at the kindergarten level of bourgeois morality … becomes confronted with the realities of life, of the ways of God both in the Bible and in contemporary events. It is understandable that he feels a close kinship with the disillusioned, tortured Job … The violence of the abreaction is understandable … his grievance is hardly adult … the only reaction is that of the spoiled child. Victor White, Jung-White Letters,

Page 353-354

I can confirm and prove the interrelation of the God-image with the other parts of the psyche, but I cannot go further without committing the error of metaphysical assertion, which is far beyond my scope. I am not a theologian and have nothing to say about the nature of God. Carl Jung, Jung-White Letters, Page 2007

I am frankly relieved that "Answer to Job" has not yet appeared in the USA! … Already of course I am getting perplexed and indignant letters from England asking "What the hell…" It cost quite some sleepless nights, trying to write an article to explain what I think … I hope you find the result (which I will send you if and when is published) not too distressing; and especially that you will take into consideration for whom it is written Victor White, Jung-White Letters, Page 254

I am grateful for the fact that you call me to order and that your judgment—be it correct or not—does not spare me, so I assume God will listen to a mortal voice, just as much he has given His ear to Job, when this little tortured worm complained about His paradoxical, amoral nature. Just as Job lifted his voice so that everybody could hear him, I have come to the conclusion, that I better risk my skin and do my worst or best, to shake the unconsciousness of my contemporaries. […] in our time everything is at stake, and one should not mind the little disturbance I am causing […]. I have hesitated and resisted long enough, until I have made up my mind to say what I think Carl Jung, Jung-White Letters, Page 261-262

Your criticism, of my motive concerning "Job" is certainly unjust and you know it. It is an expression of the mental torment you had to undergo in USA—and in Europe [...]. Having chosen the life of a monk you have separated yourself from the world and exposed yourself to the eternal fires of the other. Somewhere you have to pay the toll either to Man or to God and in the end you will discover that both overcharge you. Carl Jung, Jung-White Letters, Page 263

Answer to Job is presumably to be read, not as an essay in theology, metaphysics or exegesis, but in practical psychology… What then is its practical psychological content and implication? First and foremost it seems to be this: God (not me) is unconscious, divided in himself, moody, capricious, purposeless—but notably evil as well as good. Evil is an ultimate and irreducible constituent of reality to be accepted—not a privation which can be supplied by good, or out of which good can be brought. My 'evil' is no more my concern. It is 'all God's fault' and I can and should lay all the blame there … the personal shadow is transferred to the 'divine', 'collective' sphere and left there. If these are not the psychological implications of the book, they are the obvious ones which in fact are being drawn, and urgently need the author's corrections. Victor White, Jung-White Letters, Page 268-272

For myself, it seems that our ways must, at least to some extent, part. I shall never forget, and please God I shall never lose, what I owe to your work & your friendship … 'I hope you do not doubt my friendship, wrong-headed & heartless though it sometimes is. Poor Job at least had friends—however stupid. Victor White, Jung-White Letters, Page 273

'Thank you a million for "Hiob" … I can hardly put it down. It is the most exciting

and moving book I have read in years.' Then, in the same letter he complained: 'I do wish we could somehow resolve this deadlock about privatio boni,' and towards the end he concluded in a most warm way: 'I'll be eternally grateful to you, whatever befall this difficulty with privatio boni.' Victor White, Jung-White Letters, Page 181-182

As long as Evil is "non-being", nobody will take his own shadow seriously. Hitler and Stalin go on representing a mere "accidental lack of perfection". The future of mankind very much depends upon the recognition of the shadow. Evil is—psychologically speaking—terribly real' Carl Jung, Jung-White Letters, Page 143

… their God simply isn't my God any more: my very clerical clothes have become a lie … I am just indescribably lonely, and it's some relief to me to tell you … I must confess there are times when I wish to heaven I had never heard of your psychology (and some of your disciples!); and yet I tremble to think what would have happened if I hadn't! Victor White, Jung-White Letters, Page 216-217

I am somehow moved to send you the assurance of my love for you… I have been, & still am, sorely perplexed to understand when & where I am supposed to have done this… and, although [there are] matters on which I cannot see eye to eye with you, I would never question your sincerity (let alone publicly), as you have appear to question or deny mine… Carl Jung, Jung-White Letters, Page 283-284

I am more convinced than ever of the importance of your pioneer work for humanity, even for those who cannot agree with every word you say but have to take part in the "dialectic discussion" with you … I do not know if it is true that you have been a "Petrus scandali" to me (as you say you have), but to the extent that you may have been, I think that I can honestly say that I am grateful for it. Carl Jung, Jung-White Letters, Page 291-292

'I have now seen quite a number of people die in the time of a great transition, reaching as it were the end of their pilgrimage in sight of the Gates where the way bifurcates to the land of Hereafter and to the future of mankind and its spiritual adventure.' Carl Jung, Jung-White Letters, Page 306

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect. Carl Jung, Jung–White Letters, Page 103.

I cannot tell you how glad I am that I know a man, a theologian, who is conscientious enough to weigh my opinions on the basis of a careful study of my writings! Carl Jung to Victor White, 5Oct1945

Thus, when I said that God is a complex, I meant to say whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. Carl Jung to Victor White, 5Oct1945

I never allow myself to make statements about the divine entity, since such would be a transgression beyond the limit of science. Carl Jung to Victor White, 5Oct1945

My personal view in this matter is that man's vital energy or libido is the divine pneuma alright. Carl Jung to Victor White, 5Oct1945

"Phanes" in the Black Books - Quotations **(2021-04-07 04:54)**

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[1]Black Books

From the beginning of August to the end of September, he [Jung] drew a series of mandalas in pencil in his army notebook, which he preserved. The first is titled "Phanes" and bears the legend "transformation of matter in the individual."

This image may be seen as an attempt to depict the "newly arising God" and his relation to the individual. The Black Books, Vol. I, Page 61

The figure of Atmavictu went through a number of incarnations, as an old man, a bear, an otter, a newt, a serpent, then simultaneously a man and an earth serpent. He was Izdubar,

and became Philemon.

The black magician, Ha, was the father of Philemon. Ka was the father of Salome, and also the brother of the Buddha.

Ka was Philemon's shadow. Philemon further identified himself with Elijah and Khidr and claimed that he would become Phanes. The Black Books, Vol. I, Page 70

In 1919, Jung painted his portrait in Liber Novus as a divine child, noting, "I called him PHANES, because he is the newly appearing God."

He considered the emergence of this figure as denoting a spiritual transformation that was occurring in the world. The Black Books, Vol. I, Page 59

This man [Jung] would like to know who I am.

Did I not tell him who I was and who I am? I did not say who I will be.

I will be Phanes.

I will dissolve myself in his splendor when this man dies. I do not die,

I am already Phanes, not a man but a flame of God. Philemon, The Black Books, Vol. VI, Page 297

I was more earthy than earth. I was subterranean, I grew upward, I grew through this man. I overcame him.

I am his work, what he has lived.

He is not I. He belongs to earth.

Phanes is the eternal fire, the encompassing blaze, that has will become invisible and visible, the eternal dawning. Philemon, The Black Books, Vol. VI, Page 297

My light streams from necessity. My star shines from your misery.

My springs flow from the fullness of your life. Everything unlived is shadow and poverty for me.

What has been lived nourishes my strength. Heed the emissary. Phanes, The Black Books, Vol. VI, Page 281

You [Jung's Soul] must not lose the connection with me. But I believe that you should try to speak with the one on the side of the light.

Perhaps he can tell you things that I don't get.

It will not be Phanes, but the one who lives in the flame.["] Carl Jung, The Black Books, Vol. VI, Page 271

Jung: Everything is still unclear. Help me find the light. Is Phanes the ultimate and the highest?

Jung's Soul: "Yes, he is the ultimate and highest. What comes after him is development, preservation, and decline." The Black Books, Vol. VI, Page 268

Jung also painted two portraits of Phanes, giving one to Emma Jung and one to Toni Wolff (The Art of C. G. Jung, cats. 50, 51, pp. 122–23).

Phanes also figures in two further paintings (Ibid., cats. 52, 53, pp. 124–25). In cat. 53, the background figures on the left and right respectively are Ka and Philemon. Carl Jung, Vol. VI, Page 277, fn 267

You unite yourself with Abraxas through me. First you give me your heart, and then you live through me. I am the bridge to Abraxas.

Thus the tree of light arises in you and you become the tree of light and Phanes arises from you.

You have anticipated, but not understood this. At the time you had to separate from Abraxas to become individual, opposed to the drive. Now you become one with Abraxas. This happens through me. You cannot do this.

Therefore you must remain with me. unification with the physical Abraxas occurs through the human woman, but that with the spiritual Abr. occurs through me; that is why you must be with me. Jung's Soul, The Black Books, Vol. VI, Page 261

This way shall lead out into the land of men, an assignment.

The mystery of the summer morning, the happy day, the completion of the moment, the fullness of the possible, born from suffering and joy, the treasure of eternal beauty, the goal of the 4 paths, the spring and the ocean of the 4 streams, the fulfilment of the 4 sufferings and of the 4 joys, father and mother of the Gods of the 4 winds, crucifixion, burial, resurrection, and man's divine enhancement, highest effect and non-being, world and seed, eternity and rime instance, poverty and abundance, expansion, death and the rebirth of God, borne by eternally creative force, resplendent in eternal effect, loved by the two mothers and sisterly wives, ineffable pain-ridden bliss, unknowable, unrecognizable, a hair's breadth between life and death, a river of worlds, canopying the heavens-I give you the love of men, the opal jug of water; he pours water and wine and milk and blood, food for men and Gods.

I give you the joy of suffering and suffering of joy. I give you what has been found: the constancy in change and the change in constancy.

The jug made of stone, the vessel of completion. Water flowed in, wine flowed in, milk flowed in, blood flowed in.

The four winds precipitated into the precious vessel. The Gods of the four heavenly realms hold its curvature, both the mothers and both the two fathers guard it, the fire of the North burns above its mouth, the serpent of the South encircles its bottom, the spirit of the East

holds one of its sides and the spirit of the West its other side. Forever denied, it exists forever.

Recurring in all forms, forever the same, this one precious vessel, surrounded by the circle of animals, denying itself, and arising in new splendor through its self-denial. The heart of God and of man.

It is the One and Many.

A path leading across mountains and valleys, a guiding star on the ocean, in you and always ahead of you.

Completed, indeed truly completed is he who knows this. Completion is poverty. But poverty is means gratitude. Gratitude is love. Phanes, The Black Books, Vol. VII, Page 192-193

He who is complete knows me and hence he is different from me. Phanes, The Black Books, Vol. VII, Page 193-194

Yes, but you still need to take care of what is yours. You should have asked.

I had to make you uneasy. Salome cooks poisonous potions. She is a Medea, adept in magic. Phanes, The Black Books, Vol. VII, Page 194

Truly, Phanes is the consoler. He leads the hands of those who err. He is the counsellor of the widow.

He fills the empty beaker.

He lays bread on the table of the hungry.

He is the friend of the lonely.

He gives voice to the misunderstood.

He lays a weight on the scales of justice.

He is the wealth of the poor.

His light shines on the mountains.

He is born from sorrow and joy.

The devils too have served him.

He shines in the helpless eyes of the animal.

He is the understanding of what the devils speak.

He is the redemption of the dead.

He is the healing of the sick.

He is the compassion with all living things.

He is the beauty of the crystal.

He is the ascent from sin.

He is the law above all laws.

He is liberation through blood sacrifice.

Where he shines, there is no damnation.

He is the allegory of the highest, the sum of all riddles. Philemon, The Black Books, Vol. VII, Page 165

Philemon: Phanes is the God who rises agleam from the waters.

Phanes is the smile of dawn.

Phanes is the resplendent day.

He is the eternal undying present.

He is the gushing of the streams.

He is the soughing of the wind.

He is hunger and satiation.

He is love and lust.

He is mourning and consolation.

He is promise and fulfilment.

He is the light that illuminates every darkness.

He is the eternal day.

He is the silver light of the moon.

He is the flickering of the stars.

He is the shooting star that flashes and falls and lapses.

He is the stream of shooting stars that returns every year.

He is the returning sun and moon.

He is the trailing star that brings wars and noble wine.

He is the boon and fullness of the year.

He fulfils the hours with life-filled enchantment.

He is love’s embrace and whisper.

He is the warmth of friendship.

He is the hope that enlivens the void.

He is the magnificence of all renewed suns.

He is the joy at every birth.

He is the blooming flowers.

He is the velvety butterfly’s wing.

He is the scent of blooming gardens that fills the nights.

He is the song of joy.

He is the tree of light.

He is perfection, everything done better.

He is everything euphonious.

He is the well-measured.

He is the sacred number.

He is the promise of life.

He is the contract and the sacred pledge.

He is the diversity of sounds and colors.

He is the sanctification of morning, noon, and evening.

He is the benevolent and the gentle.

He is salvation.

But after this eulogy Philemon sat down in the gate of splendor and closed his eyes and looked at the light of the eternal present.

And after a while, he rose up and said:

"Truly, Phanes is the auspicious day."

He sat down again and remained in contemplation. And after some time passed, he

rose for the third time and said:

"Truly, Phanes is the work, its accomplishment and reward."

He is the troublesome deed and the evening calm.

He is the step on the middle way, its beginning, its middle, and its end.

Phanes He is foresight.

He is the end of fear.

He is the sprouting seed, the opening bud.

He is the gate of reception, acceptance and offering.

He is the spring and the desert.

He is the safe haven and the stormy night.

He is the certainty in desperation.

He is the solid in dissolution.

He is the liberation from imprisonment.

He is counsel and strength in progression.

He is the friend of man, the light emanating from man, the bright glow that man

beholds on his path.

He is the greatness of man, his worth, and his force. Philemon, The Black Books, Vol. VII, Page 157-159

1. https://www.amazon.com/gp/product/0393088642?pf_rd_r=GQY5BQ0R43MJ26F9JDC0&pf_rd_p=9d9090dd-8b99-4ac3-b4a9-90a1db2ef53b

Miss Wolff: I think the translation is not very good here; auferstanden means literally resurrected, (2021-04-07 04:59)

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[1]Zarathustra Seminars

That is exactly Nietzsche's case, so he is always at variance with his body; we dealt with that in connection with the rope-dancer and on several other occasions.

Therefore when he tries to describe a real ekstasis, he naturally lays particular weight upon the body, because herealizes here that it is not the spirit in his case that gives the revelation.

To an intuitive-intellectual the source of revelation is the body: the unconscious is then burdened with the body because the mind and the intuition don't take care of it.

As Nietzsche is quite identified with Zarathustra, who is a pneumatic being, a breath, naturally he is always in the air above his body, and there he has nothing to eat but breath or air.

So anything substantial that comes to him must come from the body, because the unconscious is identical with the body.

Of course that is not so with a sensation type whose mind and consciousness are very much in the here-and-now; in such a case you would hear that the revelation comes from above, from the spirit.

Now, inasmuch as the whole age is too much hypnotized or fascinated by the body, you naturally will be taught that the spirit always comes from above, out of the air.

It is a light that comes from heaven, or it is a wind, and revelation takes place out of the breath.

Miss Wolff: I think the translation is not very good here; auferstanden means literally resurrected, and that may be a subtle reference to Christ, because Christ was raised up on the cross and then he was resurrected. So perhaps one could say it might be not only a problem of Nietzsche's time, but a problem of the whole Christian attitude, which is an intuitive attitude.

Prof. Jung: Well, that is just what I said, that it was a Christian teaching practically; that the revelation comes from the spirit and not from the body is a teaching that dates from antiquity, so it is coincidental with the spirit of Christian teaching.

Therefore, Nietzsche is apt to express all his personal psychology by something which is general, collective, and traditional.

Now the interesting thing is that when a revelation takes place in the kingdom of the spirit then the spirit is resurrected or healed, because it is then functioning; and when it happens from the side of the body, then that is resurrected and brought back to life.

And then of course for Nietzsche as the intuitive, or for the good Christian which he represents, the functioning of the body is a true revelation.

That the body is the here and the now if properly understood, is to the intuitive a true revelation; and inasmuch as the spirit of Christian teaching is thinking and intuition and identical with the air, it is a true revelation that there is a here and a now, and that it contains spirit, contains life, that it is something that really functions.

To the intuitive the here and the now is nothing but the desolation of a prison, and that is of course exactly the old Christian teaching-that our body is the prison of the soul, that the here and the now is a valley of misery and humiliation, and that we are here in a prison where we only suffer, where we are not free, and only come into our existence in a future life.

Mrs. Frost: Doesn't Nietzsche in all these verses suggest a new synthesis? So far, there has only been the spirit, and here he means the body should join with the spirit in that new synthesis.

Prof. Jung: Absolutely, that is the great revelation, the union of the pairs of opposites, spirit and body. He brings about this union by a depreciation of the spirit in the nominalistic way.

The Christian would say the spirit is the Logos, the word, and that it is full of life and revelation.

But Nietzsche discovers and tells us that the spirit is Logos, but also that it means nothing but the word, and in so far the spirit is air.

Of course, one could maintain that this is a very one-sided definition of the concept of the spirit, and that is exactly what I would say; the traditional meaning of spiritos,

Logos, is surely a very one-sided idea.

The original meaning of the word Geist in German points to something other than the Latin word spiritus, which is definitely a breath of air, as the Greek word pneuma is just the wind, and has taken on the spiritual meaning only under the influence of Christianity; in the Greek contemporary texts the word pneuma does not mean spirit, but means wind or air.

So the Latin and Greek conception, or the word spirit, which we use, means definitely air, while Geist does not.

The word Geist, as I have explained several times, has to do with something dynamic; it is a welling up, a new manifestation, like the foam that comes out of a champagne bottle.

It is the volatile substance contained in the wine for instance, Weingeist; and spiritus vini is alcohol, the spirit coming back from the air. Geist had not the meaning of air originally, being a word that expresses a dynamic procedure, an outburst of something.

In the New Testament, the descent of the Holy Ghost in the form of tongues of fire or a powerful wind, is the dynamus of the spirit; where it appears in a wind or in a storm you have the dynamic quality, but it has lost that quality, as the German word Geist has lost that meaning to a great extent.

It perhaps still exists in the concept of Geistreich, which means that one is full of pep, that one produces, that one is brilliant; then one says Er hat Geist or is Geistreich, but that is faint.

So you see, the original dynamic conception of Geist has really disappeared.

Mrs. Jung: I think the word Gischt has this dynamic quality.

Prof Jung: Yes, the foam produced by a waterfall or the waves of the sea is called Gischt, and that is the same word. 808-810

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Quotations from Carl Jung Biographies (2021-04-08 02:28)

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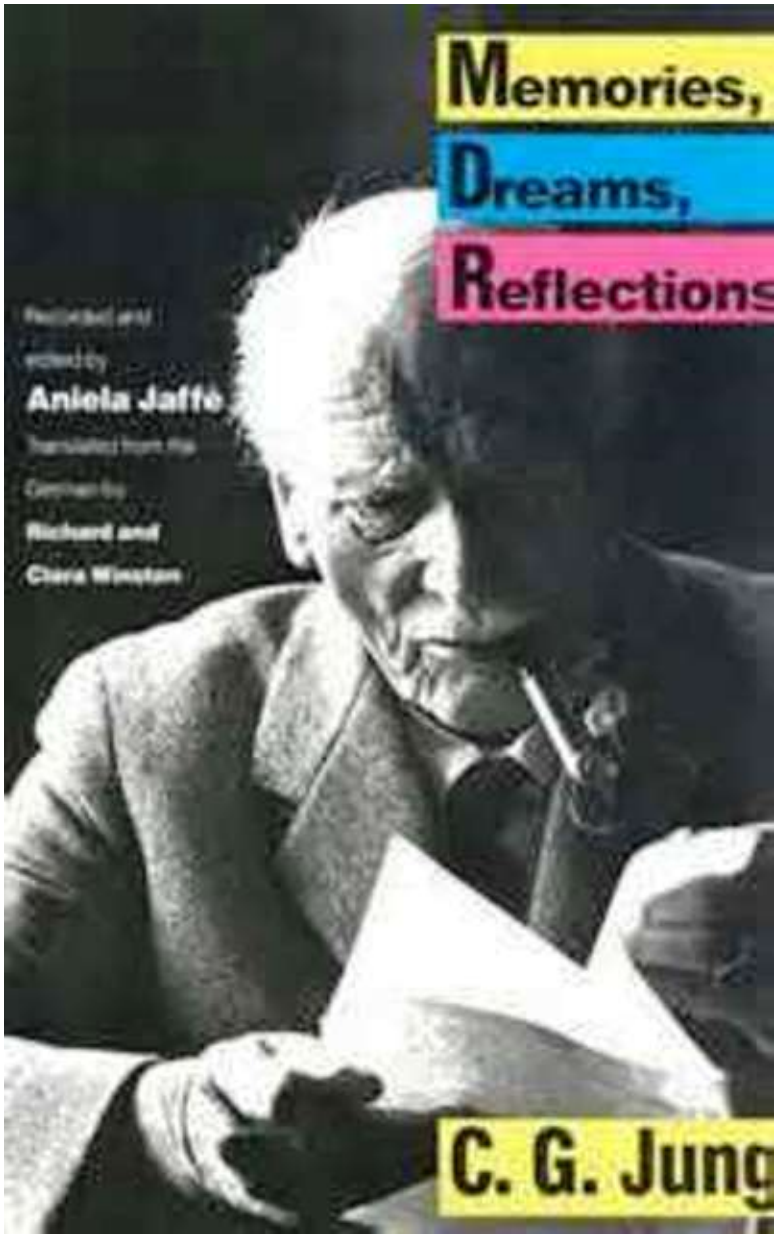

#C.G. Jung by E.A. Bennet #Jung: His Life and His Work by Barbara Hannah, #Memories Dreams Reflections by Aniela Jaffe, #Jung: A Biography by Gerhard Wehr, #Jung and the Story of our Time by Laurens Van Der Post, #The Life and Work of C.G. Jung by Aniela Jaffe, #C.G. Jung: His Myth in Our Time by Marie-Louise Von Franz.

Carl Jung: "Meetings with Jung" by E.A. Bennet

[1]C.G. Jung by E.A. Bennet

He [Jung] listened daily to the B.B.C. and knew that England was the only hope, and that they would never give in. E.A. Bennet, Meetings with Jung, Page 24.

During this visit to London [in 1935], Jung had occasion to look up some references, and he went to the Reading Room of the British Museum. He was asked if he had a reader's ticket. 'No', he replied, 'I'm afraid I haven't. I did not know that was required'. 'Who are you?' he was asked. 'What is your name?' 'I am a Swiss doctor on a visit to London. My name is Jung – Dr. Jung.' 'Not Freud, Jung, and Adler?' exclaimed the assistant. 'Oh no', he replied. 'Only Jung!' E.A. Bennet, Meetings with Jung, Page 6

Synchronous events are widely accepted in Chinese philosophy and are the basis of astrology. Carl Jung, Conversations with C.G. Jung, Page 51.

He [Jung] said that until 1935 it had seemed possible, in Germany and Italy, that some good could come from Nazism. Germany was transformed; instead of roads crowded with people without work, all was changed and peaceful. Then he saw other things and knew it was evil. E.A. Bennet, Meetings with Jung, Page 25.

At breakfast he [Jung] spoke of astrology (one of his daughters is interested in it), and of a German book in which he is criticised for giving support to horoscopes. E.A. Bennet, Meetings with Jung, Page 91

This man also asked C.G. if he believed in astrology because he had mentioned it; but, said C.G., it is not necessary to 'believe' in such concepts – he simply observes that they are sometimes relevant. E.A. Bennet, Meetings with Jung, Page 102

And now we are coming to the end of the Pisces era, as was foretold nearly two thousand years ago by the Arabian astrologer Albumasar. The pre-Christian time was Aries. Carl Jung, Meetings with Jung, Page 302

He [Jung] became so outspoken in his criticisms of Germany that Mrs. Jung was afraid he would get into trouble, with so much German influence in Zürich. E.A. Bennet, Meetings with Jung, Page 25

Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the blacklist in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands. E.A. Bennet, Meetings with Jung, Page 26

Then he woke and was glad, for he knew that Germany would be beaten by Russia. This, he said, was a collective dream, and very important. E.A. Bennet, Meetings with Jung, Page 27

No, the Virgin was the archetypal figure of the soul of man, the anima, and it is only in the soul of man that God can be born, where else could it be? Carl Jung, Meetings with Jung, Page 32

He [Jung] dislikes crowds and dislikes majorities, so at Yale he asked for a small hall in which to lecture. E.A. Bennet, Meetings with Jung, Page 32

He [Jung] went on to speak of obsessional people as always fearing death; they want to remain adolescent and never grow up. E.A. Bennet, Meetings with Jung, Page 44

Freud was kind to people and gave them his interest, that was what cured and that is what always cures – the human contact. Carl Jung, Meetings with Jung, Page 48

He [Jung] spoke of unmindful coincidences, that is, coincidences which could not have been anticipated. He gave an example of a dream he had recently of Churchill, and next day he read that Churchill had just passed through Switzerland. E.A. Bennet, Meetings with Jung, Page 49

He [Jung] alluded by way of illustration to the decay of radium, that after about 1400 years the granule of radium had gone. It diminishes at a certain rate; space, time and causation do not account for this. E.A. Bennet, Meetings with Jung, Page 50

The shadow can represent the whole of the unconscious – that is both personal and archetypal contents – or just the personal material, which was in the background and not recognised, not wanted. E.A. Bennet, Meetings with Jung, Page 55

He [Jung] said he had learned never to start an interview beyond a few pleasantries – 'How are you?' – but to wait for the patient, because the instincts, the archetypes, lie in between and we don't know what may be there. E.A. Bennet, Meeting with Jung, Page 55

But the spiritual power of the Church has fallen, and Communism is the opposite: it has arisen as the glorification of the materia. Carl Jung, Meetings with Jung, Page 57

I asked C.G. about the Christmas tree; he said it was a great symbol because it was the life growing in winter, the winter solstice, and that is what Christ is, the light in the darkness. E.A. Bennet, Meetings with Jung, Page 59

He [Jung] had on the table the little oil lamp he used when he wrote about the association tests, and always used here – a very soft light. He would not have electric light installed, or the telephone. E.A. Bennet, Meetings with Jung, Page 60

He [Jung] values the things he has to do here, the necessary things, little jobs; they are not a waste of time. We get emptied by too much work and these trivial things restore us. E.A. Bennet, Meetings with Jung, Page 61

It is better to live and be someone and not get absorbed in activity all the time. Carl Jung, Meetings with Jung, Page 61

He [Jung] said this work with the physicist on synchronicity was the last of such writing he would do; it required tremendous concentration and took too much

out of him. E.A. Bennet, Meetings with Jung, Page 62

He [Jung] told me his wife had started to learn Latin, and also some natural science, after her fifth child went to school. Now she can read all the mediaeval Latin texts. E.A. Bennet, Meetings with Jung, Page 62

It was ridiculous for Freud to say there was only one kind of energy, we don't know what energy is. Carl Jung, Meetings with Jung, Page 63

Speaking of intuitive people, he [Jung] said it was important for them to get down to some task and make it real, 'Otherwise they are like someone looking at that mountain over there through a telescope, and the next thing is they feel they have been there. But they haven't, they must do the work.' E.A. Bennet, Meetings with Jung, Page 73

He [Jung] mentioned that in free association tests breathing was restricted when a complex was touched and that this could be related to TB. E.A. Bennet, Meetings with Jung, Page 74

He [Jung] doesn't believe in using a couch but looks on patients as healthy people interfered with by their neurosis. E.A. Bennet, Meetings with Jung, Page 74

He [Jung] spoke of communists as people without ideals, with whom you could never make a treaty; the peace talks were all nonsense, to wear out the Americans. E.A. Bennet, Meetings with Jung, Page 77

He [Jung] said it was always like this with his dreams; he would dream of what he would write – like the mediaeval house dream and the notion of the collective unconscious. E.A. Bennet, Meetings with Jung, Page 83

It's no help just to search for causes and then blame the parents. Why not have the parents as the patients? Carl Jung, Meetings with Jung, Page 88

At times C.G. has had to re-create a neurosis in order to get vitality into the treatment – for instance when a patient is just flat and deflated. E.A. Bennet, Meetings with Jung, Page 89

At breakfast he [Jung] spoke of astrology (one of his daughters is interested in it), and of a German book in which he is criticised for giving support to horo-scopes. E.A. Bennet, Meetings with Jung, Page 91

Jealousy always means that we see someone else doing what we should have done but for our incapacity or laziness; it is easier to criticize other people. Carl Jung, Meetings with Jung, Page 99

He [Jung] added that he never has had good reviews; but, like Schopenhauer, 'People read me, and people will read me. E.A. Bennet, Meetings with Jung, Page 101

The average is a statistical truth, and this is a concept; but it implies that

there must be exceptions, and there are exceptions to the general rule of space, time and causality. Carl Jung, Meetings with Jung, Page 101

This man also asked C.G. if he believed in astrology because he had mentioned it; but, said C.G., it is not necessary to 'believe' in such concepts – he simply observes that they are sometimes relevant. E.A. Bennet, Meetings with Jung, Page 102

Later we talked again, and C.G. said how interesting it would be if someone were to study the dreams people had under anesthetics; he mentioned one or two examples. E.A. Bennet, Meetings with Jung, Page 157

Also he [Jung] spoke of his great interest on reading that a neuro-surgeon, concerned with epilepsy, had stimulated the corpora quadrigemina and the patient had had a vision of a mandala, a square containing a circle. This vision could be reproduced – and was reproduced – by the stimulation. E.A. Bennet, Meetings with Jung, Page 157

He [Jung] said he had for a long time thought that the brain stem was important in our thinking life and how interested he was that the corpora quadrigemina, the four bodies, was the area, for it confirmed his idea of the importance of the square and the circle as symbols. E.A. Bennet, Meetings with Jung, Page 157

In the evening after dinner, we somehow got onto the subject of numbers which, C.G. said, had a life of their own. E.A. Bennet, Meetings with Jung, Page 158

C.G. spoke also of participation mystique – that everything is known. E.A. Bennet, Meetings with Jung, Page 162

He [Jung] said that even at school he had always been suspected of being a fraud – as when the teacher refused to believe he had written his essay; there was so much in it the teacher had never heard of that he concluded C.G. had got someone else to write it for him. E.A. Bennet, Meetings with Jung, Page 146

He [Jung] struggled with himself about telling her [Emma] but he did so; she was quite undisturbed, and in a way relieved for ever since her operation she had been preparing for death. E.A. Bennet, Meetings with Jung, Page 147

He [Jung] mentioned the witch doctor at Bollingen, whose house on the hill we had seen from the boat yesterday. E.A. Bennet, Meetings with Jung, Page 134

The witch doctor has a very ancient book which was given to him by a monk of Einsiedeln who liked him when he was a boy. It is a reprint of an older volume and contains the so-called sixth and seventh books of Moses. E.A. Bennet, Meetings with Jung, Page134

With it, in the same chamois leather bag, he [Jung] had a little jade Chinese wishing wheel (it looked eighteenth century and was celadon jade with a movable centre). E.A. Bennet, Meetings with Jung, Page 136

Then some left, and C.G. went out and returned with a selection of gramophone

records; they were all of Negro spirituals. E.A. Bennet, Meetings with Jung, Page 139

The painting of this ceiling was C.G.'s idea; his coat of arms, or the separate parts of it, fill a long panel at one end and at the other end is that of Mrs. Jung. E.A. Bennet, Meetings with Jung, Page 182

I asked of his first impressions of the anima and he [Jung] said it came in his dream of the white dove when the little girl stood beside him; she was like his eldest daughter. E.A. Bennet, Meetings with Jung, Page 189

The extraverted person cannot value anything from the inside, hence the superficiality of much academic psychology – psychological tests for example, or the physical explanations of mental experiences. Carl Jung, Meetings with Jung, Page 194

There is no understanding of the fact that the mind itself has its causality; something from the inner life exerts its influence – ideas just arrive in the mind, or symptoms appear. Carl Jung, Meetings with Jung, Page 195

Then when C.G. was in India, he was invited to Mysore State where this man was the guru to the ruler; he was treated very well, stayed in the ruler's guest-house, and was taken for drives in an ancient but comfortable motor car. E.A. Bennet, Meetings with Jung, Page 199

He [Jung] mentioned also the archetypes as the representation of the instincts, that is, the instincts can be expressed in many ways – there are hundreds of possibilities. But one form is selected because it corresponds to the instinct – it is an image of it. E.A. Bennet, Meetings with Jung, Page 200.

But the delusion itself is something; one cannot deny its reality because it is unusual. Carl Jung, Meetings with Jung, Page 201

This is the puer aeternus and you need it, especially in old age for it keeps people healthy. Carl Jung, Meetings with Jung, Page 217

You can't change people to fit a theory. Carl Jung, Meetings with Jung, Page 217

After dinner we sat on the verandah, C.G. behind the little table wearing, as usual, a blue apron, and on the table lay the stone he was carving of the family lineage on the male side. E.A. Bennet, Meetings with Jung, Page 219

He [Jung] was particularly interested to see how they [Harvard] had translated the word 'unconscious' into Latin, and it was mens vacua, the unknown or unexplored mind. E.A. Bennet, Meetings with Jung, Page 220

At the same time he [Jung] showed me a small tumbler of slightly tinted (red or pink) glass, and the rim at the top was sharp all round. He said that at the moment his wife's mother died the upper part of the glass had broken off. E.A.

Bennet, Meeting with Jung, Page 221

Janet never knew his patients; he was the opposite of Freud who could never see beyond his patients but saw them only through his own theory. Carl Jung, Meetings with Jung, Page 222

He [Jung] went on to speak of the natives in Africa – they had a natural psychology. E.A. Bennet, Meetings with Jung, Page 236

Unless there is a personal religious experience – realizing from the inside what it means – nothing happens. Carl Jung, Meetings with Jung, Page 238

He [Jung] likes to be quiet in the evenings and let his mind unbend, uncoil. E.A. Bennet, Meetings with Jung, Page 274.

His [Jung] father was Lutheran, but of the Basel Reformed Church. E.A. Bennet, Meetings with Jung, Page 275

C.G. took me to see his carving of Attis at the end of the path near the boat house. E.A. Bennet, Meetings with Jung, Page 278.

He [Jung] spoke of the story of Attis as one of the most beautiful in antiquity and classed it with that of Apollo and Demeter. E.A. Bennet, Meetings with Jung, Page 278.

On the wall of the Tower he [Jung] had made a new carving of a woman kneeling; he said she was the mother of Attis. E.A. Bennet, Meetings with Jung, Page 278

He [Jung] never finds it irksome to be alone. E.A. Bennet, Meetings with Jung, Page 279

C.G. told me to read Dr. Zhivago, a novel by the Russian, Pasternak; it was a wonderful picture of the anima. E.A. Bennet, Meetings with Jung, Page 281

There was quite a crowd there and Barker, the professor of English from Cambridge, said, 'Now Jung, you must know the famous passage in Faust about the setting sun!' And Jung did know it and recited it. E.A. Bennet, Meetings with Jung, Page 284

'But' C.G. went on to tell us, 'here was a living myth, for the mountain lit by the sun is said to be the wife of Vishnu; and the myth gives the story and the experience meaning. That is what myths are. E.A. Bennet, Meetings with Jung, Page 284

Speaking of dreams he said we must always ask 'Whose dream?' E.A. Bennet, Meetings with Jung, Page 289

He [Jung] spoke of Aquarius and the significance of Khrushchev's visit to America. E.A. Bennet, Meetings with Jung, Page 295

The wedding cake is a mandala and the bride and bridegroom are the royal wedding couple, the King and Queen, for that evening, and they preside over the gathering. That is symbolism; it belongs to life. Carl Jung, Meetings with Jung, Page 297

"Omnis festinatio a parte diaboli est",' he quoted in Latin – 'all haste comes from the devil'. It is an old alchemical saying. E.A. Bennet, Meetings with Jung, Page 297

Typology is a description of specific manifestations of energy. Carl Jung, Meetings with Jung, Page 299

St. Paul's teacher, Gamaliel, was a noted Cabbalist. Carl Jung, Meetings with Jung, Page 301

This was the spread of knowledge laterally as well as vertically (that is spiritually), and he [Jung] said he had mentioned this in Aion, and that Pisces – he pronounced it with a hard 'c', Piskes – was like this: the sign was a perpendicular and a horizontal fish, they went in opposite directions. E.A. Bennet, Meetings with Jung, Page 302

And now we are coming to the end of the Pisces era, as was foretold nearly two thousand years ago by the Arabian astrologer Albumasar. The pre-Christian time was Aries. Carl Jung, Meetings with Jung, Page 302

The snake is endless time. [As depicted in images of Mithras] Carl Jung, Meetings with Jung, Page 303

So far as mythology goes the interesting thing is that the myths are repeated, that is a fact and a very important one. Carl Jung, Meetings with Jung, Page 304

We can have ideas about God; but whether they are 'true' or not, or whether they are 'absolute', cannot be answered. Carl Jung, Meetings with Jung, Page 305.

In his [Jung] father's room in this house were many zoological specimens in glass vessels; C.G. had earlier a special interest in zoology. E.A. Bennet, Meetings with Jung, Page 307

In his [Jung] mother's room were cages, like bird cages, only they were houses, and they were for the ghosts (that is, the flitting ideas in the mind) to lodge in. E.A. Bennet, Meetings with Jung, Page 307

C.G. spoke of Ernest Jones and some of the inaccuracies in his biography of Freud. He said Jones had always been simply a follower of Freud; he had not added any original ideas. E.A. Bennet, Meetings with Jung, Page 296

When Jones was writing his book on Freud he never asked him (C.G.) anything about the early years when he and Freud were working together. E.A. Bennet, Meetings with Jung, Page 296

I asked him [Jung] again about the carving of the face of Mercury on the stone

at the side of the Tower. He said, 'I got terribly stuck when I was working on synchronicity, in the part about statistics. Then I saw that face in the stone and put my papers away and got my tools and carved it. It was the impish Mercury. E.A. Bennet, Meetings with Jung, Page 298

He [Jung] went on, 'The alchemists knew this hindering thing and Mercury was often mentioned by them as the jester.' E.A. Bennet, Meetings with Jung, Page 298

His] Jung's] study of alchemy had been foreshadowed in his dreams, and his work had always developed in this way – out of his own experiences and dreams. E.A. Bennet, Meetings with Jung, Page 84

We looked at some of the many stone carvings he has done; a small one was of a snake which had swallowed a perch and died. E.A. Bennet, Meetings with Jung, Page 183

A beautiful stone in the classical style was a memorial to Mrs. Jung; this, he [Jung] said, was to be put up on the wall by the loggia. E.A. Bennet, Meetings with Jung, Page 183

But the detective stories were a rest, chiefly because they had no bearing on his [Jung's]professional work; and he could sleep after reading them because they were not true. E.A. Bennet, Meetings with Jung, Page 187

I asked of his [Jung's] first impressions of the anima and he said it came in his dream of the white dove when the little girl stood beside him; she was like his eldest daughter. E.A. Bennet, Meetings with Jung, Page 189

It is important to be alone and unhurried sometimes, for then we are close to Nature (as he was on the night of this dream); then we can hear the voice of Nature speaking to us. E.A. Bennet, Meetings with Jung, Page 203

He was particularly interested to see how they had translated the word 'unconscious' into Latin, and it was mens vacua, the unknown or unexplored mind. E.A. Bennet, Meetings with Jung, Page 220

He [Jung] had been described as the explorer of the unconscious, and he thought this phrase particularly apt. E.A. Bennet, Meetings with Jung, Page 220

He [Jung] always treated Freud with respect and called him Professor. E.A. Bennet, Meetings with Jung, Pages 69-75.

He [Jung] mentioned that in free association tests breathing was restricted when a complex was touched and that this could be related to TB. E.A. Bennet, Meetings with Jung, Page 74

[2]Jung: His Life and His Work by Barbara Hannah

You see, he [Carl Jung] never took anything from me to give to Toni [Wolff] but the more he gave her the more he seemed able to give me. Emma Jung, Jung: His Life and His Work by Barbara Hannah, Page 119.

He was, at all events, much struck and interested when Marie-Louise von Franz called his attention to this classical [Penelope] example as a parallel to active imagination. Carl Jung, Jung: His Life and His Work by Barbara Hannah, Page 85.

At all events, he [Jung] told me more than once that the first parallels he found to his own experience were in the Gnostic texts, that is, those reported in the Elenchos of Hippolytus. Barbara Hannah, Jung: His Life and His Work by Barbara Hannah, Page 84,

He [Jung] explained that the principle of Logos does not produce logical or intellectual thinking, for Logos is an experience, a revelation. Barbara Hannah, Jung: His Life and His Work, Page 105

He [Jung] gave up a burning wish to learn Chinese only when his studies in alchemy convinced him that he could never find the time to learn that most difficult of all languages. Barbara Hannah, Jung: His Life and His Word, Page 173

By 1937 he [Jung] had somehow found time to read a great deal "about Indian philosophy and religious history," and he "was deeply convinced of the value of Oriental wisdom." Barbara Hannah, Jung: His Life and His Word, Page 173

I do not know if Jung cast an I Ching for this journey, as he had before going to Africa, but I certainly got the impression, when I saw him for the last time before he departed, that he was reckoning with the possibility that he might not return. Barbara Hannah, Jung: His Life and His Word, Page 174

Jung was sixty-two at this time and already considerably detached from life, although at the same time he still gave himself to it completely. Barbara Hannah, Jung: His Life and His Word, Page 174

"India affected me like a dream, for I was and remained in search of myself, of the truth peculiar to myself." Carl Jung, Jung: His Life and His Word, Page 174

He [Jung] even called the journey to Indian an intermezzo in that study, and he took with him a large volume, the first of the Theatrum Chemicum, and read it from beginning to end before he returned. Barbara Hannah, Jung: His Life and His Word, Page 174

Readers familiar with the Mysterium Coniunctionis will remember that Jung

quoted Dorn at considerable length in the last chapter, "The Conjunction," because Dorn had seen deeper and knew more of alchemy's subjective side than any of the other alchemists. Barbara Hannah, Jung: His Life and His Word, Page 174

"India gave me my first experience of an alien, highly differentiated culture." Carl Jung, Jung: His Life and His Word, Page 174

"I could not digest India, and that is why I had to be so ill in Calcutta." Carl Jung, Jung: His Life and His Word, Page 174

He [Jung] had been enormously struck in India by the skillful behavior of the Indian woman and by the fact that she really lived by her Eros principle, and thereby giving the men in her environment the opportunity to live their principle, supported on the feeling side by every woman they met, instead of—as is all too general in Europe—being douched with cold water from breakfast time on. Barbara Hannah, Jung: His Life and His Word, Page 175

I realized painfully at the time, however, that it is unfortunately a fact that Western woman is going through a stage in which it is very difficult for her to live by her own principle, Eros. Barbara Hannah, Jung: His Life and His Word, Page 176

Masculinity means knowing what one wants and doing what is necessary to achieve it. Once this lesson has been learned it is so obvious that it can never again be forgotten without tremendous psychic loss. Carl Jung, Jung: His Life and His Word, Page 176

"When she still wears her national Tracht (costume), European woman dresses very meaningfully, if never quite so successfully as her Indian sister. But now that she has opened the door to greater consciousness, she can never shut it again "without tremendous psychic loss." Barbara Hannah, Jung: His Life and His Word, Page 176

One fact indeed rose from the very deepest levels of all: [He] grasped the life of Buddha as the reality of the Self which had broken through and laid claim to a personal life. [Jung had already realized much the same in regard to Christ.] Barbara Hannah, Jung: His Life and His Word, Page 176

Evil has become a determinant reality. It can no longer be dismissed from the world by a circumlocution. We must learn how to handle it, since it is here to stay. How we can live with it without terrible consequences cannot for the present be conceived. Carl Jung, Jung: His Life and His Word, Page 178

Even before Jung went to India he had been very much impressed by the way the Indian has integrated this problem of evil into his spiritual life. Barbara Hannah, Jung: His Life and His Word, Page 178

Real life was always the most important thing of all to Jung, for he recognized it as the unique opportunity for the eternal Self to "enter three-dimensional existence." Barbara Hannah, Jung: His Life and His Word, Page 179

Although the Indian sees the outline of the opposites far less clearly than we do, he undoubtedly lays far more emphasis on their union and for that reason has taken sexuality into his religion in a way completely unknown in the West. Barbara Hannah, Jung: His Life and His Word, Page 179

The Indian realizes fully that sexuality is not just a personal matter between man and woman but is also the meaningful symbol for the reconciliation of all the opposites that remain tom apart so disastrously in the West. Barbara Hannah, Jung: His Life and His Word, Page 179

Jung very often referred to the "Black Pagoda of Konarak," to the obscene sculptures, and to the amazing remarks made to him by the pandit who was with him. These obscenities were there "as a means to achieve spiritualization." Barbara Hannah, Jung: His Life and His Word, Page 179

It seems to me, however, that the main difference is that, in the West, we regard sexuality almost purely biologically, as a means of propagating the species and to further personal relationships between man and woman, whereas, in the East, it is (or was) regarded as belonging to the gods, a matter for them alone. Barbara Hannah, Jung: His Life and His Word, Page 179

Jung always said that the more primitive a people were, the less important sexuality was to them; it is no problem to them because it is not repressed as with us. Food, Jung used to say, is far more problematic to the primitive because it represents much more uncertainty. Barbara Hannah, Jung: His Life and His Word, Page 180

He [Jung] said that the dream was asking him: "What are you doing in India? Rather seek for yourself and your fellows the healing vessel, the servator mundi, which you urgently need. For your state is perilous: you are all in imminent danger of destroying all that centuries have built up." Barbara Hannah, Jung: His Life and His Word, Page 180

But looking at the buildings which had sprung up like mushrooms all around his garden, he once said to me sadly: "When I look at all that, I feel I have outlived my age." Barbara Hannah, Jung: His Life and His Work, Page 28

As long as he was still of the required age, Jung was very enthusiastic about his military service. Barbara Hannah, Jung: His Life and His Work, Page 31

And, though he was as a rule not musical, if someone began to sing an old military song, he would join in with the enthusiasm of a boy. Barbara Hannah, Jung: His Life and His Work, Page 31

Jung often used to say that it is the fate of neutrals to be abused by both sides. Barbara Hannah, Jung: His Life and His Work, Page 37

The dream at the end of Jung's school days taught him that he must leave his No. 2 personality behind and go out into the world exclusively in his No. 1 personality. Barbara Hannah; Jung: His Life and His Work, Page 306

He could never deny the existence of his No. 2 personality nor of the latter's eternal world, but during the whole of his time at Basel University and during the nine years at Burghölzli he gave his full attention to No. 1 and its world: the outer. Barbara Hannah; Jung: Life and His Work, Page 306

Some dreams of his German patients, as early as 1918, had indeed drawn his attention to the situation in Germany, but he did not know with any certainty where trouble would first break out. Barbara Hannah, Jung: His Life and His Work, Page 151

Yet from the beginning of my time in Switzerland, he [Jung] frequently mentioned that he was especially uneasy about Germany, because Christianity had been forced by the sword upon the Germans and therefore their Christian veneer was thinner, their pagan roots much nearer the surface, than elsewhere. Barbara Hannah, Jung: His Life and His Work, Page 151

In the early thirties his [Jung] uneasiness was greatly increased by the dreams of his German patients, some of which were very ominous indeed. Barbara Hannah, Jung: His Life and His Work, Page 151

For some years before Hitler and his party seized power, Jung had kept an anxious eye on Germany, wondering what form a pagan revival was likely to take. Barbara Hannah, Jung: His Life and His Work, Page 151

My best thanks are due to the late Esther Harding for suggesting that I should write this book. Barbara Hannah, Jung: His Life and His Work, Page 151

I asked Jung before I set out whether he thought I could risk the drive, in view of the state of Germany then, and after careful consideration he replied: "Yes, risk it! Mind you, I don't know what will happen, but it will be an interesting experience." Barbara Hannah, Jung: His Life and His Work, Page 151

Jung himself, with Emma, Toni, and a few others, went by train, and we all met at the Harnackhaus in Dahlem. Barbara Hannah, Jung: His Life and His Work, Page 151

He [Heinrich Zimmer] was a charming person, lively, interested in everything, particularly his own subject, but with curiously childlike hands which made Jung anxious about him from the beginning, with only too much reason as it turned out. Barbara Hannah, Jung: His Life and His Work, Page 152

Zimmer held the audience spellbound, a feat, since he was little known at that time and the large audience, which had collected from all over Germany and abroad, had come primarily to hear Jung and were disappointed that he was not lecturing that first Sunday evening. Barbara Hannah, Jung: His Life and His Work, Page 152

But Zimmer had not only an excellent knowledge and grasp of his subject but also a very creative mind and an extremely lively delivery; in short, he was one of the best lecturers I have ever heard. Barbara Hannah, Jung: His Life and His Work, Page 152

Curiously enough, although he [Zimmer] had an unrivaled knowledge of Sanskrit and of the old Indian texts, he had never been to India, a gap that was to have been filled in the autumn of 1939 when he planned to go there, probably with Peter Baynes, but was—alas, for always—prevented by the outbreak of war. Barbara Hannah, Jung: His Life and His Work, Page 152

I could make lttle or no contact with anyone at the seminar and even had difficulty in speaking to the people from Zürich whom I knew so well. One morning—it was about the middle of the week—Jung stopped me on the stairs and said: "Take care, you are getting dangerously out of yourself." Barbara Hannah, Jung: His Life and His Work, Page 152

He [Jung] had been persuaded by a German doctor that one of the high officials of the new government felt very uncertain of the course of events and was most anxious to consult him, so, though unwillingly, Jung had consented to go to see him. Barbara Hannah, Jung: His Life and His Work, Page 152

But [Jung] the moment he got into the room he realized he had been misled, that the official had also been told that Jung wanted to see him! Jung was angry at such a foolish, time-wasting deception, and left as soon as possible, but with added apprehension concerning the future of Germany in such hands. Barbara Hannah, Jung: His Life and His Work, Page 152

He [Jung] never spoke to any of the other leading Nazis, but he felt hopeless from the beginning about the colleagues of such a windbag as he had seen. Barbara Hannah, Jung: His Life and His Work, Page 152

He [Jung] spoke again at greater length of the panic that was gripping the German people and of his fear that nothing could stop a disaster. Barbara Hannah, Jung: His Life and His Work, Page 152

Jung had been afraid for some years that the thin Christian veneer in Germany was likely to crack. Barbara Hannah, Jung: His Life and His Work, Page 152

It may be remembered that much later, some years after the Second World War, when Jung was asked if he thought there would be an atomic war, he replied that he thought it depended on "how many people could stand the tension of the opposites in themselves." Barbara Hannah, Jung: His Life and His Work, Page 153

He [Jung] had already learned painfully in Africa how necessary it was for the individual to realize the outer collective tension fully, and he had known before—at least since his "confrontation with the unconscious" or even much earlier—that one must first learn to stand that tension in oneself. Barbara Hannah, Jung: His Life and His Work, Page 153

To anyone who, like myself, was with Jung in Berlin in July 1933, and who saw and heard him frequently during the next twenty-eight years, the libel that Jung was a Nazi is so absurd and so entirely without foundation that it goes against the grain to take it seriously enough to contradict it. Barbara Hannah, Jung: His Life

and His Work, Page 154

Jung says, for example, of the "isms" (and from the start he always said Nazism and Bolshevism, as it was called then, were two names for the same thing. Barbara Hannah, Jung: His Life and His Work, Page 154

To return to Berlin in 1933: Jung's seminar was taken down at the time in an unusually good stenogram and multigraphed for the use of the class in almost verbatim form. Barbara Hannah, Jung: His Life and His Work, Page 155

Jung had no sympathy whatever with Theosophy—for he always felt it speculated in the air, with no empirical foundation—so I do not know how Frau Fröbe originally persuaded him to lecture at Ascona. Barbara Hannah, Jung: His Life and His Work, Page 155

Jung lectured extemporaneously that year on the "Empirical Basis of the Individuation Process." It is due to the merit of Toni Wolff that the lecture was preserved in the 1933 Eranos Jahrbuch, since she was able to contribute a written version. Barbara Hannah, Jung: His Life and His Work, Page 156

The cooking at the Monte Verità itself in those days was often a trial to Jung; being such a cordon bleu himself, he hated to see good food (it was all of the best quality) indifferently cooked. Barbara Hannah, Jung: His Life and His Work, Page 156

It was also in 1933 that Jung began to lecture again at the Eidgenössische Technische Hochschule in Zürich, for the first time since 1913; this time the lectures continued, almost without interruption, until 1941. Barbara Hannah, Jung: His Life and His Work, Page 156

Thank God I'm Jung and not a Jungian. Carl Jung, Jung: A Biography (Hannah), Page 78.

To Jung's great disgust, therefore, he had to give his lectures in the Auditorium Maximum, which holds 435 people and was always practically full. As mentioned before, Jung hated large groups except occasionally for single lectures, and he found his mammoth audience every week exceedingly tiring. Barbara Hannah, Jung: His Life and His Work, Page 156

At that time—in fact, during most of the thirty-two years I saw Jung—I used to write down afterward all I could remember of my analytical hours, seminars, and especially interesting conversations. Barbara Hannah, Jung: His Life and His Work, Page 158

As I had driven a great deal longer than Toni or either of the Jungs, I found myself their chauffeur in the dark or on the most difficult roads, and thus began to drive Jung about, an activity that was to increase (particularly after he gave up driving himself) right up to one month before his death, and to which I owe a great many of our most interesting conversations. Barbara Hannah, Jung: His Life and His Work, Page 164

In 1928, although he [Jung] was fascinated by The Secret of the Golden Flower, he did not realize that it was an alchemistic text. Barbara Hannah, Jung: His Life and His Work, Page 165

Marie-Louise von Franz had a strikingly alchemistic dream around Christmas, 1933, and by the spring she had plucked up her courage to ask Jung for an appointment in order to understand it. Barbara Hannah, Jung: His Life and Work, Page 165

He [Jung] told her [Von Franz] that he had definitely made up his mind to study alchemy and that she could have the analysis she longed for but could not afford if she would pay him by looking up some of the Greek and Latin texts which he needed to understand the confused web of alchemy. Barbara Hannah, Jung: His Life and His Work, Page 165

He [Jung] told her [Von Franz] that his Latin, and particularly his Greek, were rusty from lack of use, and that to look through all the necessary Greek and Latin texts would take too much of his time. Barbara Hannah, Jung: His Life and His Work, Page 165

Jung told her [Von Franz] that when she was at Bollingen the summer before, he had already had a curious irrational feeling that she had something to do with alchemy. Barbara Hannah, Jung: His Life and His Work, Page 165

According to Jaffe, in the spring of the year 1959 Jung, after a time of lengthy ill-health, took up Liber Novus again, to complete the last remaining unfinished image. Sonu Shamdasani, The Red Book, Page 221

In the early thirties his [Jung] uneasiness was greatly increased by the dreams of his German patients, some of which were very ominous indeed. Barbara Hannah, Jung: His Life and His Work, Page 151

Some time before the fatal change of German government took place, Jung had accepted an invitation from the C. G. Jung Gesellschaft (the Psychological Club of Berlin) to give a seminar in July 1933, at the Harnackhaus in Dahlem, near Berlin. Barbara Hannah, Jung: His Life and His Work, Page 151

It may be remembered that much later, some years after the Second World War, when Jung was asked if he thought there would be an atomic war, he replied that he thought it depended on "how many people could stand the tension of the opposites in themselves." Barbara Hannah, Jung: His Life and His Work, Page 153

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Now, of course, every intelligent doctor present knew that Jung was putting this through for the sake of the German Jewish doctors, who could thus either form a group of their own or simply join the International Society as individual members.

Barbara Hannah, Jung: His Life and His Work, Page 158

A collective attitude naturally presupposes this same collective psyche in others. But that means a ruthless disregard not only of individual differences but also of differences of a more general kind within the collective psyche itself, as for example differences of race. Carl Jung, Jung: His Life and His Work, Page 161

For my part, I do not belong to those savants who concern themselves exclusively with what is known already—an extremely useful activity, no doubt—but prefer to sniff around territories where nothing is yet known. Carl Jung, His and His Work, Page 162

Jung also took endless trouble later to help Jewish emigrants from Germany to settle in other countries. Barbara Hannah, Jung: His Life and His Work, Page 163

After the war when feeling ran so high and the worst thing that could be said of anyone was to accuse him of being a Nazi, the temptation proved too overpowering to those who wanted to discredit Jung. Barbara Hannah, Jung: His Life and His Work, Page 163

He had also mentioned that he thought Nietzsche's idea of the Superman was the direct forerunner of the German idea that they were the Herrenmenschen (the Master- or Supermen), so it is possible that the vote of the class was swayed by the hope that we would get more understanding of and insight into the strange events that were taking place so near us, just over the German border. Barbara Hannah, Jung: His Life and His Work, Page 163

As he was dying, Zarathustra said to him: "Thy soul will be dead even sooner than thy body." This, Jung said, was the "prophetic word," for—as is well known—Nietzsche's soul was dead before his body. Carl Jung, Jung: His Life and His Work, Page 164

"His [Nietzsche] soul died in 1889, when his general paralysis began, but he lived on for eleven years more. His body lived, but his soul was dead. So the fate of that rope-dancer symbolizes Nietzsche himself." Carl Jung, Jung: His Life and His Work, Page 164

Right through this long seminar Jung made it abundantly clear that Nietzsche had become insane because of his identification with the Superman. Barbara Hannah, Jung: His Life and His Work, Page 164

From the beginning, although he allowed his lectures to be printed in the Eranos Jahrbuch as he had delivered them, Jung reserved the right to go on working on his papers later, to extend them and, in their new form, to reprint them as he wished. Barbara Hannah, Jung: His Life and His Work, Page 164

In 1933 Toni Wolff had found her large Chrysler terribly unwieldly in the narrow Tessin Lanes, so in 1934 she suggested we should take only one car (hers as a rule, but sometimes it was mine) and drive in turns. Barbara Hannah, Jung: His Life and His Work, Page 164

As I had driven a great deal longer than Toni or either of the Jungs, I found myself their chauffeur in the dark or on the most difficult roads, and thus began to drive Jung about, an activity that was to increase (particularly after he gave up driving himself) right up to one month before his death, and to which I owe a great many of our most interesting conversations. Barbara Hannah, Jung: His Life and His Work, Page 164

I will leave the full description of Jung and alchemy to Dr. von Franz, for she was his collaborator in alchemy from 1934 until his last alchemical book, the Mysterium Coniunctionis, of which she wrote the third volume. Barbara Hannah, Jung: His Life and His Work, Page 165

Jung said in his Foreword [CW 14]: "For Parts I and II I am responsible, while my co-worker, Dr. Marie-Louise von Franz, is responsible for Part III. We have brought out the book jointly, because each author has participated in the work of the other." Barbara Hannah, Jung: His Life and His Work, Page 165

Jung originally planned to publish all three volumes [CW 12,13,14] under both [with Von Franz] names. Barbara Hannah, Jung: His Life and His Work, Page 165

This is an anticipation indeed, for the foregoing happened just before Jung's eightieth birthday, for which the first volume [CW 11] appeared, but I mention it here to show why I leave this theme almost entirely to Marie-Louise and to show how highly qualified she is to deal with it. Barbara Hannah, Jung: His Life and His Work, Page 166

It is true that Jung did talk to me quite a bit about it while he was doing his research on alchemy, but in a different connection, for I know little Latin and no Greek, so could be of no use whatever in this respect. It was of the "curious coincidence" between alchemy and analytical psychology that Jung spoke when he talked to me at the time. Barbara Hannah, Jung: His Life and His Work, Page 166

One wonders how he [Jung] could possibly have found the time in these particularly full years—it was not until the autumn of 1936 that he drastically reduced his practice and discontinued the English seminar for the whole winter. Barbara Hannah, Jung: His Life and His Work, Page 166

He [Jung] was, however, so fascinated that I do not think he could have continued his analytical work and his lecturing had he not pursued this overwhelming interest in alchemy. Barbara Hannah, Jung: His Life and His Work, Page 166

Quite at sea at first as to what these queer old texts were really driving at, he [Jung] made an enormous card index of recurring phrases, with cross-references, the sort of work that would have employed most people for at least a year working at it full-time; he made it in the sparse, spare time left after eight- or nine-hours' analytical work each day. Barbara Hannah, Jung: His Life and His Work, Page 166

During these years I went to Bollingen regularly, at least once every holiday, in order to do a pencil drawing of Jung (facing page 232) … (I must mention that at

that time Jung was anxious for me to continue my profession as an artist, although he changed his mind later.)„,The drawing was done only at Bollingen and he was always occupied with his own work while I drew. Barbara Hannah, Jung: His Life and His Work, Page 166

When it was finished (for his sixtieth birthday, in July 1935) he said that although he liked it [Hannah's drawing of him]— "because it had something that none of the other portraits have"—it would never be popular, and I must be prepared for a great deal of negative criticism. Barbara Hannah, Jung: His Life and His Work, Page 167

I sometimes found it [drawing of Jung] difficult to proceed with it and at such times Jung took over and drew for a short time on it himself! In 1935 Jung attained the age of sixty. Barbara Hannah, Jung: His Life and His Work, Page 167

From his seventieth birthday on—every five years—this became impossible, and he was forced to be in Küsnacht and to attend large celebrations. Barbara Hannah, Jung: His Life and His Work, Page 167

The Swiss are very keen on such anniversaries and make much more of them than do the Anglo-Saxons. Barbara Hannah, Jung: His Life and His Work, Page 167

Toni Wolff—assisted by Linda Fierz and Emil Medtner—brought out a Festschrift in quite a large volume for his [Jung] sixtieth birthday. Barbara Hannah, Jung: His Life and His Work, Page 167

Since Jung had little or no curiosity about mundane matters, he had no idea that anything of the kind was in preparation and was genuinely astonished when a copy, beautifully bound in leather [From Wolff, Fierz, Medtner], was laid on his pillow the evening before his birthday. Barbara Hannah, Jung: His Life and His Work, Page 167

Toni Wolff's long contribution, with which the book opened, was in my opinion the best thing in it. Naturally, it was a great pleasure to Jung that she had made such an effort to do the creative work he was always so anxious for her to do, but which she was unfortunately usually too willing to neglect. Barbara Hannah, Jung: His Life and His Work, Page 167

Although indeed she [Toni] did so only in order to save [Jung] him work in analysis, I think it was a mistake and that she might have remained with us much longer if she had developed her creative potential more. Barbara Hannah, Jung: His Life and His Work, Page 167

There was a single appearance [Eranos] that year by Robert Eisler (author of Orpheus, the Fisher), who was a most entertaining person and who told us several stories that really amused Jung. Barbara Hannah, Jung: His Life and His Work, Page 167

Both Toni Wolff and I attended these [Eranos] lectures and worked afterward on the typescript, which was multigraphed at the time. Barbara Hannah, Jung: His

Life and His Work, Page 168

I had just bought a new car which had to be driven five hundred miles in order to have its first service before leaving England, so Jung used it freely while he was in London. Barbara Hannah, Jung: His Life and His Work, Page 169

He [Jung] felt we had not enough evidence to have a definite opinion concerning reincarnation, but he said then, "If I have lived before, I am sure I was at one time an Englishman." Barbara Hannah, Jung: His Life and His Work, Page 169

I remember Toni Wolff once arranging an auction at the Psychological Club to raise money for some important project. All club members gave things of value to be auctioned, and Jung was persuaded to give an hour of his time. He then bid for it himself and did not give up until it was well over a hundred francs! Barbara Hannah, Jung: His Life and His Work, Page 169

Though Jung had a good attitude to money, he never threw it about, so his bidding convinced the members of the club of what a high value he set on his own time. Barbara Hannah, Jung: His Life and His Work, Page 169

He [Jung] had, it is true, given an earlier formation in three lectures at the Zürich Psychological Club in the late autumn of 1935, but it was still difficult for him to speak on the subject, since neither he nor Marie-Louise von Franz had yet had the time to go through anything like all the texts they had collected, and he still complained that he often felt lost in the impenetrable labyrinth of the alchemical texts. Barbara Hannah, Jung: His Life and His Work, Page 169

I remember particularly vividly how interested we all were in the lecture of a French professor, H. C. Puech, on the "Concept of Redemption in Manicheism." Barbara Hannah, Jung: His Life and His Work, Page 170

During his summer holiday in 1936, Jung found a dead snake, with a dead fish sticking out of its mouth, a most curious parallel to his thoughts at the time. He was so much struck by this synchronistic event, that he carved the incident on the wall of the courtyard in Bollingen. Barbara Hannah, Jung: His Life and His Work, Page 170

Jung's idea was that the serpent represented the pagan spirit, which is emerging so strongly in our times, and that it is trying to eat the Christian spirit, represented by the fish. Barbara Hannah, Jung: His Life and His Work, Page 170

Toward the end of August, Jung went to the United States again, this time accompanied by his wife. Barbara Hannah, Jung: His Life and His Work, Page 170

Emma Jung had not had much (or any) desire to travel while her children were young, for she was an exceptionally devoted mother and always very anxious concerning her children's welfare. Barbara Hannah, Jung: His Life and His Work, Page 170

But as they got older, Jung increasingly encouraged her [Emma] to develop a

life of her own, for he knew better than anyone else how valuable undivided interest is to small children, and yet how this very devotion becomes destructive as soon as the children are old enough to form their own lives. Barbara Hannah, Jung: His Life and His Work, Page 170

Therefore, much encouraged by her husband, Emma Jung learned both Latin and Greek, when her children were all in school, and she was thus very valuable to him in the scientific side of his work. Barbara Hannah, Jung: His Life and His Work, Page 170

Now he [Jung] encouraged her [Emma] to enlarge her horizon still more and to go with him to America. I remember that she was rather in two minds about it herself, but eventually decided to go. Barbara Hannah, Jung: His Life and His Work, Page 170

Jung always went to America, in fact, wherever he went overseas, by ship. Barbara Hannah, Jung: His Life and His Work, Page 170

Air travel was of course much less usual in those days than now, and although Jung once—I think it was in 1935 —flew back from England, he never liked the idea of flying, for he felt one got there too quickly, thus leaving pieces of one's psyche behind! Barbara Hannah, Jung: His Life and His Work, Page 170

This lecture seems to have been especially appreciated, but Jung was rather taken aback when he found his hostess dissolved in tears after the lecture, sobbing: "It was so beautiful!" "Now what moved her?" Jung asked when he got home, "For I am sure she did not understand a word of it." Barbara Hannah, Jung: His Life and His Work, Page 170

Jung was immensely impressed by the Maine coast and felt it to be still virgin country on which man had made little or no impression, living more in its past than in the present. Barbara Hannah, Jung: His Life and His Work, Page 171

He said to me: "Go there if ever you have a chance," advice which I was able to follow only thirty years later, seven years after his death. Barbara Hannah, Jung: His Life and His Work, Page 171

When he could, he [Jung] gladly and with the greatest enjoyment went sailing and exploring the [Main] coast. Barbara Hannah, Jung: His Life and His Work, Page 171

Meanwhile Emma Jung, though she had enjoyed herself [Maine] enormously and found it all a different world, was getting increasingly breathless at the pace of American life and the amount of extraversion expected of her. Barbara Hannah, Jung: His Life and His Work, Page 171

He [Jung] also cut down his analytical hours to a minimum and at last had some time to find his way through the impenetrable jungle of alchemistic texts. Barbara Hannah, Jung: His Life and His Work, Page 171

An English-speaking publisher told Jung that he greatly preferred the papers which he wrote himself in English to any translation, for they were infinitely more alive, but naturally it took him rather longer than writing in German. Barbara Hannah, Jung: His Life and His Work, Page 171

Jung was due to go to India toward the end of 1937, and this made his visit to America that year very much more hurried than the year before. Barbara Hannah, Jung: His Life and His Work, Page 171

The unconscious always seems to know such things in advance, however, and the speech, which he [Jung] gave at the farewell dinner on the evening the seminar closed, was singularly impressive, as if he knew he was speaking last words to many of his audience. Barbara Hannah, Jung: His Life and His Work, Page 171

As I have often heard him [Jung] remark on other occasions, he spoke that night of what difficult days we live in, for the archetypal images of the collective unconscious are no longer content to flow into the prevailing religion. Barbara Hannah, Jung: His Life and His Work, Page 171

They have come loose from their moorings, so to speak, and are troubling modern man with the restless state of the energy which has been contained in the Christian religion for the last two thousand years. Barbara Hannah, Jung: His Life and His Work, Page 171

Some of this energy has gone into science, it is true, but that is too narrow and rational to satisfy anything like all of the floating archetypal images. Barbara Hannah, Jung: His Life and His Work, Page 171

Jung spoke for some time about Christ as a human being and showed what a difficult problem he was faced with. As an illegitimate child, he naturally had a life-long battle with the power devil. Barbara Hannah, Jung: His Life and His Work, Page 172

This is clear in the temptation in the wilderness, but he [Christ] had the most unusual sense of integrity to refuse all of Satan's offers. Yet he did not quite escape them; his kingdom was not of this world, but it remained a kingdom all the same. Barbara Hannah citing Jung, Jung: His Life and His Work, Page 172

But all such convictions deserted him [Christ] on the cross, when he uttered the tragic words: "My God, my God, why hast Thou forsaken me?" That was Christ's moment of utter failure, when he saw that the life he had led according to his best convictions and with such integrity had been largely based on illusion. Barbara Hannah, Jung: His Life and His Work, Page 172

On the cross he [Christ] was deserted by his mission, but he had lived his life with such devotion that, in spite of this, he won through to a resurrected body. Barbara Hannah, Jung: His Life and His Work, Page 172

That was Christ's moment of utter failure, when he saw that the life he had led according to his best convictions and with such integrity had been largely Then Jung said to his audience—and this is what struck so many of them as last

words—that we could only follow Christ's example and live our lives as fully as possible, even if it is based on a mistake. Barbara Hannah, Jung: His Life and His Work, Page 172

We should go and make our mistakes, for there is no full life without error; no one has ever found the whole truth; but if we will only live with the same integrity and devotion as Christ, he hoped we would all, like Christ, win through to a resurrected body. Carl Jung, Jung: His Life and His Work, Pages 172

Jung reported in Memories that he could hardly have survived the first months after his wife's death if he had not constantly worked at carving his stone tablets. Barbara Hannah, Jung: His Life and His Work, Page 235

There were three of these tablets [At Bollingen] and on them he carved the names of his paternal ancestors. Barbara Hannah, Jung: His Life and His Work, Page 235

This fact entirely refutes the theory that he believed as an outer fact, that his grandfather was the illegitimate son of Goethe, for in that case the Jung family line would have broken off with his grandfather and been replaced by Goethe's family tree. Barbara Hannah, Jung: His Life and His Work, Page 235

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. Barbara Hannah, Jung: His Life and His Work, Page 235

It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. Barbara Hannah, Jung: His Life and His Work, Page 235

When he was younger, his [Jung] room was often so cold visitors needed a fur coat to keep from shivering. Barbara Hannah, Jung: His Life and His Work, Page 235

At this time, whenever Jung did not go for a drive on Saturday mornings, I used to join him for an hour or so in his garden room, while he worked on his stones. Barbara Hannah, Jung: His Life and His Work, Page 235

Some of the best conversations I ever had with him took place while he [Jung] was engaged in carving stone or cutting wood. Barbara Hannah, Jung: His Life and His Work, Page 235

Whenever he [Jung] needed to give his full mind to what he was doing, he would ask for silence, but on the whole the work seemed to free his mind, so that he thought particularly deeply and always seemed glad to talk of the thoughts with

which he was occupied at the time. Barbara Hannah, Jung: His Life and His Work, Page 235

But in those last years, Marie-Louise and I (and probably others of his pupils) learned that it was not at all a good plan to speak to him of outer difficulties. Barbara Hannah, Jung: His Life and His Work, Page 235

Ruth [Bailey] had arrived from England within a week of Emma Jung's death and had taken the household, and all the arrangements for Jung's external well-being, into her capable hands. Barbara Hannah, Jung: His Life and His Work, Page 235

In those first months, she [Ruth Bailey] revealed herself as being able to leave him alone while giving him that complete security on the physical side which is one of the chief needs of old age. Barbara Hannah, Jung: His Life and His Work, Page 236

He [Jung] was quite willing to face the fact that it was in a way a merciful fate that had forced him to survive both Toni and Emma, because, as he proved in the five and a half years that elapsed before his own death, he was able to go on creatively with his life and his individuation process after losing them. I think it is doubtful whether either of them could have done this. Barbara Hannah, Jung: His Life and His Work, Page 236

I saw a good deal of Emma while Jung was in India and witnessed how terribly she missed him and how much she depended upon him. Barbara Hannah, Jung: His Life and His Work, Page 236

Toni, moreover, had openly declared, from the beginning of my friendship with her, that on no account did she want to survive Jung, but they were both [Emma & Toni] very courageous women, and would certainly have faced life without him, each to the best of her ability. Barbara Hannah, Jung: His Life and His Work, Page 236

Marianne Niehus, especially, looked after him [Jung] devotedly whenever Ruth had to go to England. Barbara Hannah, Jung: His Life and His Work, Page 236

It was a very hard winter, with intense cold coming late; since the sap was already up in the trees, this led to the loss of many of them. Jung lost one of the two box bushes by his front door, much of his bamboo, and the clematis which grew so luxuriantly in the courtyard at Bollingen. The temperature was far below freezing. The vine over the front door at the Tower produced a curious red sap which ran down over Jung's crest. He felt this was a strange synchronicity, so soon after Emma's death, as if the vine were weeping tears of blood. But before these were finished and put into their places, he carved a stone in memory of his wife, which was placed in front of the covered loggia at his Tower. Barbara Hannah, Jung: His Life and His Work, Page 236

After my wife's death in 1955, I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden, was myself! I could no longer hide myself behind the "maternal" and the "spiritual" towers. So, in

that same year, I added an upper story to this section, which represents myself, or my ego-personality. Earlier, I would not have been able to do this, I would have regarded it as presumptuous self-emphasis. Now it signified an extension of consciousness achieved in old age. With that the building was complete. Barbara Hannah, Jung: His Life and His Work, Page 237

Now Jung realized that there was something lacking in the psychic wholeness, himself or his ego personality, which now signified "an extension of ego consciousness achieved in old age." Barbara Hannah, Jung: His Life and His Work, Page 237

There were secondary concrete advantages also: he usually did his [Jung] writing afterward in the new room, which could be well heated and which was very much more spacious and airy than the small study below it, where he had heretofore always worked when in the house since it was built in 1927. Barbara Hannah, Jung: His Life and His Work, Page 237

One feel too grateful to Ruth Bailey for her courage in this respect, for she was often there alone with him, when it would have been very difficult for her to get help should he have been ill. Barbara Hannah, Jung: His Life and His Work, Page 237

Since he [Jung] always had said he would like to die at Bollingen, she was determined to make it possible for him to follow his own instinct and to do just what he liked in this respect, whether they were at Bollingen or Küsnacht. Barbara Hannah, Jung: His Life and His Work, Page 237

Another way in which Ruth showed extraordinary courage was in letting him sail his [Jung] boat, often going out alone with him on the lake, leaving him to manage the boat. Barbara Hannah, Jung: His Life and His Work, Page 237

It was a great pleasure to him to be able to do this [Sailing], for it was one of the many things he had had to sacrifice after his illness in 1944, though he resumed several of these activities in old age. Barbara Hannah, Jung: His Life and His Work, Page 237

Ruth did all this [Sailing with Jung] so gallantly that, though I knew her well, I did not realize for a long time how afraid she had been sometimes in the depth of her own soul. Barbara Hannah, Jung: His Life and His Work, Page 237

The three tablets with the names of Jung's ancestors and his descendants in the direct male line until his son's sons had meanwhile been completed and erected in the covered loggia by the spring of 1957. Barbara Hannah, Jung: His Life and His Work, Page 238

The first tablet begins with the Delphic oracle, "Called or not called, God will be present," that Jung also carved over his front door at Küsnacht and near the door of the original Tower in 1923. Barbara Hannah, Jung: His Life and His Work, Page 238

These tablets [Bollingen] represent innumerable hours of work over many months, for every word is carved in stone. But when they were in place, Jung felt the task

was not yet completed. Barbara Hannah, Jung: His Life and His Work, Page 238

He [Jung] turned his attention to the ceiling [Bollingen], which he had decided to decorate with paintings of his own crest and those of his wife and his sons-in-law. Barbara Hannah, Jung: His Life and His Work, Page 238

Being able to help in such work [at Bollingen] was always the greatest pleasure to Marie-Louise, but she had always longed for some ground of her own, on which she could build the house of her dreams. Barbara Hannah, Jung: His Life and His Work, Page 238

Although very grateful to Linda Fierz for leaving us the Gastrecht of her house and mindful of the privilege of being so close to Jung's Tower, this longing did not leave her. Then in the autumn of 1957, Jung's son, Franz, told her of some ground for sale in Bollingen, which he thought would be suitable, on the hill about a mile from Jung's Tower. Barbara Hannah, Jung: His Life and His Work, Page 238

He [Jung] walked about it, then stood still, looking at the beautiful view, and said to Marie-Louise: "Go and buy it [Land at Bollingen] at once." As we drove down the hill, he added: "But you must not build an ordinary house there, it must be a Tower." Barbara Hannah, Jung: His Life and His Work, Page 238

Marie-Louise gave herself at once to designing her Tower, professionally supported by Franz Jung, who was its architect. Barbara Hannah, Jung: His Life and His Work, Page 238

But at first, as the whole enterprise would take the last penny she had, she thought she must wait a few years before building [Her Tower]. Jung would hear nothing of such procrastination and told her she would regret every moment she waited. Barbara Hannah, Jung: His Life and His Work, Page 238

At first Marie-Louise built her Tower as a hermitage. Barbara Hannah, Jung: His Life and His Work, Page 238

I also did not feel at all ready to give up staying at the Fierz house, which had one disadvantage, however: Jung refused to let me stay there alone (on account of possible breaking in) unless I could shoot. Barbara Hannah, Jung: His Life and His Work, Page 238

But as her [Von Franz] wish for solitude slowly decreased, and as I found I could get down to Jung's Tower easily to help Ruth, we gradually stayed there more and more, especially since Jung was rarely at Bollingen during the last year of his life. Barbara Hannah, Jung: His Life and His Work, Page 238

He [Jung] told me once that being unable to go for long walks in the mountains was one of the greatest trials of his old age. Barbara Hannah, Jung: His Life and His Work, Page 238

The only restriction that his [Jung] health and age put on these expeditions was that they never spend the night, or even stop for lunch or supper, in a very

high place. Barbara Hannah, Jung: His Life and His Work, Page 239

There was little that would tempt Jung away from his beloved Bollingen, but in his last years these drives often made him leave it, for as much as a week or even longer. Barbara Hannah, Jung: His Life and His Work, Page 239

His [Jung] companions on these drives were Ruth Bailey and of course Fowler McCormick Fowler and Ruth got on very well; indeed, although they met for the first time only in 1952, they rapidly became great friends. Barbara Hannah, Jung: His Life and His Work, Page 239

Ruth [Bailey] had never been analyzed and Jung once told me that this was very restful to him. "I do not have to worry about making her more conscious," he once said, "as I always have before with everybody round me." Barbara Hannah, Jung: His Life and His Work, Page 239

Fowler had some analysis and had made efforts to read all of Jung's books, still Jung also felt under no obligation to make him more conscious, since he had not analyzed him himself for many years. Barbara Hannah, Jung: His Life and His Work, Page 239

As a boy he [Jung] had recognized "God's world" most particularly in the mountains, a world behind which one feels the presence of the unus mundus. Barbara Hannah, Jung: His Life and His Work, Page 239

She [Ruth] did any nursing he [Jung] required without—and this was very important to him—ever fussing over him or curtailing his liberty. Barbara Hannah, Jung: His Life and His Work, Page 239

When Jung wrote the preface to the Mysterium Coniunctionis in October 1954, he began it by expressly stating that it was his last book. Barbara Hannah, Jung: His Life and His Work, Page 239

It came as the result of many questions concerning the future which had been asked him, especially by Carleton Smith, who drew it to the attention of the Atlantic Monthly Press. Barbara Hannah, Jung: His Life and His Work, Page 239

This was sometimes much increased by letters from his translator, also from the editors, but much less as they restricted themselves for the most part to one long meeting a year. Barbara Hannah, Jung: His Life and His Work, Page 240

I do not know when and why the title was changed from the German Present and Future to the English The Undiscovered Self. Barbara Hannah, Jung: His Life and His Work, Page 240

It was, it seems to me, very touching that most of what Jung wrote in these last five years was full of anxious concern for the future of the world. Barbara Hannah, Jung: His Life and His Work, Page 240

Most people are inclined to think that what happens after their death will no longer concern them but, though he knew he had only a short time to live,

Jung had a love of humanity which made him more, rather than less, concerned with its fate after his death. Barbara Hannah, Jung: His Life and His Work, Page 240

The non-Communist world is just as bad in this respect as the people on the other side of the curtain. Our churches also proclaim the valuelessness of the individual, in comparison with the congregation, and organize and believe "in the sovereign remedy of mass action." Barbara Hannah, Jung: His Life and His Work, Page 240

Are not Jesus and Paul prototypes of those who, trusting their inner experience, have gone their individual way in defiance of the world? Carl Jung, Jung: His Life and His Work, Page 240

Very shortly after finishing The Undiscovered Self, Jung turned his attention to writing A Modern Myth of Things Seen in the Sky. Barbara Hannah, Jung: His Life and His Work, Page 241

Since Jung had actually expressed skepticism in the interview [Face to Face] as to the physical existence of the saucers, he wrote a correcting statement to the United Press; but this time, as he expressed it, "the wire went dead." Barbara Hannah, Jung: His Life and His Work, Page 241

Actually he [Jung] himself was much less interested in whether they existed physically than in the undeniable fact that many people, all over the world, were seeing round objects in the sky. Barbara Hannah, Jung: His Life and His Work, Page 241

"As a psychologist, I am not qualified to contribute anything useful to the question of the physical reality of UFOs I can concern myself only with their undoubted psychic aspect." Carl Jung, Jung: His Life and His Work, Page 241

History has taught us to expect exceedingly fateful events at the end of each Platonic month (approximately two thousand years) as the Spring sign leaves one astrological sign and enters another. Barbara Hannah, Jung: His Life and His Work, Page 241

Jung had already spoken at some length in a seminar in 1929 of the great changes and upheavals that were to be expected as the age of the Fishes ended heeded the warning in "Wotan," he had little or no hope that he would be heard again. Barbara Hannah, Jung: His Life and His Work, Page 241.

He [Jung] realized fully that this warning would not only be "exceedingly unpopular but come perilously close to those turbid fantasies which becloud the minds of world improvers and other interpreters of 'signs and portents."' Barbara Hannah, Jung: His Life and His Work, Page 242

It seems to me that far too few people have read this [Undiscovered Self] paper of Jung's and have thus missed his "warning." Barbara Hannah, Jung: His Life and His Work, Page 242

Moreover, the fact, which history teaches us, that similar phenomena appear at the end of every astrological age links us with the past in a reassuring way. Barbara Hannah, Jung: His Life and His Work, Page 242

In the winter of 1957–58 the C. G. Jung Institute organized one of its lecture series for a wider public. The general theme of this series was "Conscience" and the lectures were given, from the standpoint of several well-known professors. Jung was persuaded to write a paper called "A Psychological View of Conscience." Barbara Hannah, Jung: His Life and His Work, Page 242

The reader will remember the agony the boy Jung went through in trying to avoid the blasphemous thought. Yet it was just this thought that he had regarded as "the sin against the Holy Ghost, which cannot be forgiven," which was followed by his first experience of the miracle of grace. Barbara Hannah, Jung: His Life and His Work, Page 243

From 1956 onward, however, a great deal of pressure from outside was brought to bear on him [Jung] to give his attention to an autobiography. Barbara Hannah, Jung: His Life and His Work, Page 243

Since he [Jung] knew that Marie-Louise von Franz would be capable of the task (I even heard him say, after listening to a lecture of hers, that she was the only one of his pupils who fully understood his ideas), he handed over to her the notes he had made on the subject, with the request that she undertake the research and eventually write the book. Barbara Hannah, Jung: His Life and His Work, Page 243

An autobiography is so difficult to write because we possess no standards, no objective foundation, from which to judge ourselves. There are really no proper bases for comparison. I know that in many things I am not like others, but I do not know what I really am like. Carl Jung, Jung: His Life and His Work, Page 244

Later Jung found, however, that it was impossible for anyone to write his "personal myth," so he wrote the first three chapters of Memories, Dreams, Reflections himself. Barbara Hannah, Jung: His Life and His Work, Page 244

These and Chapter 12, "Late Thoughts" and "Retrospect," were, as far as I know, all of his autobiography that he wrote entirely himself, but he told me that he went through, added to, and corrected all the rest of the manuscript very carefully, so that the book forms a most meaningful whole. Barbara Hannah, Jung: His Life and His Work, Page 244

In 1959 the British Broadcasting Corporation began to put pressure on Jung to allow himself to be interviewed by John Freeman for its series of famous living people called "Face to Face." Barbara Hannah, Jung: His Life and His Work, Page 244

Not only did John Freeman come to Zürich to make Jung's acquaintance in the spring, but a representative—Mrs. Branch—was sent during the Whitsun holidays to interview all the people whom the B.B.C. knew were intimate with Jung. Barbara Hannah, Jung: His Life and His Work, Page 244

Although John Freeman and everyone else concerned were as considerate as possible, it was nevertheless a tiring ordeal for Jung at eighty-four. Barbara Hannah, Jung: His Life and His Work, Page 244

The actual filming [Face to Face] took the whole morning and they were not finished until about 2 P.M. Barbara Hannah, Jung: His Life and His Work, Page 244

When I asked him [Jung] beforehand if he would not find it too tiring, he said he felt it must be done; there would be so many conflicting reports about him after his death that people must have the chance to see him, in order to judge for themselves. Barbara Hannah, Jung: His Life and His Work, Page 244

Indeed, above all, the "Face to Face" television interview and Memories, Dreams, Reflections give people who did not know him personally the best chance to "judge for themselves." Barbara Hannah, Jung: His Life and His Work, Page 244

Jung went to Bollingen very often during these years to recover from all these efforts. In fact, he still did a great deal of his writing while he was there, and he still carved images and chiseled inscriptions. Barbara Hannah, Jung: His Life and His Work, Page 244

As late as 1958 he [Jung] carved, on the west outer wall of the original Tower, the figure of a woman extending her hands toward the udder of a mare. Behind her, a bear (also a female) is rolling a round sphere toward her back. Over the woman, he chiseled the words: "May the light I carried in my womb arise. 1958." Barbara Hannah, Jung: His Life and His Work, Page 244

Astrologically, as Jung often pointed out, we are entering the age of Aquarius and, dark as our times seem, a new light and living water may yet arise from them. Barbara Hannah, Jung: His Life and His Work, Page 245

After Aion, Answer to Job, and the long article on synchronicity had been written, the decks were clear for Jung to devote himself to his opus magnum, his goal ever since he had finished Psychology and Alchemy. Barbara Hannah, Jung: His Life and His Work, Page 224

In 1952, however, he sustained a great loss in the sphere of his work. Marie-Jeanne Schmid, who had been his secretary for over twenty years, left him in the autumn in order to get married. Barbara Hannah, Jung: His Life and His Work, Page 224

In the nine subsequent years that passed before his death, Jung had three other secretaries, but none of them was able to settle into his work and life as Marie-Jeanne had done. This was not the fault of the subsequent secretaries; they simply did not have the advantages which Marie-Jeanne possessed. Barbara Hannah, Jung: His Life and His Work, Page 224

Fate had a much worse blow in store for him before he could finish the Mysterium Coninuctionis. In the early spring of 1953 he suffered a most unexpected

and poignant sorrow: Toni Wolff died as suddenly as her father had done over forty years earlier, on March 21. Barbara Hannah, Jung: His Life and His Work, Page 224

Toni was thirteen years younger than I am and I never seriously considered the possibility that she could die before me. Carl Jung, Jung: His Life and His Work, Page 224

He had, it is true, been seriously disturbed by one dream of hers and two of his own concerning her, which occurred seven years before her death, in the spring of 1946 but since the dreams could just as well have pointed to rebirth as to actual death, and since he had done everything he could in interpreting them to her, his alarm had subsided. Barbara Hannah, Jung: His Life and His Work, Page 224

Therefore her [Toni]sudden death was a most unexpected shock and blow to him. Jung had been seriously unwell for a few weeks but was up and about before the blow fell. Barbara Hannah, Jung: His Life and His Work, Page 224

Curiously enough, a short time before Toni died he [Jung] had told me a dream which had made him decide to give up smoking. Barbara Hannah, Jung: His Life and His Work, Page 224

Now, Jung had smoked a great deal all his life, although usually a pipe and never to the extent that Freud had smoked, but to give it up entirely so suddenly must have been exceedingly difficult. Barbara Hannah, Jung: His Life and His Work, Page 224

Toni, on the other hand, did undoubtedly smoke too much— about thirty to forty cigarettes a day—and she told me that half of the doctors she had seen had told her it was aggravating her condition and ordered her to give it up, whereas the others said there was no connection. Barbara Hannah, Jung: His Life and His Work, Page 224

Jung [Jung] had urged her [Toni] for years to reduce it at least, but this was one of the very few pieces of advice she refused to listen to, and she smoked incessantly until the day of her death. Barbara Hannah, Jung: His Life and His Work, Page 225

She [Toni] used to say: "We must have a vice and I have chosen smoking as mine." Barbara Hannah, Jung: His Life and His Work, Page 225

I believe her to have been completely convinced that her smoking (which seemed excessive to us but not to her) was right for her, whatever it might be for other people. Barbara Hannah, Jung: His Life and His Work, Page 225

At all events, I have never seen anyone look more peaceful and fulfilled or so strangely alive than Toni did after death. I found myself asking her old maid, Lena, if she could really be dead, was the doctor sure she was not asleep? Barbara Hannah, Jung: His Life and His Work, Page 225

The shock caused a relapse in Jung's own health; his tachycardia returned, he

kept an unusually high pulse for several weeks, and was not well enough to go to the funeral [Toni Wolff's]. Barbara Hannah, Jung: His Life and His Work, Page 225

Outwardly he [Jung] kept extremely calm, so that both his wife and his secretary told me they thought he had overcome the shock after a few days, but from my notes for April 1953, I see that he said himself that his pulse was still between 80 and 120; moreover, this trouble continued for some time. Barbara Hannah, Jung: His Life and His Work, Page 225

He [Jung] had been helped, it is true, by seeing Toni in a dream, which he dreamed on Easter Eve, looking much taller and younger than she had been when she died, and exceedingly beautiful. Barbara Hannah, Jung: His Life and His Work, Page 225

He [Jung] saw just her [Toni] image, there was no action in the dream, and he was especially impressed by having dreamed it on the night of the Resurrection. Barbara Hannah, Jung: His Life and His Work, Page 225

Although it took Jung a long time to overcome the shock physically, he was able much sooner to find a psychological attitude to Toni's death and to accept the pain it gave him. Barbara Hannah, Jung: His Life and His Work, Page 225

The strain of not smoking must have been especially hard just then but Jung was sure the craving must be overcome, so he went on doing without for about two months. Barbara Hannah, Jung: His Life and His Work, Page 225

Then his [Jung] doctor remonstrated and said that, since he had smoked all his life, it would be much better for him to smoke in moderation than to give it up altogether. Barbara Hannah, Jung: His Life and His Work, Page 225

This is well known to be much more difficult, but from then on until his death, about eight years later, Jung smoked his pipe again, and an occasional cigar, but in strict moderation. Barbara Hannah, Jung: His Life and His Work, Page 225

Therefore both in alchemy and analytical psychology the first stage can be achieved primarily by the mind. The alchemists, however, fully realized that this separation of the soul by intellectual effort was not enough. Barbara Hannah, Jung: His Life and His Work, Page 226

The objective standpoint that has been gained or, as one could call it, the liberated spirit, must then be reunited with the body, with matter. This stage was represented in alchemy by many symbols, of which perhaps the best known is the "chemical marriage." Barbara Hannah, Jung: His Life and His Work, Page 226

The second stage of conjunction therefore consists in making a reality of the man who has acquired some knowledge of his paradoxical wholeness. Barbara Hannah, Jung: His Life and His Work, Page 226

The great difficulty here, however, is that no one knows how the paradoxical wholeness of man can ever be realized. That is the crux of individuation. Barbara

Hannah, Jung: His Life and His Work, Page 226

Jung pointed out that no alchemist ever laid claim to having gone beyond the second stage, but he emphasized that how far the alchemist succeeded in his endeavors is really much less important than the fact that he was gripped by the numinous archetype behind his effort, so that he went on trying without interruption throughout his whole life. Barbara Hannah, Jung: His Life and His Work, Page 227

Dorn did not, however, regard this as the outer world but as the potential one world from which everything was created, and his highest aim was to reunite mankind with this unus mundus, this potential world of the first day of creation when everything was still one. Barbara Hannah, Jung: His Life and His Work, Page 227

This potential world [Unus Mundus] is the foundation of everything, just as the Self is the basis of the individual and includes its past, present, and future. Barbara Hannah, Jung: His Life and His Work, Page 227

The thought Dorn expresses by the third degree of conjunction is universal: it is the relation or identity of the personal with the suprapersonal atman, and of the individual Tao with the universal Tao. Carl Jung, Jung: His Life and His Work, Page 227

Human consciousness created objective existence and meaning, and man found his indispensable place in the great process of being. Carl Jung, Jung: His Life and His Work, Page 227

Jung remarked at the beginning of his chapter on the third stage, "The Unus Mundus," that Dorn was a "significant exception," for he realized that the production of the stone, or sky-blue fluid, marked only "the completion of the second stage of conjunction." Barbara Hannah, Jung: His Life and His Work, Page 227

For us the representation of the idea of the self in actual and visible form is a mere rite d' entrée, as it were a propaedeutic action and mere anticipation of its realization. Barbara Hannah, Jung: His Life and His Work, Page 228

But unfortunately, as he [Jung] said, "simple things are always the most difficult," and I have never seen anyone else attain the simplicity which was the essence of Jung. Barbara Hannah, Jung: His Life and His Work, Page 228

When the alchemistic current ceased, the archetype itself seems to have moved Pope Pius XII, impressed by the many dreams and visions of simple people, to produce a new blossom on the Christian surface which even raises a symbol of matter—Mother Mary's body—to the level of the Godhead. Barbara Hannah, Jung: His Life and His Work, Page 228

The whole misunderstanding of Jungian psychology begins right here: that many people do not seem able to understand "the complex nature of one's own personality" or that they can have an "alter ego" real and powerful enough to

justify treating it with the same concentration and labor the alchemists gave to their retorts. Barbara Hannah, Jung: His Life and His Work, Page 230

As early as the summer of 1926, Emma had invited Ruth to stay with the Jungs at Küsnacht, and she became a firm friend of the whole family. Barbara Hannah, Jung: His Life and His Work, Page 232

Although she [Emma] seemed to be aging more rapidly than her husband, in spite of being nine years younger, and although she sometimes did not seem very well, there was no cause for real anxiety until the spring of 1955, when she got really ill and had to go for a time to the hospital. Barbara Hannah, Jung: His Life and His Work, Page 232

While there, to Emma's great relief, Ruth came and kept house for Jung. Bollingen became more and more difficult for Emma, but when Ruth stayed there with them and undertook most of the work, she could still enjoy the place very much. Barbara Hannah, Jung: His Life and His Work, Page 232

It worried Jung a great deal, however, that while Bollingen remained his greatest pleasure and source of health, it was beginning to be too rough a life for his wife. Barbara Hannah, Jung: His Life and His Work, Page 232

He [Jung] could never bear people doing things for him if they did not enjoy it themselves, and he began to feel that Emma was going to Bollingen for his sake. Barbara Hannah, Jung: His Life and His Work, Page 232

Although she [Emma] seemed to be aging more rapidly than her husband, in spite of being nine years younger, and although she sometimes did not seem very well, there was no cause for real anxiety until the spring of 1955, when she got really ill and had to go for a time to the hospital. Barbara Hannah, Jung: His Life and His Work, Page 232

As mentioned before, she left a Gastrecht of her house at Bollingen to Marie-Louise von Franz and myself, so that we now had the great privilege of being near neighbors of the Jungs. Barbara Hannah, Jung: His Life and His Work, Page 233

Emma's death was the worst relationship loss that Jung ever experienced. Nothing is worse than losing your congenial daily companion and, after fifty-two years of very meaningful and deeply related marriage, it must have been almost more than most old men of eighty could have recovered from. Barbara Hannah, Jung: His Life and His Work, Page 233

Indeed, at first it seemed to be an almost mortal blow to Jung. In all my eighty years, I have never seen a marriage for which I felt such a spontaneous and profound respect. Emma Jung was a most remarkable woman, a sensation type who compensated and completed her husband in many respects. I also esteemed her very highly and loved her as a friend. Barbara Hannah, Jung: His Life and His Work, Page 233

Jung led his now very large family into Küsnacht Church for the funeral ser-

vice. The way he did this, evidently tortured but erect and composed, struck the large congregation to the heart. Barbara Hannah, Jung: His Life and His Work, Page 234

I still often hear from comparative strangers: "When I think of Jung, I always see him as he came in that morning [of Emma's Funeral]." Barbara Hannah, Jung: His Life and His Work, Page 234

It had been a great comfort to Emma, when she realized the end was nearing, to know that Jung's health and daily comfort would be safe in Ruth Bailey's hands. Barbara Hannah, Jung: His Life and His Work, Page 234

After learning of Emma's death, Ruth came as quickly as she could, but was only able to make it a day or two after the funeral. Barbara Hannah, Jung: His Life and His Work, Page 234

During these weeks after his wife's death, he wrote in a letter that it helped him most not to dwell on the past, but to concentrate on why he had to be the survivor, and to give his whole energy to finding the purpose he still had to fulfill. Barbara Hannah, Jung: His Life and His Work, Page 234

The first time I remember hearing him mention the subject was one spring evening when Ruth Bailey and he came to supper with us in Marie-Louise von Franz's Tower. Barbara Hannah, Jung: His Life and His Work, Page 246

Jung seemed very well in the early summer of 1960 and was a great deal at Bollingen, including most of July, until just before his eighty-fifth birthday on July 26. Barbara Hannah, Jung: His Life and His Work, Page 246

Nevertheless, when I went down the next morning to help Ruth—as I usually did during those last years—I found Jung very thoughtful and sad. I do not know, however, whether this was because he had not fully realized before how much the club had changed, since Toni Wolff was no longer there in her role of "club tiger," and how many familiar faces were missing, or whether it was a foreboding that this would be his last really happy visit to his beloved Tower. Barbara Hannah, Jung: His Life and His Work, Page 246

At all events, he [Jung] left for Küsnacht shortly after the club party, to return to his Tower only once again, in the early spring of 1961. Barbara Hannah, Jung: His Life and His Work, Page 246

He decided to go with Fowler McCormick and Ruth Bailey to a favorite small hotel at Onnens in West Switzerland, which they had often made their headquarters before, for drives around its lovely and interesting environs. Barbara Hannah, Jung: His Life and His Work, Page 246

They [Jung's Family] could not bear the idea of their father dying in a distant hotel, so Marianne Niehus and her husband went to Onnens immediately, determined to bring him back in a helicopter. Barbara Hannah, Jung: His Life and His Work, Page 246

Not long after his [Jung] return, he told the same dream to both Marie-Louise and myself (separately). We both had the feeling that he still thought he would probably die and wanted the dream to be recorded. Barbara Hannah, Jung: His Life and His Work, Page 247

He dreamed: He saw the "other Bollingen" bathed in a glow of light, and a voice told him that it was now completed and ready for habitation. Then far below he saw a mother wolverine teaching her child to dive and swim in a stretch of water. This was obviously a death dream, for he had often dreamed of this "other Bollingen" before, in various stages of construction, and he had always spoken of it as being in the unconscious, in the Beyond. Barbara Hannah, Jung: His Life and His Work, Page 247

The end of the dream has the same meaning: the dreamer must soon pass into another element (usually called another world) and learn as different a way of adaptation as the young wolverine, who was already at home on dry ground, had to learn in the water. Evidently Mother Nature was ready for the change and prepared to give him her full support. Barbara Hannah, Jung: His Life and His Work, Page 247

This dream made both Marie-Louise and me very sad, for it was clear that Jung would soon be leaving us to go to "the other Bollingen." In fact, it may have been this dream that loosened his strong tie to his earthly Bollingen. Barbara Hannah, Jung: His Life and His Work, Page 247

He [Jung] gave himself fully to writing his article for Man and His Symbols—which he wrote in English, since the book first appeared in that language—and to reading and criticizing the other articles as they were submitted to him. Barbara Hannah, Jung: His Life and His Work, Page 247

Jung wrote his article— "Approaching the Unconscious"—for Man and His Symbols in a different way from anything he had written for many years. He was not pressed into writing it by his creative daimon but was consciously obeying his dream. Barbara Hannah, Jung: His Life and His Work, Page 247

I remember when I first came to Zürich, he told me he [Jung] had to send those people who knew little or nothing of his psychology to his assistants first, because he no longer had sufficient patience to teach them the ABCs. Barbara Hannah, Jung: His Life and His Work, Page 248

When he [Jung] was asked to give three lectures during the war to the inhabitants of Küsnacht (who knew nothing of his psychology) he told me they gave him more trouble to prepare than all his other lectures put together. Barbara Hannah, Jung: His Life and His Work, Page 248

His [Jung] eightieth birthday experience and the many letters he received from simple people who had read his books or seen and heard him on television must have helped, for he was fully convinced that it was such people who could carry on his psychology. Barbara Hannah, Jung: His Life and His Work, Page 248

Jung's great concern with the future of mankind is evident throughout the paper. He constantly alluded to the danger we are running of destroying ourselves and to the impotence of our conscious efforts to avert this disaster. Barbara Hannah, Jung: His Life and His Work, Page 248

Since Man and His Symbols has had a very wide circulation, and has been translated into several languages, this article has certainly been read by a far wider public than anything else he wrote in his last five years. Jung indeed read through all that was written of the book before his death and finished his own article. Barbara Hannah, Jung: His Life and His Work, Page 248

He [Jung] also went steadily on seeing one or two people every day and kept up his drives and short walks. Superficially, Jung seemed much as usual at Bollingen, but one felt it was no longer all important to him to be there. Presumably, though he never said so, the attachment he had always had was now being transferred to the "other Bollingen," in the Beyond. Barbara Hannah, Jung: His Life and His Work, Page 248

About three weeks before his [Jung] death, he had a slight stroke which blurred his speech a little did not otherwise lame him in any way. Then he had another slight stroke and had to leave his library for good. He was just one week in bed and remained conscious to the end. Barbara Hannah, Jung: His Life and His Work, Page 248

His [Jung] last visions were largely concerned with the future of the world after his death. Barbara Hannah, Jung: His Life and His Work, Page 248

He [Jung] told Marie-Louise, the last time she saw him, eight days before his death, that he had had a vision in which a large part of the world was destroyed, but, he added, "Thank God, not all of it." Barbara Hannah, Jung: His Life and His Work, Page 249

His [Jung] last recorded dream which he dreamed a few nights before his death, we owe to Ruth Bailey. Barbara Hannah, Jung: His Life and His Work, Page 249

She [Ruth Baily] kindly wrote it [Jung's last dream] out for me at the time:

1. **I) He saw a big, round block of stone in a high bare place and on it was inscribed:**

"This shall be a sign unto you of wholeness and oneness."

2) A lot of vessels, pottery vases, on the right side of a square place.

3) A square of trees, all fibrous roots, coming up from the ground and surrounding

him. There were gold threads gleaming among the roots.

This is a very beautiful last dream, in which Jung's unity and wholeness are confirmed and shown to him in the symbol of a round stone. Now that the "blossom was passing away" and proving itself, like all mortal life, to be "an ephemeral apparition," the eternal roots, that were also C. G. Jung, appeared above the surface and spread themselves protectingly over him. Barbara Hannah, Jung: His Life and His Work, Page 249

This dream tells us with the greatest clearness that Jung was dying at the right time and was about to be received by that rhizome which he had always known was there as his "true invisible life." Or, to use the language he used in Memories, his No. 1 personality was dying, but his No. 2 remained unchanged. Barbara Hannah, Jung: His Life and His Work, Page 250

Jung died at a quarter to four on Tuesday afternoon, June 6. There were again some synchronistic events, as there had been in 1944. I remember most vividly that when I went to fetch my car, just before he died, I found the battery, which was not old and had never given the slightest trouble before, completely run down. Barbara Hannah, Jung: His Life and His Work, Page 250

There was, however, no thunderstorm at the time Jung died (as has been reported from time to time). Barbara Hannah, Jung: His Life and His Work, Page 250

Everyone who had known Jung well was hit amidships by this fact, for his warm, genial physical presence had indeed been replaced by the icy stillness of death. I remember Franz Riklin, for instance, breaking down when he heard the news and crying like a child, although in our long friendship I never knew him shed another tear. Barbara Hannah, Jung: His Life and His Work, Page 250

Jung had died so exactly at the right time, and his death was such a natural event, that we were able to pull ourselves together, to go on with our own lives and the life of the institute by the next morning. Barbara Hannah, Jung: His Life and His Work, Page 250

Had Jung died on one of the earlier occasions of illness, I am sure we should have felt his death to be a far more brutal catastrophe. I realized vividly how mercifully the unconscious had prepared us and how well Jung himself had taught us to stand on our own feet. Barbara Hannah, Jung: His Life and His Work, Page 250

The C. G. Jung Institute carried on as Jung would have wished. It shut its doors only for one day: Friday, June 9, the day of the funeral. Barbara Hannah, Jung: His Life and His Work, Page 250

A good deal of pressure was brought to bear on the family to hold the service [for Emma] in Zürich, in the cathedral or the Fraumünster. I am glad to say they remained firm and held it in their own village church. Barbara Hannah, Jung: His Life and His Work, Page 251

Many people came from great distances, such as Fowler McCormick from Chicago,

but Küsnacht church is exceptionally large and, although there were crowds of people, everyone found a seat. Barbara Hannah, Jung: His Life and His Work, Page 251

As time went on and Jung continued to appear in dreams and active imagination, just as he had done in his lifetime, one did indeed realize that the rhizome—or No. 2 personality—seemed completely unchanged by death. Barbara Hannah, Jung: His Life and His Work, Page 251

Death is indeed a paradox, as Jung himself had realized so vividly on his way back from the Tessin after his mother's death. Barbara Hannah, Jung: His Life and His Work, Page 251

Not that there is anything parapsychological or spiritualistic concerned; we simply cannot tell how much the individual Jung is involved, for, in his present No. 2 personality, he is utterly beyond our experience or comprehension. Barbara Hannah, Jung: His Life and His Work, Page 251

Perhaps the help comes from an archetype that Jung's whole life and teaching has constellated so strongly that in dreams it often appears in his form or speaks with his voice. Barbara Hannah, Jung: His Life and His Work, Page 251

When I stood by his [Jung's] infinitely peaceful and yet very remote dead body, I could only say "Thank you" again and again. And that is how I still feel toward this life which was lived so fully and that we were privileged to know: a profound and boundless gratitude. Barbara Hannah, Jung: His Life and His Work, Page 251

The year of convalescence, after Jung's severe illness in 1944, when he was strictly rationed as to the amount of time he might work, expired almost simultaneously with the end of the war in Europe. Barbara Hannah, Jung: His Life and His Work, Page 207

After the illness a fruitful period of work began for me. A good many of my principal works were written only then. The insight I had had, or the vision of the end of all things, gave me the courage to undertake new formulations. I no longer attempted to put across my own opinion but surrendered myself to the current of my thoughts. Thus one problem after the other revealed itself to me and took shape. Carl Jung, Jung: His Life and His Work, Page 207

This last long book of his is comparable to Faust in the life of Goethe who used to call it his "main business" to which he always returned. Barbara Hannah, Jung: His Life and His Work, Page 207

With very rare exceptions he no longer took new cases, but he gave many single interviews to people who came to him from afar, and he made his regular pupils, who were still in analysis, stand much more on their own feet, seeing them only when they were really unable to find their way for themselves. Barbara Hannah, Jung: His Life and His Work, Page 207

One of the first short articles he wrote after the war was entitled "After the Catastrophe" and was published in a Swiss magazine in 1945. Barbara Hannah,

Jung: His Life and His Work, Page 207

This was the first time since "Wotan" in 1936 that Jung had written on contemporary events. Barbara Hannah, Jung: His Life and His Work, Page 207

During these years I saw Jung most frequently on walks and rereading my notes of our conversations on these walks, I see that he often emphasized, perhaps even more than before his illness, the necessity of always looking for the opposite to everything. Barbara Hannah, Jung: His Life and His Work, Page 207

The Nazis tried and now the Communists are trying to blot out consciousness, which can be attained only by the free individual, and we must do all we can to compensate for this disastrous fact. Barbara Hannah, Jung: His Life and His Work, Page 208

Jung said that we do not fully live in the opposites: individual—collective. We live, rather, he said, "only on the fringe of collectivism and avoid the mainstream of events as much as possible. I am very conscious indeed that in this we are one-sided." Barbara Hannah, Jung: His Life and His Work, Page 208

Jung was deeply shocked when he saw how unconscious many of his earlier pupils had become as they slowly returned after the war from their war-torn countries. Barbara Hannah, Jung: His Life and His Work, Page 208

"You cannot individuate on Everest," he often said, pointing out that our relationships to other individuals and to collectivity are just as important as the work on ourselves. Barbara Hannah, Jung: His Life and His Work, Page 208

"It is impossible, on meeting Dr. Jung, not to be struck by the tremendous force that emanates from him." Barbara Hannah, Jung: His Life and His Work, Page 208

As Jung began to realize that "the current of his thought"—to which after his illness he was able to surrender fully—was not going straight on with the absorbingly interesting subject of the union of the opposites, he realized that something must be done to meet the constant demands on him to say something about the transference, a subject he had so far mentioned very little in his writings. Barbara Hannah, Jung: His Life and His Work, Page 208

In this work, Jung took a series of pictures from the Rosarium Philosophorum and used them as a thread of Ariadne to guide him in the difficult task of showing the reader how the process of individuation develops in a really deep analysis and how the relationship between analyst and analysand gradually finds its right form as the impersonal—one could say divine—elements are recognized and freed, so that they no longer obscure the situation by projection in the so-called transference. Barbara Hannah, Jung: His Life and His Work, Page 209

At the same time, this quaternity—analyst and analysand, anima and animus—represents the totality, which is often the first opportunity the analysand has of seeing his own totality: the Self. Barbara Hannah, Jung: His Life and His Work,

Page 209

The Psychology of Transference is probably difficult for the general reader to understand; indeed, it cannot be understood by the intellect alone for the quaternity described is also highly irrational and beyond our comprehension. Barbara Hannah, Jung: His Life and His Work, Page 209

Looked at in this light, the bond established by the transference—however hard to bear and however incomprehensible it may seem—is vitally important not only for the individual but also for society, and indeed for the moral and spiritual progress of mankind. So, when the psychotherapist has to struggle with difficult transference problems, he can at least take comfort in these reflections. He is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity's soul. Small and invisible as this contribution may be, it is yet an opus magnum, for it is accomplished in a sphere but lately visited by the numen, where the whole weight of mankind's problems has settled. The ultimate questions of psychotherapy are not a private matter—they represent a supreme responsibility. Barbara Hannah, Jung: His Life and His Work, Page 209

He [Jung] mentioned at the beginning of The Psychology of Transference that what he was going to say about transference and the whole development of the individuation process applied only to those few cases who are destined to go through with that process. Barbara Hannah, Jung: His Life and His Work, Page 210

Jung's health continued to improve steadily, although after such a severe infarct his heart did not allow any liberties. High altitudes, for instance, were forbidden, and this kept him [Jung] for two or three years from his beloved mountains. Barbara Hannah, Jung: His Life and His Work, Page 210

When I say he [Jung] drove over passes, I mean he was driven over them, for he did not drive a car after the Second World War. This was a great deprivation for him; but, much as he wanted the freedom that driving his own car gave him, he felt it would not be a reasonable thing to do, considering his age—he was a year over seventy before we were given any gasoline—and the condition of his heart. Barbara Hannah, Jung: His Life and His Work, Page 210

In the autumn of 1946 Winston Churchill paid a visit to Switzerland. He was enthusiastically received by the Swiss, who looked upon him as the saviour of Europe. Barbara Hannah, Jung: His Life and His Work, Page 210

There was a curious unconscious bond between Churchill and Jung: the latter used to dream of the former every time Churchill approached the Swiss border during the war, although of course Jung never knew Churchill had been there until it was a papers later. Barbara Hannah, Jung: His Life and His Work, Page 210

While Churchill was in Switzerland, Jung met him socially twice: at a luncheon garden party near Berne, and at a big evening banquet near Zürich. On the first occasion Jung found himself escorting Mary Churchill, whom he admired and enjoyed very much. He said that she had a most rare, almost royal quality and something of

the greatness of her father. Barbara Hannah, Jung: His Life and His Work, Page 210

It was during that year that he encouraged Marie-Louise von Franz and myself to take a flat together. He [Jung] always tried to encourage his pupils not to live alone and, if they were not married, to share a house or flat with someone of the same sex. Barbara Hannah, Jung: His Life and His Work, Page 211

He [Jung] had had the feeling then that "there was something wrong with my attitude" and at first had felt in some way responsible for having broken his leg. Barbara Hannah, Jung: His Life and His Work, Page 211

He [Jung] had spoken most confidently to both Marie-Louise and myself about being always there to help us, when each of us complained that we thought the other would be difficult. Barbara Hannah, Jung: His Life and His Work, Page 211

About December 16 he sent me a message that he was still suspended over the abyss and warning me against optimism; he added that the real trouble was in the sympathicus. Barbara Hannah, Jung: His Life and His Work, Page 211

After his illness he [Jung] told me that he was doubtful if he had really had a heart infarct. He again found himself confronted, like medicine men all over the world, with curing himself. Barbara Hannah, Jung: His Life and His Work, Page 211

Once again he said that he had an illness because he was faced with the mysterious problem of the hieros gamos (the mysterium coniunctionis). Barbara Hannah, Jung: His Life and His Work, Page 211

As some alchemists had to admit, that they never succeeded in producing the gold or the Stone, I cannot confess to have solved the riddle of the coniunctio mystery. On the contrary, I am darkly aware of things lurking in the background of the problem—things too big for horizons. Barbara Hannah, Jung: His Life and His Work, Page 211

These illnesses [Jung's Infarct] were really the direct result of what Jung always called "the only unbearable torture of not understanding." Barbara Hannah, Jung: His Life and His Work, Page 211

He [Jung] had taught himself long before—at Basel University and Burghölzli—to face up to this torture, but, since the hieros gamos is so infinitely more incomprehensible than anything he was ever faced with in his life, it required at least two actual physical illnesses and the near neighborhood of death before he could understand it enough to go on with his book. Barbara Hannah, Jung: His Life and His Work, Page 211

He [Jung] used to advise his pupils: "Say what you think once and, if no one listens, retire to your estates." Barbara Hannah, Jung: His Life and His Work, Page 212

Another reason Jung himself started the C. G. Jung Institute can probably be found in a Mandaean text. It contains a conversation between John the Baptist and

Christ, in which the former wants to keep the mysteries secret for, he maintains, people will not understand them and will thus destroy them. Christ, on the other hand, thinks they should be given to everybody, on behalf of those who will understand and profit by them. Barbara Hannah, Jung: His Life and His Work, Page 212

Jung used to point out that this represented the introverted and extraverted points of view and, just as the Mandaean conversation came to no conclusion, neither can the argument between introversion and extraversion, because both are right and valid points of view. Barbara Hannah, Jung: His Life and His Work, Page 212

In the autumn of 1947, Jung was extremely exhausted, as the result of all he had done toward the founding of the institute and other activities, so he went for the first of several holidays he took on the Rigi at about this time. This shows us how well he had recovered from his heart trouble of three years before, when all heights had been forbidden, for the hotel on the Rigi (Berghaus, Rigi-Staffel) was nearly five thousand feet above sea level. Since Bollingen was becoming very bad for Toni's arthritis, he joined her and some other friends on the Rigi, of which she was very fond. They walked farther every day, and he came back proudly saying that they had even managed one three-hour walk to the hotel at Scheidegg, where they lunched and rested in the sun, and back. Barbara Hannah, Jung: His Life and His Work, Page 213

He [Jung] refused to let her [Toni] go on the curatorium, to the great surprise of many of her admirers and indeed of herself, though she admitted to me that the institute was not "her cup of tea!" Barbara Hannah, Jung: His Life and His Work, Page 213

Jung told me he did not want people who were too introverted on that board; they would not know how to deal with the world, and it would also be a great pity for very creative people to be on it since it would take far too much of their time and energy and give their thoughts a wrong direction. Barbara Hannah, Jung: His Life and His Work, Page 213

He still hoped that Toni might return to her writing toward the end of her life. She did indeed give many excellent courses of lectures in the institute, but, as mentioned earlier never got around to the book she would have been so well fitted to write. Barbara Hannah, Jung: His Life and His Work, Page 213

He [Jung] chose two medical doctors, C. A. Meier and Kurt Binswanger, and two extraverted women, Jolande Jacobi and Liliane Frey, for the other four members. [of Institute Board] Barbara Hannah, Jung: His Life and His Work, Page 213

It would indeed have been wrong to exclude her [Jacobi], for the idea of the institute had been originally hers, and it was she who had convinced Jung that an institute would eventually be founded, whether he gave his support or not. Barbara Hannah, Jung: His Life and His Work, Page 213

But Jung remained firm on this point, for he saw that the people who did the work must have the power, that anything else would lead to abuse of power, which

was the great danger he feared in allowing his psychology to be given a worldly form like the institute. Barbara Hannah, Jung: His Life and His Work, Page 214

In January 1950, Jung began to find the work as president [Of Institute] too tiring. He also felt he could no longer attend the meetings of the curatorium, so he arranged that his wife should represent him. Barbara Hannah, Jung: His Life and His Work, Page 214

C.A. Meier became president [of Institute], Emma Jung was elected in her own right as a member of the curatorium and as vice-president, and Jung became honorary president. Barbara Hannah, Jung: His Life and His Work, Page 214

Since Emma felt very much drawn to accepting this post—although all her life she had been reluctant to take on work of such an extraverted nature—Jung warmly encouraged her to do so. Barbara Hannah, Jung: His Life and His Work, Page 214

Moreover, he [Jung] had been very happy about Emma's long study of the Grail and hoped that she would spend the evening of her life writing her book about it, whereas actually she cut it up more and more into material for seminars at the institute, and much, if not most, of her energy went into the affairs of the curatorium. Barbara Hannah, Jung: His Life and His Work, Page 214

I have often wondered whether it was a good plan for Emma to spend the last few years of her life on the curatorium. On the one hand, it developed a side of her that she had lived very little before; on the other hand, it took her away from breaking any more new ground in her studies on the Grail. Barbara Hannah, Jung: His Life and His Work, Page 214

She [Emma] gave just as much energy as before to her husband—I never heard him utter a word of complaint except to say that he heard rather too much about the institute—but she certainly, to my great regret, had much less time than before for her friends. Barbara Hannah, Jung: His Life and His Work, Page 214

After her death, Franz Riklin Jr. never tired of saying how much he missed her [Toni] at their meetings. Barbara Hannah, Jung: His Life and His Work, Page 214

He [Jung] also from time to time saw groups of students, but after the first two years nothing to do with the institute was allowed to interfere with his writing, for in all the seventeen years between his 1944 illness and his death his writing took precedence over everything else. Barbara Hannah, Jung: His Life and His Work, Page 215

He [Jung] could not deal adequately with the problem of the union of opposites until he had fully considered their history over the last two thousand years. Barbara Hannah, Jung: His Life and His Work, Page 215

This paper, as Jung said in his Preface, analyzes the psychological transition from antiquity to Christianity, whereas his own part of the book deals with the Christian era and tries to illuminate it by Christian, Gnostic, and alchemistic symbols

of the Self. Barbara Hannah, Jung: His Life and His Work, Page 215

Astrologically, as is well known, the Christian era coincides exactly with "The Sign of the Fishes," so the fish as the common symbol of Christ and the Devil is an image that Jung went into in great detail in many chapters. Barbara Hannah, Jung: His Life and His Work, Page 216

The fact that the fish is a symbol of Christ and the astrological designation of our era seems to point to a relationship between Christian symbolism and time. Barbara Hannah, Jung: His Life and His Work, Page 216

Jung had hardly finished Aion before he began to develop the same subject still further and wrote Answer to Job. Barbara Hannah, Jung: His Life and His Work, Page 216

Before we leave Aion, I should say that Jung told me that, from the reactions he had received, he thought Aion was the least understood of his books that had so far been published. Barbara Hannah, Jung: His Life and His Work, Page 216

Answer to lob is totally different from all of Jung's other books, in that he did not write as usual in "a coolly objective manner" but gave a free rein for once to his "emotional subjectivity." Barbara Hannah, Jung: His Life and His Work, Page 216

Right through his [Jung]life, as we have seen, he was deeply preoccupied by the piling up of evidence that evil must be regarded as part of God and not as something extraneous, for which man is wholly responsible. Barbara Hannah, Jung: His Life and His Work, Page 217

When, after the war, we heard the full horror of what had been done in the concentration camps, for example, almost everyone in Jung's environment was at last also deeply moved by the same problem, and he felt the time had come to write openly about it, for, as he ended his preface, "What I am expressing is first of all my own personal view, but I know that I also speak in the name of many who have had similar experiences." Barbara Hannah, Jung: His Life and His Work, Page 217

. . . it [the Self] assumes human shape in order to enter three-dimensional existence, as if someone were putting on a diver's suit in order to dive into the sea. . . In earthly form it can pass through the experiences of the three-dimensional world, and by greater awareness take a further step toward realization. Carl Jung, Jung: His Life and His Work, Page 217

What else but unconsciousness of what He was doing would explain or excuse God's listening to the libels of His dark son, Satan, against Job, and delivering the latter entirely into the former's hand to torment in any way he chose, with the single condition that he not be killed? Barbara Hannah, Jung: His Life and His Work, Page 217

Ever since John the apocalyptist experienced for the first time (perhaps unconsciously) that conflict into which Christianity inevitably leads, mankind has groaned under this burden: God wanted to become man, and still wants to. That is probably

why John experienced in his vision a second birth of a son from the mother Sophia, a divine birth which was characterized by a conjunctio oppositorum and which anticipated the filius sapientiae, the essence of the individuation process. This was the effect of Christianity on a Christian of early times, who had lived long and resolutely enough to be able to cast a glance into the distant future. Barbara Hannah, Jung: His Life and His Work, Page 218

Jung pointed out how accurately John prophesied our present age, which may even come to surpass the horrors in the Revelation if the atom bomb, for example, is used; and that the only answer to such dangers lies in doing all we can to assist God to become man, and thus more conscious. Barbara Hannah, Jung: His Life and His Work, Page 218

This dogma [Assumption] is in every respect timely. In the first place it is a symbolical fulfilment of John's vision. Secondly, it contains an allusion to the marriage of the Lamb at the end of time, and, thirdly, it repeats the Old Testament anamnesis of Sophia. These three references foretell the incarnation of God. The second and third foretell the Incarnation in Christ, but the first foretells the Incarnation in creaturely man. Barbara Hannah, Jung: His Life and His Work, Page 218

Everything now depends on man: immense power of destruction is given into his hand, and the question is whether he can resist the will to use it and can temper his will with the spirit of love and wisdom. He will hardly be capable of doing so on his own unaided resources. He needs the help of an "advocate" in heaven, that is, of the child that is caught up to God and who brings the "healing" and making whole of the hitherto fragmentary man. Barbara Hannah, Jung: His Life and His Work, Page 218

The behavior of the latter, infinitely the more powerful factor, . . .cannot be investigated at all without the interaction of the observing consciousness. Therefore the question as to whether the process is initiated by consciousness or by the archetype can never be answered; unless, in contradiction to experience, one either robbed the archetype of its autonomy or degraded consciousness to a mere machine. We find ourselves in best agreement with psychological experience if we concede to the archetype a definite measure of independence, and to consciousness a degree of creative freedom proportionate to its scope. Barbara Hannah, Jung: His Life and His Work, Page 218

That is to say, even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky. Carl Jung, Jung: His Life and His Work, Page 218

Probably no book of Jung's has attracted more attention than Answer to Job. Barbara Hannah, Jung: His Life and His Work, Page 218

In the paperback edition, it [Answer to Job] has been a bestseller in the United States, so that the close of his preface, in which he said that, although he was primarily expressing his own personal views, he knew that he was also speaking

“in the name of many others who have had similar experiences,” turned out to be true on a far larger scale than he ever expected. Barbara Hannah, Jung: His Life and His Work, Page 219

Therefore, though both Answer to Job and “Synchronicity” were published in the same year (1952), the former had been completed some time before the latter was begun. Barbara Hannah, Jung: His Life and His Work, Page 219

There was a lively discussion but, when it was drawing to an end, Jung remarked: “Well, every one of you has discussed synchronicity from the standpoint of cause and effect. Not one of you has thought synchronistically!” Barbara Hannah, Jung: His Life and His Work, Page 219

Jung therefore returned to his basic argument: synchronistic events only take place when the experimenter has a strong emotional participation with his experiment. Barbara Hannah, Jung: His Life and His Work, Page 220

It is only the ingrained belief in the sovereign power of causality that creates intellectual difficulties and makes it appear unthinkable that causeless events exist or could ever occur. But if they do, then we must regard them as creative acts, as the continuous creation of a pattern that exists from all eternity, repeats itself sporadically, and is not derivable from any known antecedents. We must of course guard against thinking of every event whose cause is unknown as “causeless.” This, as I have already stressed, is admissible only when a cause is not even thinkable. . .. This is necessarily the case when space and time lose their meaning or have become relative, for under those circumstances a causality which presupposes space and time for its continuance can no longer be said to exist and becomes altogether unthinkable. For these reasons it seems to me necessary to introduce, alongside space, time, and causality, a category which not only enables us to understand synchronistic phenomena as a special class of natural events, but also takes the contingent partly as a universal factor existing from all eternity, and partly as the sum of countless individual acts of creation occurring in time. Barbara Hannah, Jung: His Life and His Work, Page 220

In the autumn of 1955 Marie-Louise received a letter from Korvin, Count of Krasinski, a Benedictine monk who had studied local medicine in Tibet, asking her for an explanation of synchronicity. Barbara Hannah, Jung: His Life and His Work, Page 220

While Jung was writing his paper on synchronicity, he also carved the face of the laughing trickster in the west wall of the original Tower. Barbara Hannah, Jung: His Life and His Work, Page 220

The manikin which Jung had carved when he was nine years old and which had made him feel secure, without “the tormenting sense of being at odds” with himself, thus came back to him as the Telesphoros of Asklepios in his most important stone when he was seventy-five years old. Barbara Hannah, Jung: His Life and His Work, Page 222

Jung often used to say that if our civilization perished it would be more due

to stupidity than to evil. Barbara Hannah, Jung: His Life and His Work, Page 223

“I have never been old before so I don’t know how one grows old!” Carl Jung, Jung: His Life and His Work, Page 223

In the autumn of 1939, Jung spent the time between Eranos and his return to work in the middle of October at Bollingen. Barbara Hannah, Jung: His Life and His Work, Page 192

The East tries to identify with this point of view, declares the world to be mere illusion, and seeks liberation from the warring opposites in Nirvana. But Jung thought that in the West we should make every effort to become conscious of the eternal standpoint, then do our best to reconcile it with three-dimensional reality in our actual life, in the here and now. Barbara Hannah, Jung: His Life and His Work, Page 192

Jung had a very unusual and profound love of humanity, and always took every human life seriously, so that general catastrophes, like a world war, were very hard indeed for him to accept. Barbara Hannah, Jung: His Life and His Work, Page 192

It was evident when he [Jung] came back to Küsnacht in October that, although the war was still an agony to him in the valley, he could also see it objectively and calmly from above, from the mountain. Barbara Hannah, Jung: His Life and His Work, Page 193

“I know that the world including myself is going through an incomprehensible amount of suffering.” Barbara Hannah, Jung: His Life and His Work, Page 193

Izquierdus had said: “There is really only one mortal sin, which consists in placing the goal in the creature instead of in God,” and “For the man who stands in mortal sin there is no God, no Heaven and no salvation.” Barbara Hannah, Jung: His Life and His Work, Page 193

We really come back again to Jung’s realization of the myth of modern man fifteen years before on the East African Athi Plains: man’s consciousness is “indispensable for the completion of creation” if it is not to go down to its unknown end “in the profoundest night of non-being.” Barbara Hannah, Jung: His Life and His Work, Page 193

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At that time it was thought only too likely that Germany, instead of attacking the so-called impregnable Maginot Line, would violate Swiss neutrality and attack France by that route. Barbara Hannah, Jung: His Life and His Work, Page 193

On the contrary, still more German troops were concentrated on the Swiss border and it was afterward revealed that had France not crumpled so quickly, Germany would have tried to attack her through the comparatively level northwest of Switzerland. Barbara Hannah, Jung: His Life and His Work, Page 193

Be this as it may, it was an unpleasant fact that the Swiss main line of defense was in the mountains, behind Zürich. I spent an evening with Emma Jung about this time and she told me how worried she was about her many grandchildren. Barbara Hannah, Jung: His Life and His Work, Page 194

Emma was afraid Jung would refuse to leave his practice, but the whole family had taken a small pension near Saanen, in the Bernese Oberland and she hoped, if they were informed that the situation was desperate, he would at least consent to see them all into safety. Barbara Hannah, Jung: His Life and His Work, Page 194

Here we learned what [Nazi Threat] had caused the Jungs to take their grandchildren and daughter-in-law so suddenly to the mountains. Barbara Hannah, Jung: His Life and His Work, Page 194

He [Jung] had been telephoned from a very high place in Bern, late the night before, and asked to leave Zürich immediately [because of Nazi threat]. Barbara Hannah, Jung: His Life and His Work, Page 194

The Swiss authorities had learned that Jung's name was on the Nazi blacklist and they did not want the Germans to have an opportunity to capture him. Barbara Hannah, Jung: His Life and His Work, Page 194

That morning, moreover, he [Juck] had been called by a friend in the High Command of the army who said that Switzerland was almost sure to be attacked that very day. Barbara Hannah, Jung: His Life and His Work, Page 194

The 1940 Eranos Tagung was therefore the only one I missed in twenty years. Barbara Hannah, Jung: His Life and His Work, Page 195

There was strong anti-German feeling all over Switzerland—it would not be exaggerating to call it hatred—and this time the Swiss were practically unanimous, not divided, as in World War I. Barbara Hannah, Jung: His Life and His Work, Page 195

I remember a French woman, who had somehow succeeded in getting a permit to visit Jung from Paris, being unable to believe that he had no fuel for his car. "But of course there is petrol for someone like you," she said to him. He assured her that the Swiss made no such exceptions and that he had no more petrol than anyone else. Barbara Hannah, Jung: His Life and His Work, Page 195

In spite of the war, the four hundredth anniversary [of Paracelsus birth] was much celebrated in Switzerland and Jung was asked to lecture both at Basel, on September 7, and at the big celebration in Einsiedeln, on October 5. Barbara Hannah, Jung: His Life and His Work, Page 196

Jung once spent a few days' holiday in Einsiedeln later during the war and came back unusually pleased with its abbot and the other monks, and with the whole restful atmosphere of the place. Barbara Hannah, Jung: His Life and His Work, Page 196

The Hungarian professor Karl Kerényi, who later took refuge in Switzerland and who was destined to become a veritable pillar of Eranos, lecturing every year until quite recently, first came in 1941. Barbara Hannah, Jung: His Life and His Work, Page 196

Max Pulver, the Swiss graphologist, also became a regular lecturer in 1941, and some other Swiss professors replaced the foreign professors who could no longer attend the meeting. Barbara Hannah, Jung: His Life and His Work, Page 196

But there was a very nice hotel, the Collinetta, in Moscia, quite close to Eranos, where Toni Wolff and many of our old Verità group lived happily in 1941 and 1942. Barbara Hannah, Jung: His Life and His Work, Page 196

It was in 1942 that Jung was asked by some leading Swiss and a German psychiatrist to help in an attempt they planned to make to reestablish peace. Barbara Hannah, Jung: His Life and His Work, Page 196

Jung threw himself into this project [Negotiating WWII Peace] at first with considerable enthusiasm. It was kept completely secret at the time, of course, and I knew about it only because Jung thought I would be a suitable person to take their message to England. "No one would ever suspect you," he said. Barbara Hannah, Jung: His Life and His Work, Page 196

The German doctor was far from being Nazi, but through his profession he had direct access to Nazi headquarters. Barbara Hannah, Jung: His Life and His Work, Page 197

He [A German Doctor] reported that Hitler was becoming doubtful if he could really win the war and might be willing, the doctor thought, to make a peace treaty acceptable to the Allies. Jung was enormously attracted by the possibility of saving many lives and much suffering and spoke to me of the project as something very close to his heart. Barbara Hannah, Jung: His Life and His Work, Page 197

It was, therefore, with a heavy heart—for I already felt Switzerland to be my home, containing all my dearest friends—that I accepted; it was something which I realized at once could on no account be refused. Barbara Hannah, Jung: His Life and His Work, Page 197

He [Jung] was waiting by the garage when I arrived, for he had not said a word about it [Peace Negotiations] even to his wife or Toni Wolff; it was at that time so hush-hush that even now I can hardly make myself write about it. Barbara

Hannah, Jung: His Life and His Work, Page 197

The Nazis are too evil, no peace can be made with them, the whole thing will have to be completely destroyed, whatever it costs. Carl Jung, Jung: His Life and His Work, Page 197

When it was mentioned to Hitler, he had flown into one of his berserker rages, and the German psychiatrist had saved his life only by escaping to Switzerland, where he had to remain for the rest of the war. Barbara Hannah, Jung: His Life and His Work, Page 197

This was typical of Jung's attitude to the unconscious: he always sacrificed his ego will to the superior wisdom of the unconscious; in this case it was a great sacrifice, for he had been set on the hope of saving untold suffering and lives; but he never obeyed it blindly or hastily, only after a careful consideration of all the pros and cons. Barbara Hannah, Jung: His Life and His Work, Page 197

The war revealed the most ardent patriotism in Toni Wolff. Barbara Hannah, Jung: His Life and His Work, Page 197

I always knew Switzerland mattered tremendously to her [Toni], but she was over fifty when the war broke out and I admit I was surprised that she put her time and her car voluntarily and unstintingly in the service of the Frauenhilfsdienst (roughly, Women's Helpers Service). Barbara Hannah, Jung: His Life and His Work, Page 197

Edward Bosshard, a mutual friend of Toni's and mine, who had been a young colleague of Toni's father in Japan, told me that he knew her commanding officer and he had told him that Toni was the most valuable asset her unit possessed: not because she was a good driver, in fact she was seldom allowed to drive a car, but because she had such a marvelous influence on her much younger companions. Barbara Hannah, Jung: His Life and His Work, Page 198

She [Toni] never spared herself, in spite of her much greater age and increasing arthritis, and her example worked miracles in her environment. Barbara Hannah, Jung: His Life and His Work, Page 198

She [Toni] continued too long, however, after the doctors had begged her to let them demobilize her and paid for it by constant pain during the last years of her life. Barbara Hannah, Jung: His Life and His Work, Page 198

The year 1943 was the first time, since he began in 1933, that Jung did not lecture at Eranos, although he and Emma Jung attended the meeting as usual. Barbara Hannah, Jung: His Life and His Work, Page 198

Jung's creative libido was already flowing into his greatest book, the Mysterium Coniunctionis, and he felt he could not divert it in order to write a lecture for the Eranos Tagung that year, whose theme was "Old Sun Cults and the Symbolism of Light in Gnosis and Early Christianity." Barbara Hannah, Jung: His Life and His Work, Page 198

The lectures were enriched that year [1943] by the French professor Louis Massignon who somehow managed to attend. Barbara Hannah, Jung: His Life and His Work, Page 198

He [Massignon] had lectured before the war at Eranos, from 1937 to 1939, and we had all appreciated his lectures on Islam and his experience of Islamic countries. Barbara Hannah, Jung: His Life and His Work, Page 198

Another addition to the lectures in 1943 was Prof. Hugo Rahner from Innsbruck. He belonged to a Jesuit community which had taken refuge from the Nazis in Switzerland. Barbara Hannah, Jung: His Life and His Work, Page 198

He [Jung] had already given up his lecturing and the children's dreams seminar at the E.T.H. in 1941, and for the first time since the "confrontation with the unconscious" he had some time for himself, freed from the pressure that had been incessant since 1919. Barbara Hannah, Jung: His Life and His Work, Page 198

The first result was Psychology and Alchemy, completed, to judge by the date of the preface, by January 1943. The first Swiss edition, however, was not published until 1944. Barbara Hannah, Jung: His Life and His Work, Page 198

Psychology and Alchemy had hardly been completed before Jung started on his opus magnum, the Mysterium Coniunctionis. Barbara Hannah, Jung: His Life and His Work, Page 198

The first chapters of that book were all written before Jung's illness in 1944. Although the suffering of the war was always hard for Jung to bear, World War II was nevertheless an exceedingly creative time for him. Barbara Hannah, Jung: His Life and His Work, Page 199

The year 1943 brought the loss of two very dear friends: Heinrich Zimmer and Peter Baynes. Barbara Hannah, Jung: His Life and His Work, Page 199

We knew at the time only that [Zimmer] he was teaching at Columbia University and was apparently all set for a successful new career in America, when he died quite suddenly on March 18, 1943, of pneumonia. Barbara Hannah, Jung: His Life and His Work, Page 199

Jung reminded us that he had always been apprehensive, on account of the extraordinarily childlike quality of Zimmer's hands, about his ability to grasp a difficult reality. Barbara Hannah, Jung: His Life and His Work, Page 199

It was a tragedy that he [Zimmer] had to leave his beloved Heidelberg, and one feels that if only he had been able to remain, he need perhaps not have died at the early age of fifty-two. Barbara Hannah, Jung: His Life and His Work, Page 199

Peter Baynes, who had been Jung's assistant more than once and a member of the Zürich club for twenty-three years, was an even closer friend, so it was a great shock to hear that he had also died, in England on September 6, 1943.

Barbara Hannah, Jung: His Life and His Work, Page 199

Perhaps the greatest milestone in Jung's attainment of wholeness—with the solitary exception of his "confrontation with the unconscious"—was provided by his illness in 1944. Barbara Hannah, Jung: His Life and His Work, Page 199

I do not wish to assert that Jung attained complete wholeness; it would go against his whole Weltanschauung for me to make any such claim. Barbara Hannah, Jung: His Life and His Work, Page 199

He [Jung] always said the Self, and therefore wholeness, reached far beyond our comprehension, and that we should regard everything we learned as a temporary stage on the way to comprehension. Barbara Hannah, Jung: His Life and His Work, Page 199

At first Jung read his alchemistic books quite happily, but soon his active body rebelled against inactivity, and about ten days after entering the hospital he had a very bad thrombosis of the heart and two others which went to his lungs. Barbara Hannah, Jung: His Life and His Work, Page 200

Emma Jung was in town and was contacted with great difficulty. She stayed in the hospital with him—she was able to obtain a room in another wing but quite close—until he could go home. Jung was at death's door and remained so for several weeks. Barbara Hannah, Jung: His Life and His Work, Page 200

His life was saved by a heart specialist—Jung spoke of him as Dr. H. in Memories who was perhaps the most famous heart specialist of his time, at all events in Switzerland. Barbara Hannah, Jung: His Life and His Work, Page 200

After his illness, particularly after Dr. H. died, Jung was still distressed by the idea that this death might be connected with his own almost miraculous recovery. Barbara Hannah, Jung: His Life and His Work, Page 200

He [Jung] pointed out that Zeus himself was said to have killed Aesculapius by a thunderbolt because he had brought back patients from death. Barbara Hannah, Jung: His Life and His Work, Page 200

Later, in the Aesculapian sanctuaries, doctors might save any lives they could among their patients but were forbidden to bring anyone back from the dead. Barbara Hannah, Jung: His Life and His Work, Page 200

Like most doctors, Dr. H., however, did not follow the advice he would certainly have given to any of his patients, and was evidently not in good health, even prior to Jung's illness. Barbara Hannah, Jung: His Life and His Work, Page 200

Just before he entered, Dr. H. floated up in his primal form from the earth and said that he had been delegated to bring Jung a message: there was a protest against his leaving the earth, he had no right to do so and must return. Jung was profoundly disappointed, and at that point the vision ceased. Barbara Hannah, Jung: His Life and His Work, Page 200

This was the only time I know of in his whole life that Jung lost all desire to live; for several weeks he longed only to get back into the reality he had experienced in his visions and took a long time to regain his old conviction of the importance of this life, or rather that he had not already lived everything that belonged to his life on earth. Barbara Hannah, Jung: His Life and His Work, Page 200

There were many strange synchronistic events in the environment during the time that Jung lay between life and death. I will mention only two of these. One of his pupils had the worst attack of flu of her life and was also very near death. Then she had a sudden vision of Jung approaching her urgently, saying: "I have decided to go back to the earth; get back into your own body as quickly as you can." Barbara Hannah, Jung: His Life and His Work, Page 200.

Although Mrs. Jung was sorry when she learned how much suffering her silence [about Jung's illness] had caused, and Jung himself gave orders that, in any future illness of his, regular and completely truthful bulletins were to be issued, I have always wondered whether that Swiss custom was not a blessing in disguise. Barbara Hannah, Jung: His Life and His Work, Page 201.

He [Jung] even told me once that his illness had been necessary, or he could never have known the full reality of the mysterium coniunctionis. Barbara Hannah, Jung: His Life and His Work, Page 201

Perhaps it needs this amount of suffering from the separated and warring opposites to appreciate their union, as Jung appreciated the unique visions of the mysterium coniunctionis or hieros gamos, which he had every night for about three weeks while he was dangerously ill and while the days were still unmitigated hell. Barbara Hannah, Jung: His Life and His Work, Page 201

He [Jung] told me later that, after those three weeks were over, this blissful state returned only once for about twelve hours when he had a pulse of 180. Barbara Hannah, Jung: His Life and His Work, Page 201

He [Jung] spoke afterward of that "strange cessation of human warmth" and said that, looking back, it seemed very strange to him that, on the point of entering the temple which he knew was death, he had not once thought of anyone on earth or felt any regret at leaving them. Barbara Hannah, Jung: His Life and His Work, Page 202

It was naturally very difficult and painful for his [Jung's] wife to endure his ardent longing for death and the temporary cessation of his usual human warmth. Barbara Hannah, Jung: His Life and His Work, Page 202

Before his illness one often felt he [Jung] was on the mountain; one could say that the absolute knowledge in the unconscious was accessible to him, as it might be to an immortal; but he was also often completely in the valley. Barbara Hannah, Jung: His Life and His Work, Page 203

He [Jung] still had to go through a great deal of ill-health and was still liable to be annoyed, particularly by stupidity. Barbara Hannah, Jung: His Life and His Work, Page 203

Jung said that when one lost one's temper, the battle was already lost. Emma Jung objected that in some situations anger was the only suitable reaction. Barbara Hannah, Jung: His Life and His Work, Page 203

He [Jung] agreed with her but added: "Only if you could just as well react without anger; to be carried away by or possessed by anger is always a defeat." Barbara Hannah, Jung: His Life and His Work, Page 203

Jung said to me more than once that one was never beyond any human emotion, such as anger or jealousy, but one could always know it. Barbara Hannah, Jung: His Life and His Work, Page 203

While one is in the body, it would clearly be impossible to remain permanently outside time, for time is the condition, the essential limitation, of our earthly existence. Carl Jung, Jung: His Life and His Work, Page 203

Probably it was due to the accessibility of this timeless wholeness that he was able to go on living so completely after the blows of Toni Wolff's death in 1953 and that of his wife in 1955. Barbara Hannah, Jung: His Life and His Work, Page 204

I never heard him [Jung] speak of it later, but he told us then that as he was recovering from the very worst of his illness, he felt that his body had been dismembered and cut up into small pieces. Barbara Hannah, Jung: His Life and His Work, Page 204

For example, both in Siberia and Australia the candidate for shamanism "is subjected to an operation by semi-divine beings or ancestors, in which his body is dismembered and his internal organs and bones are renewed." Barbara Hannah, Jung: His Life and His Work, Page 204

"The primitive magician, the medicine man or shaman is not only a sick man, he is above all, a sick man who has been cured, who has succeeded in curing himself." Mircea Eliade, Jung: His Life and His Work, Page 204

Synchronistically—exactly as the end of the "confrontation with the unconscious" coincided with peace coming to the world —D-Day, which was the beginning of the end of the Second World War, took place while Jung was still in Hirslanden hospital, but after he had overcome his illness and was well on the road to convalescence. Barbara Hannah, Jung: His Life and His Work, Page 204

When his body was once more assembled, Jung must have still been in the depths of the unconscious, for he told Marie-Louise von Franz that he first reexperienced his body as that of a big fish. Barbara Hannah, Jung: His Life and His Work, Page 204

Marie-Louise von Franz saw a great deal of him [Jung] during those months, for she collaborated with him on that book both before and after his illness and

had continued her research work without interruption during the time he was in the hospital. Barbara Hannah, Jung: His Life and His Work, Page 204

He then explained that he had not realized, in the comfortable life at Küsnacht, how little physical effort he could make, but at Bollingen he was reminded of that at every touch and turn. Barbara Hannah, Jung: His Life and His Work, Page 205

It was not the primitive life he [Jung] minded; right to the end he steadfastly refused his friends' entreaties to have at least one room [at Bollingen] with modern conveniences. Barbara Hannah, Jung: His Life and His Work, Page 205

In fact, he [Jung] tried to give up his professorship immediately after his illness, since he felt sure he would never be able to do the work attached, but the university insisted on his grandfather's university, where he had done the whole of his own medical training. Barbara Hannah, Jung: His Life and His Work, Page 205

He [Jung] enjoyed small celebrations as much as he disliked them on a big scale. Barbara Hannah, Jung: His Life and His Work, Page 205

Incidentally, after the war Toni felt it was time there was a change in the presidency of the club, and she retired in favor of C. A. Meier. This was characteristic of Toni; she always did what she thought was best for the club and never bothered about her own prestige or power. Barbara Hannah, Jung: His Life and His Work, Page 206

Emma Jung told me some weeks before the birthday that Dr. Jolande Jacobi had been eager to found an institute as a seventieth birthday present and a surprise for Jung. Emma had been quite sure, and I fully agreed, that it would be a most unwelcome surprise, and had managed to dissuade Dr. Jacobi. Barbara Hannah, Jung: His Life and His Work, Page 206

At that time Jung had entertained no idea of an institute, and in fact felt it would not suit his psychology. When he heard about it after his birthday, he was grateful to his wife for discouraging the idea. Barbara Hannah, Jung: His Life and His Work, Page 206

He (Jung) was aghast at the suffering involved, but I think would probably have welcomed Colonel Laurens van der Post's book, The Night of the New Moon, which proves to me how necessary it was. Barbara Hannah, Jung: His Life and His Work, Page 206

Jung much enjoyed his contact with Laurens van der Post, which began a few years after the war ended. Laurens was one of the rare people with whom Jung could communicate concerning his living experience of Africa, its beauty, and the problems of its primitive world. Barbara Hannah, Jung: His Life and His Work, Page 206

Although Jung often mentioned his loneliness in Memories, he once told me that though there was no one person with whom he could communicate all "the things that seemed important" to him, there was yet usually someone available for

each of these things. Barbara Hannah, Jung: His Life and His Work, Page 206

Like Zimmer, he [Laurens Van Der Post] became a friend not only of Jung but of many of us. On June 6, 1972, he gave the speech at the memorial meeting which is held by the C. G. Jung Institute every year on the day Jung died, and everyone agreed it was one of the best speeches, if not the best, that had ever been given. Barbara Hannah, Jung: His Life and His Work, Page 206

Carl Jung: *Memories, Dreams and Reflections

[3]Memories Dreams Reflections A Biography by Aniela Jaffe

To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfilment of the meaning in man, stripping the world and existence from himself (Buddha). I would say that both are right. Western man seems predominantly extraverted, Eastern man predominantly introverted. The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both within and without. Carl Jung; MDR; Page 317.

… I caught sight of two figures, an old man with a white beard and a beautiful young girl. … The old man explained that he was Elijah, and that gave me a shock. But the girl staggered me even more for she called herself Salome! She was blind. What a strange couple: Salome and Elijah. But Elijah assured me that he and Salome had belonged together from all eternity. Carl Jung, MDR, Page 181

Here at last is someone who takes the devil seriously and even concludes a blood pact with him—with the adversary who has the power to frustrate God's plan to make a perfect world. Carl Jung, MDR, Page 76-77

It is important to have a secret, a premonition of things unknown. It fills life with something impersonal, a numinosum. A man who has never experienced that has missed something important. He must sense that he lives in a world in which in some respects is mysterious; that things happen and can be experienced which remain inexplicable; that not everything which happens can be anticipated. The unexpected and the incredible belong in this world. Only then is life whole. For me the world has from the beginning been infinite and ungraspable. - Jung, Memories, Dreams, Reflections, p. 356

For decades I always turned to the anima when I felt that my emotional behavior was disturbed, and that something had been constellated in the unconscious. I would then ask the anima: "Now what are you up to? What do you see? I should

like to know." After some resistance she regularly produced an image. As soon as the image was there, the unrest or sense of oppression vanished. The whole energy of these emotions was transformed into interest in and curiosity about the image. I would speak with the anima about the images she communicated to me … Carl Jung, MDR, Page 187

If the human [soul] is anything, it must be of unimaginable complexity and diversity, so that it cannot possibly be approached through a mere psychology of instinct. I can only gaze with wonder and awe at the depths and heights of our psychic nature. Carl Jung; Memories Dreams and Reflections, Page 399

Eros might well be the first condition of all cognition and the quintessence of divinity itself… Carl Jung, Memories Dreams Reflections. Page 353

Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Carl Jung, MDR, Page 353

Whatever the learned interpretation may be of the sentence "God is love, *' the words affirm the complexio oppositorum of the Godhead. Carl Jung, MDR, Page 353

Something is "hewn" down in death, is "cut." Death is always a brutal event ...and it is brutal not only as a physical event but far more so psychically: a human being is torn away from us, and what remains is the icy stillness of death.

When I endured these assaults of the unconscious I had an unswerving conviction that I was obeying a higher will, and that feeling continued to uphold me until I had mastered the task" Carl Jung, MDR, Pages 176-177

Sometimes it was as if I were hearing it with my ears, sometimes feeling it with my mouth, as if my tongue were formulating words; now and then I heard myself whispering aloud. Below the threshold of consciousness everything was seething with life. Carl Jung, MDR, Page 178

We know that something unknown, alien, does come our way, just as we know that we do not ourselves make a dream or an inspiration, but that it somehow arises of its own accord. What does happen to us in this manner can be said to emanate from mana, from a daimon, a god, or the unconscious. Carl Jung, MDR, Page 336

When I began drawing the mandalas . . . I saw that everything, all the paths I had been following, all the steps I had taken, were leading back to a single point—namely, to the midpoint. It became increasingly plain to me that the mandala is the center. It is the exponent of all paths. It is the path to the center, to individuation. Carl Jung, MDR, Page 196.

Plants were bound for good or ill to their places. They expressed not only beauty but also the thoughts of God's world, with an intent of their own and without deviation. Trees in particular were mysterious and seemed to me direct

embodiments of the incomprehensible meaning of life. For that reason, the woods were the places where I felt closest to its deepest meaning and to its awe-inspiring workings. Carl Jung Memories, Dreams and Reflections, Page 67

Then, to my intense confusion, it occurred to me that I was actually two different persons. One of them was the schoolboy who could not grasp algebra and was far from sure of himself; the other was important, a high authority, a man not to be trifled with, as powerful and influential as a manufacturer. The 'other' was an old man who lived in the eighteenth century, wore buckled shoes and a white wig and went driving in a fly with high, concave rear wheels between which the box was suspended on springs and leather straps. Carl Jung; MDR; Pages 33-34.

Leaving aside the rational arguments against any certainty in these matters, we must not forget that for most people it means a great deal to assume that their lives will have an indefinite continuity beyond their present existence. They live more sensibly, feel better, and are more at peace. One has centuries, one has an inconceivable period of time at one's disposal. What then is the point of this senseless mad rush? Carl Jung; MDR; Page 301.

I do not know for what reason the universe has come into being and shall never know. Therefore I must drop this question as a scientific or intellectual problem. But if an idea about it is offered to me - in dreams or in mythic traditions - I ought to take note of it. I even ought to build up a conception on the basis of such hints, even though it will forever remain a hypothesis that I know cannot be proved. Carl Jung; MDR; Pages 301-302.

It is the individuals' task to differentiate himself from all the others and stand on his own feet. All collective identities…interfere with the fulfillment of this task. Such collective identities are crutches for the lame, shields for the timid, beds for the lazy, nurseries for the irresponsible… Carl Jung; MDR.

Our age has shifted all emphasis to the here and now, and thus brought about a daemonization of man and his world. The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals. Like them, he has fallen a victim to unconsciousness. But man's task is the exact opposite: to become conscious of the contents that press upward from the unconscious. Neither should he persist in his unconsciousness, nor remain identical with the unconscious elements of his being, thus evading his destiny, which is to create more and more consciousness. As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung, MDR, Page 326.

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings.

The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a "historical" foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; MDR; Pages 141-142.

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments. They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them. Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view. Carl Jung MDR; Page 353

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the blossom, which passes. The rhizome remains. Carl Jung; Memories, Dreams and Reflections; Page 4.

This expression, "God's world," may sound sentimental to some ears. For me it did not have this character at all. To "God's world" belonged everything superhuman dazzling light, the darkness of the abyss, the cold impassivity of infinite space and time, and the uncanny grotesqueness of the irrational world of chance. "God," for me, was everything and anything but "edifying." Carl Jung; Memories, Dreams and Reflections; Page 72.

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams Reflections; Page 356.

Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definitive feminine image. This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or 'archetype' [q.v.] of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman. Since this image is unconscious, it is always unconsciously projected upon the person of the beloved and is one of the chief reasons for passionate attraction or aversion." Carl Jung; Memories Dreams and Reflections; Page 391.

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

When Lao-tzu says: "All are clear, I alone am clouded," he is expressing what I now feel in advanced old age. Lao-tzu is the example of a man with superior insight who has seen and experienced worth and worthlessness, and who at the end of his life desires to return into his own being, into the eternal unknowable meaning. The archetype of the old man who has seen enough is eternally true. At every level of intelligence this type appears, and its lineaments are always the same, whether it be an old peasant or a great philosopher like Lao-tzu. This is old age, and a limitation. Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world and has revealed to me an unexpected unfamiliarity with myself. Carl Jung; Memories, Dreams and Reflections; Page 359.

When Lao-tzu says: "All are clear, I alone am clouded," he is expressing what I now feel in advanced old age. Carl Jung; Memories, Dreams and Reflections; Page 359.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He

who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

This activity has come from those initial fantasies and dreams which began in 1912, almost fifty years ago. Everything that I accomplished in later life was already contained in them… Carl Jung, Memories Dreams and Reflections, Page 191.

In the beginning I employed hypnosis in my private practice also, but I soon gave it up because in using it one is only groping in the dark. Carl Jung, Memories Dreams and Reflections, Pages 119-120

I was on the way to discovering my own myth. For the building game was only a beginning. It released a stream of fantasies which I later carefully wrote down. I went on with my building game after the noon meal every day, whenever the weather permitted. As soon as I was through eating, I began playing, and continued to do so until the patients arrived; and if I was finished with my work early enough in the evening, I went back to building. In the course of this activity my thoughts clarified, and I was able to grasp the fantasies whose presence in myself I dimly felt. Naturally, I thought about the significance of what I was doing, and asked myself, "Now, really, what are you about? You are building a small town and doing it as if it were a rite!" I had no answer to my question, only the inner certainty that I This sort of thing has been consistent with me, and at any time in my later life when I came up against a blank wall, I painted a picture or hewed stone. Each such experience proved to be a rite d'entree for the ideas and works that followed hard upon it. Everything that I have written this year and last year, "The Undiscovered Self," "Flying Saucers: A Modern Myth," "A Psychological View of Conscience," has grown out of the stone sculptures I did after my wife's death. The close of her life, the end, and what it made me realize, wrenched me violently out of myself. It cost me a great deal to regain my footing and contact with stone helped me. Carl Jung, MDR, Pages 174-175

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No science Myth will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. Carl Jung; Memories, Dreams and Reflections; Page 340.

It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

Although we human beings have our own personal life, we are in large measure the representatives, the victims and promoters of a collective spirit whose years are counted in centuries. Carl Jung; Memories Dreams and Reflections; Page 91.

It was then that I dedicated myself to service of the psyche. I loved it and

hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung; Memories Dreams and Reflections; Page 192.

Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung, Memories Dreams and Reflections, Page 356.

What does God want? To act or not to act? I must find out what God wants with Me, and I must find out right away. Carl Jung, Memories Dreams Reflections, Page 38.

The less we understand of what our fathers and forefathers sought, the less we understand ourselves. -Carl Jung, Memories, Dreams, Reflections, Page 235

Healing only really begins after the investigation of that wholly personal story. It is the [individual's] secret, the rock against which he is shattered. If I know his secret story, I have a key. Carl Jung, MDR, Page 117
If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create, any longing that must be fulfilled? Carl Jung, MDR, Page 32.

While the man who despairs marches towards nothingness, the one who has placed his faith in the archetype follows the tracks of life and lives right into his death. Both, to be sure, remain in uncertainty, but the one lives against his instincts, the other with them. Carl Jung; MDR; Page 306.

After my wife's death, I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

I have always advised analysts: "Have a father confessor, or a mother confessor!" Women are particularly gifted for playing such a part. They often have excellent intuition and critical insight, and can see what men have up their sleeves, at times see also into men's anima intrigues. They see aspects that the man does not see. That is why no woman has ever been convinced that her husband is a superman! Carl Jung, MDR; Page 134.

Man always has some mental reservation, even in the face of divine decrees. Otherwise, where would be his freedom? And what would be the use of that freedom if it could not threaten Him who threatens it? Carl Jung; MDR; Page 220

I have become convinced that at least part of our psychic existence is characterized by the relativity of space and time. This relativity seems to increase, in proportion to the distance from consciousness to an absolute condition of timelessness and spacelessness. Carl Jung; MDR; Page 305.

The finest and most significant conversations of my life were anonymous. Carl

Jung; MDR; Page 145.

Rather, we must hold clearly in mind that there is no possible way for us to attain certainty concerning things that pass our understanding. Carl Jung; MDR, Page 300.

Hierogamies. Sacred or spiritual marriage, union of archetypal figures in the rebirth mysteries of antiquity and also in alchemy. Typical examples are the representation of Christ and the Church as bridegroom and bride (sponsus et sponsa) and the alchemical conjunction of sun and moon. Carl Jung; MDR; Page 395.

Am I a combination of the lives of these ancestors and do I embody these lives again? Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know. Buddha left the question open, and I like to assume that he himself did not know with certainty. In the meantime it is important to ensure that I do not stand at the end with empty hands. Carl Jung; MDR; Pages 317-318.

There is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. Carl Jung; MDR; Page 359.

I know only that I was born and exist, and it seems to me that I have been carried along. I exist on the foundation of something I do not know. In spite of all uncertainties, I feel a solidity underlying all existence and a continuity in my mode of being. Carl Jung; MDR; Page 358.

In knowing ourselves to be unique in our personal combination - that is, ultimately limited - we possess also the capacity for becoming conscious of the infinite. But only then! Carl Jung; Memories Dreams and Reflections; Page 325.

Thus we demand that the world grant us recognition for qualities which we regard as personal possessions: our talent and our beauty. The more that man lays stress on false possessions, and the less sensitivity he has for what is essential, the less satisfying is his life. Carl Jung; MDR; Page 325

Attainment of consciousness is culture in the broadest sense, and self-knowledge is therefore the heart and essence of the process. The Oriental attributes unquestionably divine significance to the self, and according to the Christian view self-knowledge is the road to knowledge of God. Carl Jung; MDR; Pages 324-325

Certain souls, I imagine, feel the state of three-dimensional existence to be more blissful than that of Eternity. But perhaps that depends upon how much of completeness or incompleteness they have taken across with them from their human existence. Carl Jung; MDR; Page 321.

The images of the unconscious place a great responsibility upon a man. Failure to understand diem, or a shirking of ethical responsibility, deprives him of his wholeness and imposes a painful fragmentariness on his life. Carl Jung; MDR; Page 193.

Similarly, other people are established inalienably in my memories only if their names were entered in the scrolls of my destiny from the beginning, so that encountering them was at the same time a kind of recollection. Carl Jung; MDR; Page 5.

Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life. Carl Jung; Memories Dreams and Reflections, Page 183.

“Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life…. Psychologically, Philemon represented superior insight. All my works, all my creative activities, have come from those initial fantasies and dreams which began in 1912. Carl Jung, Memories, Dreams, Reflections, Page 183.

The crucial point is that I confront the patient as one human being to another. Analysis is a dialogue demanding two partners. The doctor has something to say, but so has the patient. Carl Jung; Memories, Dreams, and Reflections; Page 131.

Only gradually did I discover what the mandala really is: Formation, Transformation, Eternal Mind’s eternal recreation. And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate self-deceptions. Carl Jung, Memories, Dreams and Reflections, Page 326.

Nothing so promotes the growth of consciousness as [the] inner confrontation of opposites. Carl Jung; Memories, Dreams and Reflections; Page 345.

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Love "bears all things" and "endures all things’ (i Cor. 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love." Carl Jung; Memories Dreams and Reflections; Page 354

The sea is like music, it has all the dreams of the soul within itself and sounds them over. Carl Jung; Memories Dreams and Reflections; Page 369.

Christ cried out to the Jews, “You are the Gods” (John 10:34) but men were incapable of understanding what he meant. Carl Jung; Memories dreams and Reflections; Page 280

Being a part, man cannot grasp the whole. He is at its mercy. He may assent to it, or rebel against it; but he is always caught up by it and enclosed within it. He is dependent upon it and is sustained by it. Love is his light and his darkness,

whose end he cannot see. Carl Jung; Memories Dreams and Reflections; Page 354

Eros…might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung; Memories Dreams and Reflections, Page 353.

Nothing so promotes the growth of consciousness as [the] inner confrontation of opposites. Carl Jung; Memories, Dreams and Reflections; Page 345.

I regret many follies which sprang from my obstinacy; but without that trait I would not have reached my goal. Carl Jung; Memories, Dreams and Reflections; Page 358

If a man knows more than others, he becomes lonely. But loneliness is not necessarily inimical to companionship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does not identify himself with others. Carl Jung; Memories Dreams and Reflections; Page 356.

"All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out." Carl Jung; Memories, Dreams and Reflections; Page 222.

I have also realized that one must accept the thoughts that go on within oneself of their own accord as part of one's reality. The categories of true and false are, of course, always present; but because they are not binding they take second place. The presence of thoughts is more important than our subjective judgment of them. But neither must these judgments be suppressed, for they also are existent thoughts which are part of our wholeness. Carl Jung; Memories, Dreams and Reflections; Page 298.

The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the "symbolic life." Carl Jung; Memories, Dreams and Reflections; Page 140.

In science I missed the factor of meaning; and in religion, that of empiricism. Science met, to a very large extent, the needs of No. i personality, whereas the humane or historical studies provided beneficial instruction for No. 2. Carl Jung; Memories, Dreams, Reflections; Page 72

When one reflects upon what consciousness really is, one is profoundly impressed by the extreme wonder of the fact that an event which takes place outside in the cosmos simultaneously produces an internal image, that it takes place, so to speak, inside as well, which is to say: becomes conscious. Carl Jung; Memories Dreams and Reflections, Page 394

The myth of the necessary incarnation of God can be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. That is the goal which fits man meaningfully into the scheme

of creation and at the same time confers meaning upon it. –Carl Jung, Memories, Dreams, Reflections, Page 338.

Myths which day has forgotten continue to be told by night, and powerful figures which consciousness has reduced to banality and ridiculous triviality are recognized again by poets and prophetically revived; therefore they can also be recognized "in changed form" by the thoughtful person. Carl Jung, Memories Dreams and Reflections, Page 282

In science I missed the factor of meaning; and in religion, that of empiricism. Carl Jung, Memories Dreams and Reflections, Page 72.

Every form of addiction is bad, no matter whether the narcotic be alcohol or morphine or idealism. Carl Jung; Memories Dreams and Reflections; Page 329.

It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 326.

Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors. Carl Jung, Memories Dreams and Reflections, Page 235.

Man's task is to become conscious of the contents that press upward from the unconscious. Carl Jung, Memories Dreams and Reflections, Page 326.

I had the feeling that everything was being sloughed away. Nevertheless something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me. I consisted of my own history, and I felt with great certainty: this is what I am. Carl Jung, Memories, Dreams, Reflections, pp. 290-291.

The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. Carl Jung; Memories, Dreams and Reflections; Pages 141-142.

Meaninglessness inhibits fullness of life and is therefore equivalent to illness. Carl Jung, Memories Dreams and Reflections, Page 340.

And if we happen to have a precognitive dream, how can we possibly ascribe it to our own powers? Carl Jung, Memories Dreams and Reflections, Page 340.

I find that all my thoughts circle around God like the planets around the sun and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force. Carl Jung; Memories Dreams and Reflections, Page xi.

The decisive question for man is: Is he related to something infinite or not? Carl Jung, Memories Dreams and Reflections, Page 325.

Everything in the unconscious seeks outward manifestation, and the personal-

ity too desires to evolve out of its unconscious conditions and to experience itself as a whole. Carl Jung, Memories Dreams and Reflections, Page 3.

An autobiography is so difficult to write because we possess no standards, no objective foundation, from which to judge ourselves. Carl Jung, Memories Dreams and Reflections, Page 3.

The older I have become, the less I have understood or had insight into or known about myself. Carl Jung, Memories Dreams and Reflections, Page 358.

The psyche is distinctly more complicated and inaccessible than the body. It is, so to speak, the half of the world which comes into existence only when we become conscious of it. Carl Jung, Memories Dreams and Reflection, Page 132.

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together. Carl Jung, Memories Dreams and Reflections, Page 226.

I falter before the task of finding the language which might adequately express the incalculable paradoxes of love. Carl Jung, Memories, Dreams, Reflections, Page 353.

Like many sons, Adler had learned from his "father" not what the father said, but what he did. Instantly, the problem of love (Eros) and power came down upon me like a leaden weight. Carl Jung, Memories Dreams and Reflections, Page 153.

God is an image and those who worship him must worship him in the images of the supreme meaning. Carl Jung, Memories Dreams and Reflections, Pages 276.

I cannot be liberated from anything that I do not possess, have not done or experienced. Carl Jung, Memories Dreams and Reflections, Pages 276.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. That means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Memories Dreams and Reflections, Page 408.

The painful question then presented itself: Where was the money to come from? My father could raise only part of it. He applied to the University of Basel for a stipend for me, and to my shame it was granted. Carl Jung, Memories Dreams and Reflections, Page 86.

If I ask the value of my life, I can only measure myself against the centuries and then I must say, Yes, it means something. Measured by the ideas of today, it means nothing. Carl Jung, Memories Dreams Reflections, Page xii.

A book of mine is always a matter of fate. A creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 357.

A Creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 359.

I early arrived at the insight that when no answer comes from within to the problems and complexities of life, they ultimately mean very little. Carl Jung, MDR, Page 5.

I began to blame the philosophers for rattling away when experience was lacking and holding their tongues when they ought to have been answering with facts. In this respect they all seemed like watered-down theologians. Carl Jung, MDR, Page 104.

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be 'normal.' It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. Carl Jung, MDR, Page 110.

If God is the highest good, why is the world, His creation, so imperfect, so corrupt, so pitiable? Carl Jung, MDR, Page 59.

In my case it must have been a passionate urge to understand that brought about my birth. For that is the strongest element in my nature. Carl Jung, MDR, Page 297

In the end, man is an event which cannot judge itself, but, for better or worse, is left to the judgment of others. Carl Jung, MDR, Page 113.

The life of man is a dubious experiment. It is a tremendous phenomenon only in numerical terms. Individually, it is so fleeting, so insufficient, that it is literally a miracle that anything can exist and develop at all. Carl Jung, MDR, Page 6.

My aim was to show that delusions and hallucinations were not just specific symptoms of mental disease but also had a human meaning. Carl Jung, MDR, Page 110

The images of the unconscious place a great responsibility upon a man. Failure to understand them, or a shirking of ethical responsibility, deprives him of his wholeness and imposes a painful fragmentariness on his life. Carl Jung, MDR, Page 193.

I am an orphan, alone; nevertheless I am found everywhere. I am one but opposed to myself. I am youth and old man at one and the same time. I have known

neither father nor mother, because I have had to be fetched out of the deep like a fish or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227

Outward circumstances are no substitute for inner experience. Carl Jung, MDR, Page V.

When we are old, we are drawn back, both from within and from without, to memories of youth. Carl Jung, MDR, Page viii.

My own understanding is the sole treasure I possess, and the greatest. Though infinitely small and fragile in comparison with the powers of darkness, it is still a light, my only light. Carl Jung, MDR, Page 88.

In therapy the problem is always the whole person, never the symptom alone. We must ask questions which challenge the whole personality. Carl Jung, MDR, Page 117.

The mandala is an archetypal image whose occurrence is attested throughout the ages. It signifies the wholeness of the Self. This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man. Carl Jung, MDR, Page 334-335.

Trees in particular were mysterious and seemed to me direct embodiments of the incomprehensible meaning of life. For that reason the woods were the place where I felt closest to its deepest meaning and to its awe-inspiring workings. Carl Jung, MDR, Page 68.

What we are to our inward vision, and what man appears to be sub specie aeternitatis, can only be expressed by way of myth. Myth is more individual and expresses life more precisely than does science. Science works with concepts of averages which are far too general to do justice to the subjective variety of an individual life. Carl Jung, MDR, Page 3.

Only a mythical being has a range greater than man's. How then can man form any definite opinions about himself? Carl Jung, MDR, Page 4.

It called the figure Atmavictu-the 'breath of life.' It is a further development of that quasi-sexual object of my childhood, which turned out to be the 'breath of life,' the creative impulse. Basically, the manikin is a kabir" Carl Jung, MDR, pp. 38-39.

Although there is no way to marshal valid proof of continuance of the soul after death, there are nevertheless experiences which make us thoughtful. I take them as hints, and do not presume to ascribe to them the significance of insights. Carl Jung, MDR, Page 312.

Myth is the natural and indispensable intermediate stage between unconscious and conscious cognition. Carl Jung, MDR, Page 311.

The kernel of all jealousy is lack of love. Carl Jung; MDR; Page 137.

Consequently, the sight of a child or a primitive will arouse certain longings in adult, civilized persons longings which relate to the unfulfilled desires and needs of those parts of the personality which have been blotted out of the total picture in favor of the adapted persona. Carl Jung, MDR, Page 244

My father did not dare to think, because he was consumed by inward doubts. He was taking refuge from himself and therefore insisted on blind faith. Carl Jung, MDR, Page 73.

God is not human, I thought; that is His greatness, that nothing human impinges on Him. He is kind and terrible— both at once— and is therefore a great peril from which everyone naturally tries to save himself. Carl Jung, MDR, Pages 55-56.

I began to understand that the goal of psychic development is the self. There is no linear evolution; there is only a circumambulation of the self. Carl Jung, MDR, Page 196.

After this dream I gave up drawing or painting mandalas. The dream depicted the climax of the whole process of development of consciousness. Carl Jung, MDR, Page 199

My family and my profession remained the base to which I could always return, assuring me that I was an actually existing, ordinary person. Carl Jung, MDR, Page 189

The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad and corresponds to the microcosmic nature of the soul. Carl Jung, Liber Novus, Page 206 and MDR, Page 221.

In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself. Carl Jung, MDR, Page 338.

At any time in my later life, when I came up at a blank wall, I painted a picture or hewed stone. Each such experience proved to be a "rite d ’entree" for the ideas and works that followed hard upon it. Carl Jung, MDR, Page 175.

It is the prime task of all education (of adults) to convey the archetype of the God image, or its emanations and effects, to the conscious mind. Carl Jung, MDR, Page 47.

What is remarkable about Christianity is that in its system of dogma it anticipates a metamorphosis in the divinity, a process of historic change on the "other side." Carl Jung, MDR, Page 327.

The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing

but the thoughts and intuitions of their Lord. Carl Jung, MDR, Pages 327-328.

I often asked Jung for specific data on outward happenings, but I asked in vain. Only the spiritual essence of his life's experience remained in his memory, and this alone seemed to him worth the effort of telling. Aniela Jaffe, MDR, vii-viii.

I have suffered enough from incomprehension and from the isolation one falls into when one says things that people do not understand. Carl Jung, MDR, Page p. xii.

The feeling for the infinite, however, can be attained only if we are bounded to the utmost. Only consciousness of our narrow confinement in the self-forms the link to the limitlessness of the unconscious. In such awareness we experience ourselves concurrently as limited and eternal as both the one and the other. Carl Jung, MDR, Page 225.

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It was most essential for me to have a normal life in the real world as a counterpoise to that strange inner world. Carl Jung, MDR, Page 189

Everything that irritates us about others can lead us to an understanding of ourselves. Carl Jung, MDR, Page 247.

The pendulum of the mind alternates between sense and nonsense, not between right and wrong. Carl Jung, MDR, Page 154.

I have suffered enough from incomprehension and from the isolation one falls into when one says things that people do not understand. Carl Jung, MDR, Page p. xii.

My life has been in a sense the quintessence of what I have written, not the other way around. The way I am and the way I write are a unity. All my ideas and all my endeavors are myself. Thus the "autobiography" is mere dot on the i. Carl Jung, MDR, Page p. xii.

The feeling for the infinite, however, can be attained only if we are bounded to the utmost. Only consciousness of our narrow confinement in the self-forms the link to the limitlessness of the unconscious. In such awareness we experience ourselves concurrently as limited and eternal as both the one and the other. Carl Jung, MDR, Page 225.

Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present. Carl Jung; MDR; Page 237.

Nature, the psyche, and life appear to me like divinity unfolded - and what more could I wish for? To me the supreme meaning of Being can consist only in the fact that it is, not that it is not or is no longer. Carl Jung; MDR, Page 276.

I knew that in finding the mandala as an expression of the Self I had attained what was for me the ultimate. Perhaps someone else knows more, but not I. Carl Jung; MDR, Page 197.

At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. Carl Jung; MDR; Pages 225-226.

A man who has not passed through the inferno of his passions has never overcome them. They then dwell in the house next door, and at any moment a flame may dart out and set fire to his own house. Whenever we give up, leave behind, and forget too much, there is always the danger that the things we have neglected will return with added force. Carl Jung; MDR; Page 277.

The collective unconscious is common to all; it is the foundation of what the ancients called the 'sympathy of all things'. Carl Jung; MDR; Page 138.

I had another experience of the evolution of the soul after death when about a year after my wife's death I suddenly awoke one night and knew that I had been with her in the south of France, in Provence, and had spent an entire day with her. Carl Jung, Memories Dreams and Reflections, Page 309

But the thought that my wife was continuing after death to work on her further spiritual development however that may be conceived struck me as meaningful and held a measure of reassurance for me. Carl Jung, Memories Dreams and Reflections, Page 309

The infinite series of natural numbers corresponds to the infinite number of individual creatures. Carl Jung, Memories Dreams and Reflections, Page 310

The properties of numbers are, however, simultaneously properties of matter, for which reason certain equations can anticipate its behavior. Carl Jung, Memories Dreams and Reflections, Page 310-311

True, the unconscious knows more than consciousness does; but it is knowledge of a special sort, knowledge in eternity, usually without reference to the here and now, not couched in language of the intellect. Carl Jung, Memories Dreams and Reflections, Page 311

In himself he [Wotan] is an important god a Mercury or Hermes, as the Romans correctly realized, a nature spirit who returned to life again in the Merlin of the Grail legend and became, as the spiritus Mercurialis, the sought-after arcanum of the alchemists. Carl Jung, Memories Dreams and Reflections, Page 313

Thus the dream says that the soul of my mother was taken into that greater

territory of the self which lies beyond the segment of Christian morality, taken into that wholeness of nature and spirit in which conflicts and contradictions are resolved. Carl Jung, Memories Dreams and Reflections, Page 313-314

A man should be able to say he has done his best to form a conception of life after death, or to create some image of it even if he must confess his failure. Carl Jung, Memories Dreams and Reflections, Page 302

I have been convinced that at least a part of our psychic existence is characterized by a relativity of space and time. Carl Jung, Memories Dreams and Reflections, Page 305

Not only my own dreams, but also occasionally the dreams of others, helped to shape, revise, or confirm my views on a Me after death. Carl Jung, Memories Dreams and Reflections, Page 306

The figures from the unconscious are uninformed too, and need man, or contact with consciousness, in order to attain to knowledge. Carl Jung, Memories Dreams and Reflections, Page 306

Quite early I had learned that it was necessary for me to instruct the figures of the unconscious, or that other group, which is often indistinguishable from them, the "spirits of the departed." Carl Jung, Memories Dreams and Reflections, Page 306

People have the idea that the dead know far more than we, for Christian doctrine teaches that in the hereafter we shall "see face to face." Apparently, however, the souls of the dead "know" only what they knew at the moment of death, and nothing beyond that. Carl Jung, Memories Dreams and Reflections, Page 308

I frequently have a feeling that they [the Dead] are standing directly behind us, waiting to hear what answer we will give to them, and what answer to destiny. Carl Jung, Memories Dreams and Reflections, Page 308

Prejudice cripples and injures the full phenomenon of psychic life. Carl Jung, Memories Dreams and Reflections, Page 299

Rationalism and doctrinairism are the disease of our time; they pretend to have all the answers. Carl Jung, Memories Dreams and Reflections, Page 300

Unfortunately, the mythic side of man is given short shrift nowadays. He can no longer create fables. Carl Jung, Memories Dreams and Reflections, Page 300

There are people who feel no craving for immortality, and who shudder at the thought of sitting on a cloud and playing the harp for ten thousand years! Carl Jung, Memories Dreams and Reflections, Page 301

There are also quite a few who have been so buffeted by life, or who feel such disgust for their own existence, that they far prefer absolute cessation to continuance. Carl Jung, Memories Dreams and Reflections, Page 301

He [Jung] told Marie-Louise, the last time she saw him, eight days before his death, that he had had a vision in which a large part of the world was destroyed, but, he added, “Thank God, not all of it.” - Barbara Hannah, Jung His Life and Work

Death is indeed a fearful piece of brutality; there is no sense in pretending otherwise. It is brutal not only as a physical event but far more so psychically: a human being is torn away from us, and what remains is the icy stillness of death. Carl Jung, Memories Dreams and Reflections, Page 314

There are many human beings who throughout their lives and at the moment of death lag behind their own potentialities and even more important behind the knowledge which has been brought to consciousness by other human beings during their own lifetimes. Hence their demand to attain in death that share of awareness which they failed to win in life. I have come to this conclusion through observation of dreams about the dead. Carl Jung, Memories Dreams and Reflections, Page 308-309

Only here, in life on earth, where the opposites clash together, can the general level of consciousness be raised. Carl Jung, Memories Dreams and Reflections, Page 311

My parent’s marriage was not a happy one, but full of trials and difficulties and tests of patience. Carl Jung, Memories Dreams and Reflections, Page 315

We lack concrete proof that anything of us is preserved for eternity. At most we can say that there is some probability that something of our psyche continues beyond physical death. Carl Jung, Memories Dreams and Reflections, Page 322

What is remarkable about Christianity is that in its system of dogma it anticipates a metamorphosis in the divinity, a process of historic change on the "other side." Carl Jung, Memories Dreams and Reflections, Page 327

The angels are a strange genus: they are precisely what they are and cannot be anything else. Carl Jung, Memories Dreams and Reflections, Page 327.

They [Angels] are in themselves soulless beings who in the original sense of the Greek iheorein, ’looking about the world," or they represent nothing but the thoughts and intuitions of their Lord. Carl Jung, Memories Dreams and Reflections, Page 327-328

As early as the period of primitive Christianity, the idea of the incarnation had been refined to include the intuition of "Christ within us." Carl Jung, Memories Dreams and Reflections, Page 328

The Christian world is now truly confronted by the principle of evil, by naked injustice, tyranny, lies, slavery, and coercion of conscience. Carl Jung, Memories Dreams and Reflections, Page 328

Evil has become a determinant reality. It can no longer be dismissed from the world by a circumlocution. Carl Jung, Memories Dreams and Reflections, Page 329

We achieve knowledge of nature only through science, which enlarges consciousness; hence deepened self-knowledge also requires science, that is, psychology. Carl Jung, Memories Dreams and Reflections, Page 331

Quite right: we have no imagination for evil, but evil has us in its grip. Carl Jung, Memories Dreams and Reflections, Page 331

Evil today has become a visible Great Power. Carl Jung, Memories Dreams and Reflections, Page 331

A further development of myth might well begin with the outpouring of the Holy Spirit upon the apostles, by which they were made into sons of God, and not only they, but all others who through them and after them received the filiation sonship of God and thus partook of the certainty that they were more than autochthonous animalia sprung from the earth, that as the twice-born they had their roots in the divinity itself. Carl Jung, Memories Dreams and Reflections, Page 333

In keeping with the spirit of the East, the succession of birth and death is viewed as an endless continuity, as an eternal wheel rolling on forever without a goal, Man lives and attains knowledge and dies and begins again from the beginning. Only with the Buddha does the idea of a goal emerge, namely, the overcoming of earthly existence. Carl Jung, Memories Dreams and Reflections, Page 316

To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Carl Jung, Memories Dreams and Reflections, Page 317

Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfillment of meaning in man, stripping the world and existence from himself (Buddha). I would say that both are right. Carl Jung, Memories Dreams and Reflections, Page 317

I know no answer to the question of whether the karma which I live is the outcome of my past lives, or whether it is not rather the achievement of my ancestors, whose heritage comes together in me. Carl Jung, Memories Dreams and Reflections, Page 317

Am I a combination of the lives of these ancestors and do I embody these lives again? Carl Jung, Memories Dreams and Reflections, Page 317

When I die, my deeds will follow along with me that is how I imagine it. I will bring with me what I have done. In the meantime it is important to insure that I do not stand at the end with empty hands. Carl Jung, Memories Dreams and Reflections, Page 318

What I feel to be the resultant of my ancestors' lives, or a karma acquired in a previous personal life, might perhaps equally well be an impersonal archetype which today presses hard on everyone and has taken a particular hold upon me an archetype such as, for example, the development over the centuries of the

divine triad and its confrontation with the feminine principle; or the still pending answer to the Gnostic question as to the origin of evil, or, to put it another way, the incompleteness of the Christian God-image. Carl Jung, Memories Dreams and Reflections, Page 316

The question of karma is obscure to me, as is also the problem of personal rebirth or of the transmigration of souls. Carl Jung, Memories Dreams and Reflections, Page 319

Recently, however, I observed in myself a series of dreams which would seem to describe the process of reincarnation in a deceased person of my acquaintance. But I have never come across any such dreams in other persons, and therefore have no basis for comparison. Carl Jung, Memories Dreams and Reflections, Page 319

Thus the psyche might be that existence in which the hereafter or the land of the dead is located. Carl Jung, Memories Dreams and Reflections, Page 319

In old age one begins to let memories unroll before the mind's eye and, musing, to recognize oneself in the inner and outer images of the past. This is like a preparation for an existence in the hereafter, just as, in Plato's view, philosophy is a preparation for death. Carl Jung, Memories Dreams and Reflections, Page 319

Many old people become too involved in their reconstruction of past events. They remain imprisoned in these memories. Carl Jung, Memories Dreams and Reflections, Page 320

Thus in most conceptions the hereafter is pictured as a pleasant place. That does not seem so obvious to me. I hardly think that after death we shall be spirited to some lovely flowering meadow. Carl Jung, Memories Dreams and Reflections, Page 320

The world into which we enter after death will be grand and terrible, like God and like all of nature that we know. Carl Jung, Memories Dreams and Reflections, Page 321

Granted that what I experienced in my 1944 visions liberation from the burden of the body, and perception of meaning gave me the deepest bliss. Nevertheless, there was darkness too, and a strange cessation of human warmth. Remember the black rock to which I came! Carl Jung, Memories Dreams and Reflections, Page 321

If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create, any longing for what must yet be fulfilled? Carl Jung, Memories Dreams and Reflections, Page 321

The more a man lays stress on false possessions, and the less sensitivity he has for what is essential, the less satisfying is his life.
Uniqueness and limitation are synonymous. Carl Jung, Memories Dreams and Reflections, Page 325

Without them, no perception of the unlimited is possible and, consequently,

no coming to consciousness either merely a delusory identity with it which takes the form of intoxication with large numbers and an avidity for political power. Carl Jung, Memories Dreams and Reflections, Page 325

The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals. Carl Jung, Memories Dreams and Reflections, Page 326

What, finally, does it mean when St. Paul confesses: "The evil which I would not, that I do"? Carl Jung, Memories Dreams and Reflections, Page 353

The old question posed by the Gnostics, "Whence comes evil?" has been given no answer by the Christian world, and Origen's cautious suggestion of a possible redemption of the devil was termed a heresy. Carl Jung, Memories Dreams and Reflections, Page 332

The mandala symbol sketched by Boehme is a representation of the split God, for the inner circle is divided into two semicircles standing back to back. Carl Jung, Memories Dreams and Reflections, Page 334

In contrast to Boehme's mandala, the modern ones strive for unity; they represent a compensation of the psychic cleavage, or an anticipation that the cleavage will be surmounted. Carl Jung, Memories Dreams and Reflections, Page 335

…the myth of the necessary incarnation of God the essence of the Christian message can then be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. Carl Jung, Memories Dreams and Reflections, Page 338

The world becomes the phenomenal world, for without conscious reflection it would not be. Carl Jung, Memories Dreams and Reflections, Page 338-339

The Water Bearer seems to represent the self. With a sovereign gesture he pours the contents of his jug into the mouth of Piscis austrinus which symbolizes a son, a still unconscious content. Out of this unconscious content will emerge, after the passage of another aeon of more than two thousand years, a future whose features are indicated by the symbol of Capricorn: an aigokeros, the monstrosity of the Goat-Fish, made up of two undifferentiated animal elements which have grown together. This strange being could easily be the primordial image of a Creator-god confronting "man," the Anthropos. Carl Jung, Memories Dreams and Reflections, Page 339

For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. Carl Jung, Memories Dreams and Reflections, Page 340

The Word happens to us; we suffer it, for we are victims of a profound uncertainty: with God as a complexio oppositorum, all things are possible, in the fullest meaning of the phrase. Truth and delusion, good and evil, are equally possible. Carl Jung, Memories Dreams and Reflections, Page 341

Myth is or can be equivocal, like the oracle of Delphi or like a dream. Carl Jung, Memories Dreams and Reflections, Page 341

Just as the body has an anatomical prehistory of millions of years, so also does the psychic system. Carl Jung, Memories Dreams and Reflections, Page 348

Consciousness began its evolution from an animal-like state which seems to us unconscious, and the same process of differentiation is repeated in every child. Carl Jung, Memories Dreams and Reflections, Page 348

The psyche of the child in its preconscious state is anything but a tabula rasa; it is already preformed in a recognizably individual way, and is moreover equipped with all specifically human instincts, as well as with the apriori foundations of the higher functions. Carl Jung, Memories Dreams and Reflections, Page 348

This instinct comes to us from within, as a compulsion or will or command, and if as has more or less been done from time immemorial we give it the name of a personal daimon we are at least aptly expressing the psychological situation. Carl Jung, Memories Dreams and Reflections, Page 349

I had, from the first visit, been personally affected by the figure of Galla Placidia, and had often wondered how it must have been for this highly cultivated, fastidious woman to live at the side of a barbarian prince. Carl Jung, Memories Dreams and, Page 286

What happens within oneself when one integrates previously unconscious contents with the consciousness is something which can scarcely be described in words. Carl Jung, Memories Dreams and Reflections, Page 287

Since my experience in the baptistery in Ravenna, I know with certainty that something interior can seem to be exterior, and that something exterior can appear to be interior. Carl Jung, Memories Dreams and Reflections, Page 287

India affected me like a dream, for I was and remained in search of myself, of the truth peculiar to myself. Carl Jung, Memories Dreams and Reflections, Page 275

India gave me my first direct experience of an alien, highly differentiated culture. Carl Jung, Memories Dreams and Reflections, Page 275

In India, however, I had the chance to speak with representatives of the Indian mentality, and to compare it with the European. Carl Jung, Memories Dreams and Reflections, Page 275

Neither in Europe can I make any borrowings from the East but must shape my life out of myself out of what my inner being tells me, or what nature brings to me. Carl Jung, Memories Dreams and Reflections, Page 275

In a conversation with a cultivated Chinese I was also impressed, again and again, by the fact that these people are able to integrate so-called “evil” without

‘losing face.” Carl Jung, Memories Dreams and Reflections, Page 275

I want to be freed neither from human beings, nor from myself, nor from nature; for all these appear to me the greatest of miracles. Nature, the psyche, and life appear to me like divinity unfolded and what more could I wish for? Carl Jung, Memories Dreams and Reflections, Page 276

I cannot be liberated from anything that I do not possess, have not done or experienced. Carl Jung, Memories Dreams and Reflections, Page 276

Real liberation becomes possible for me only when I have done all that I was able to do, when I have completely devoted myself to a thing and participated in it to the utmost. Carl Jung, Memories Dreams and Reflections, Page 276

If I withdraw from participation, I am virtually amputating the corresponding part of my psyche. Carl Jung, Memories Dreams and Reflections, Page 276

A man who has not passed through the inferno of his passions has never overcome them. Carl Jung, Memories Dreams and Reflections, Page 277

I grasped the life of the Buddha as the reality of the self which had broken through and laid claim to a personal life. Carl Jung, Memories Dreams and Reflections, Page 279

Buddha saw and grasped the cosmogonic dignity of human consciousness; for that reason he saw clearly that if a man succeeded in extinguishing this light, the world would sink into nothingness. Carl Jung, Memories Dreams and Reflections, Page 279

Christ like Buddha is an embodiment of the self, but in an altogether different sense. Both stood for an overcoming of the world: Buddha out of rational insight; Christ as a foredoomed sacrifice. Carl Jung, Memories Dreams and Reflections, Page 279

I want to be freed neither from human beings, nor from myself, nor from nature; for all these appear to me the greatest of miracles. Nature, the psyche, and life appear to me like divinity unfolded and what more could I wish for? Carl Jung, Memories Dreams and Reflections, Page 276

Buddha lived out his life and died at an advanced age, whereas Christ’s activity as Christ probably lasted no more than a year. Carl Jung, Memories Drams and Reflections, Page 279

Buddhism underwent the same transformation as Christianity: Buddha became, as it were, the image of the development of the self; he became a model for men to imitate, whereas actually he had preached that by overcoming the Nidana-chain every human being could become an illuminate, a buddha. Carl Jung, Memories Dreams and Reflections, Page 280

All conceivable statements are made by the psyche. Carl Jung, Memories Dreams

and Reflections, Page 350
The psyche cannot leap beyond itself. It cannot set up any absolute truths, for its own polarity determines the relativity of its statements. Carl Jung, Memories Dreams and Reflections, Page 350

I have never drawn this overhasty conclusion, for I have never been inclined to think that our senses were capable of perceiving all forms of being. Carl Jung, Memories Dreams and Reflections, Page 351
After my wife's death in 1955, I felt an inner obligation to become what I myself am. Carl Jung, Memories, Dreams and Reflections, Page 225

I had started the first tower in 1923, two months after the death of my mother. Carl Jung, Memories, Dreams and Reflections, Page 225

At Bollingen I am in the midst of my true life, I am most deeply myself. Here I am, as it were, the "age-old son of the mother." Carl Jung, Memories, Dreams and Reflections, Page 225

I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. Carl Jung, Memories, Dreams and Reflections, Page 233

It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. Carl Jung, Memories, Dreams and Reflections, Page 233

A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. Carl Jung, Memories, Dreams and Reflections, Page 233

The dichotomy of Faust-Mephistopheles came together within myself into a single person, and I was that person. In other words, I was directly struck, and recognized that this was my fate. Carl Jung, Memories, Dreams and Reflections, Page 234
We no longer live on what we have, but on promises, no longer in the light of the present day, but in the darkness of the future, which, we expect, will at last bring the proper sunrise. Carl Jung, Memories, Dreams and Reflections, Page 236
At last I was where I had longed to be in a non-European country where no European language was spoken and no Christian conceptions prevailed, where a different race lived and a different historical tradition and philosophy had set its stamp upon the face of the crowd. Carl Jung, Memories, Dreams an Reflections, Page 238

What the Europeans regard as Oriental calm and apathy seemed to me a mask; behind it I sensed a restlessness, a degree of agitation, which I could not explain. Carl Jung, Memories, Dreams an Reflections, Page 239
What the technological age will do with Islam remains to be seen. Carl Jung, Memories, Dreams an Reflections, Page 239

The deeper we penetrated into the Sahara; the more time slowed down for

me; it even threatened to move backward. Carl Jung, Memories, Dreams an Reflections, Page 240

What we lack is intensity of life. Carl Jung, Memories, Dreams an Reflections, Page 242

Knowledge does not enrich us; it removes us more and more from the mythic world in which we were once at home by right of birth. Carl Jung, Memories, Dreams and Reflections, Page 252

In talk with a European, one is constantly running up on the sand bars of things long known but never understood; with this [Pueblo] Indian, the vessel floated freely on deep, alien seas. Carl Jung, Memories, Dreams and Reflections, Page 247

See," how cruel the whites look. Their lips are thin, their noses sharp, their faces furrowed and distorted by folds. Their eyes have a staring expression; they are always seeking something. What are they seeking? The whites always want something; they are always uneasy and restless. We do not know what they want. We do not understand them. We think that they are mad." Mountain Lake, Memories, Dreams and Reflections, Page 247-248

"Why," Mountain Lake said, "do the Americans not let us alone? Why do they want to forbid our dances? Why do they make difficulties when we want to take our young people from school in order to lead them to the kiva (site of the rituals), and instruct them in our religion? We do nothing to harm the Americans!" Mountain Lake, Memories, Dreams and Reflections, Page 251

"The Americans want to stamp out our religion. Why can they not let us alone? What we do, we do not only for ourselves but for the Americans also. Yes, we do it for the whole world. Everyone benefits by it." Mountain Lake, Memories, Dreams and Reflections, Page 251-252

"After all," he said, "we are a people who live on the roof of the world; we are the sons of Father Sun, and with our religion we daily help our father to go across the sky. We do this not only for ourselves, but for the whole world. If we were to cease practicing our religion, in ten years the sun would no longer rise. Then it would be night forever." Mountain Lake, Memories, Dreams and Reflections, Page 252

"What nature leaves imperfect, the art perfects," say the alchemists. Man, I, in an invisible act of creation put the stamp of perfection on the world by giving it objective existence. Carl Jung, Memories, Dreams and Reflections, Page 255

Now I knew what it was and knew even more: that man is indispensable for the completion of creation; that, in fact, he himself is the second creator of the world, who alone has given to the world its objective existence without which, unheard, unseen, silently eating, giving birth, dying, heads nodding through hundreds of millions of years, it would have gone on in the profoundest night of non-being down to its unknown end. Carl Jung, Memories, Dreams and Reflections, Page 256

The old man said that this was the true religion of all peoples, that all Kevirondos, all Buganda, all tribes for as far as the eye could see from the mountain and endlessly farther, worshiped adhista that is, the sun at the moment of rising. Carl Jung, Memories, Dreams and Reflections, Page 267

Evidently, the meaning of the Elgonyi ceremony was that an offering was being made to the sun divinity at the moment of its rising. Carl Jung, Memories, Dreams and Reflections, Page 267

To say that the sun is God is to blur and forget the archetypal experience of that moment. "We are glad that the night when the spirits are abroad is over now," the natives will say but that is already a rationalization. Carl Jung, Memories, Dreams and Reflections, Page 269
My greatest illumination in this respect had been my discovery of the Horus principle among the Elgonyi. Carl Jung, Memories, Dreams and Reflections, Page 274

Between 1918 and 1926 1 had seriously studied the Gnostic writers, for they too had been confronted with the primal world of the unconscious and had dealt with its contents, with images that were obviously contaminated with the world of instinct. Carl Jung, Memories, Dreams and Reflections, Page 201

But the Gnostics were too remote for me to establish any link with them in regard to the questions that were confronting me. Carl Jung, Memories, Dreams and Reflections, Page 201

As far as I could see, the tradition that might have connected Gnosis with the present seemed to have been severed, and for a long time it proved impossible to find any bridge that led from Gnosticism or Neo-Platonism to the contemporary world. Carl Jung, Memories, Dreams and Reflections, Page 201

Grounded in the natural philosophy of the Middle Ages, alchemy formed the bridge on the one hand into the past, to Gnosticism, and on the other into the future, to the modern psychology of the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 201

The motif of the Gnostic Yahweh and Creator-God reappeared in the Freudian myth of the primal father and the gloomy superego deriving from that father. Carl Jung, Memories, Dreams and Reflections, Page 201

I was in correspondence with him at the time and had let him know how much I valued his work. As his tragic death shows, Silberer's discovery of the problem was not followed by insight into it. Carl Jung, Memories, Dreams and Reflections, Page 204

This (Alchemy) was, of course, a momentous discovery: I had stumbled upon the historical counterpart of my psychology of the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 205

The possibility of a comparison with alchemy, and the uninterrupted intellec-

tual chain back to Gnosticism, gave substance to my psychology. Carl Jung, Memories, Dreams and Reflections, Page 205

I regard my work on alchemy as a sign of my inner relationship to Goethe. Carl Jung, Memories, Dreams and Reflections, Page 206
My real scientific work began with the association experiment in 1903. Carl Jung, Memories, Dreams and Reflections, Page 206
I was presumptuous enough to send a copy of my book [Psychological Types] to Spitteler. Carl Jung, Memories, Dreams and Reflections, Page 207
The ancient idea of the Anthropos, whose roots lie in Jewish tradition on the one hand and in the Egyptian Horus myth on the other, had taken possession of the people at the beginning of the Christian era, for it was part of the Zeitgeist. Carl Jung, Memories, Dreams and Reflections, Page 211

The main problem of medical psychotherapy is the transference. In this matter Freud and I were in complete agreement. Carl Jung, Memories, Dreams and Reflections, Page 212

I knew that this was the room where my mother, who in reality had long been dead, was visited, and that she had set up these beds for visiting spirits to sleep. Carl Jung, Memories, Dreams and Reflections, Page 213

Thus both my parents appeared burdened with the problem of the "cure of souls," which in fact was really my task. Carl Jung, Memories, Dreams and Reflections, Page 214

In the final analysis it is God who created the world and its sins, and who therefore became Christ in order to suffer the fate of humanity. Carl Jung, Memories, Dreams and Reflections, Page 216

My Answer to Job was meant to be no more than the utterance of a single individual, who hopes and expects to arouse some thoughtfulness in his public. Carl Jung, Memories, Dreams and Reflections, Page 217

Only later did I understand what this allusion to Uriah signified: not only was I forced to speak publicly, and very much to my detriment, about the ambivalence of the God-image in the Old Testament; but also, my wife would be taken from me by death. Carl Jung, Memories, Dreams and Reflections, Page 220

A synchronicity exists between the life of Christ and the objective astronomical event, the entrance of the spring equinox into the sign of Pisces. Christ is therefore the "Fish" (just as Hammurabi before him was the "Ram") and comes forth as the ruler of the new aeon. Carl Jung, Memories, Dreams and Reflections, Page 221

The moment I touched bottom, I reached the bounds of scientific understanding, the transcendental, the nature of the archetype per se, concerning which no further scientific statements can be made. Carl Jung, Memories, Dreams and Reflections, Page 221

When I endured these assaults of the unconscious I had an unswerving conviction that I was obeying a higher will, and that feeling continued to uphold me until I had mastered the task. Carl Jung, Memories, Dreams and Reflections, Page 177
I was frequently so wrought up that I had to do certain yoga exercises in order to hold my emotions in check. Carl Jung, Memories, Dreams and Reflections, Page 177
As soon as I had the feeling that I was myself again, I abandoned this restraint upon the emotions and allowed the images and inner voices to speak afresh. Carl Jung, Memories, Dreams and Reflections, Page 177
Had I left those images hidden in the emotions, I might have been torn to pieces by them. Carl Jung, Memories, Dreams and Reflections, Page 177

As a result of my experiment I learned how helpful it can be, from the therapeutic point of view, to find the particular images which lie behind emotions. Carl Jung, Memories, Dreams and Reflections, Page 178
Archetypes speak the language of high rhetoric, even of bombast. Carl Jung, Memories, Dreams and Reflections, Page 178

From the beginning I had conceived my voluntary confrontation with the unconscious as a scientific experiment which I myself was conducting and in whose outcome I was vitally interested. Carl Jung, Memories, Dreams and Reflections, Page 178

This idea that I was committing myself to a dangerous enterprise not for myself alone, but also for the sake of my patients helped me over several critical phases. Carl Jung, Memories, Dreams and Reflections, Page 179

After the deed I felt an overpowering compassion, as though I myself had been shot: a sign of my secret identity with Siegfried, as well as of the grief a man feels when he is forced to sacrifice his ideal and his conscious attitudes. Carl Jung, Memories, Dreams and Reflections, Page 180

This identity and my heroic idealism had to be abandoned, for there are higher things than the ego's will, and to these one must bow. Carl Jung, Memories, Dreams and Reflections, Page 180
Salome is an anima figure. She is blind because she does not see the meaning of things. Carl Jung, Memories, Dreams and Reflections, Page 181

Philemon was a pagan and brought with him an Egypto-Hellenistic atmosphere with a Gnostic coloration. Carl Jung, Memories, Dreams and Reflections, Page 182

He said I treated thoughts as if I generated them myself, but in his view thoughts were like animals in the forest, or people in a room, or birds in the air, and added, "If you should see people in a room, you would not think that you had made those people, or that you were responsible for them." Carl Jung, Memories, Dreams and Reflections, Page 183

It was he [Philemon] who taught me psychic objectivity, the reality of the psyche. Carl Jung, Memories, Dreams and Reflections, Page 183

Psychologically, Philemon represented superior insight. Carl Jung, Memories, Dreams and Reflections, Page 183

"There are ghostly gurus too," he added. "Most people have living gurus. But there are always some who have a spirit for teacher." Carl Jung, Memories, Dreams and Reflections, Page 184

Later, Philemon became relativized by the emergence of yet another figure, whom I called Ka. Carl Jung, Memories, Dreams and Reflections, Page 184

Philemon was the spiritual aspect, or "meaning." Ka, on the other hand, was a spirit of nature like the Anthroparion of Greek alchemy with which at the time I was still unfamiliar. Carl Jung, Memories, Dreams and Reflections, Page 185

Ka was he who made everything real, but who also obscured the halcyon spirit, Meaning, or replaced it by beauty, the "eternal reflection." Carl Jung, Memories, Dreams and Reflections, Page 185

But what a dreary world it would be if the rules were not violated sometimes! Carl Jung, Memories, Dreams and Reflections, Page 191

From that time on, the dead have become ever more distinct for me as the voices of the Unanswered, Unresolved, and Unredeemed; for since the questions and demands which my destiny required me to answer did not come to me from outside, they must have come from the inner world. Carl Jung, Memories, Dreams and Reflections, Page 191

It [Faust] is a link in the Aurea Catena which has existed from the beginnings of philosophical alchemy and Gnosticism down to Nietzsche's Zarathustra. Carl Jung, Memories, Dreams and Reflections, Page 189

What, finally, does it mean when St. Paul confesses: "The evil which I would not, that I do"? Carl Jung, Memories Dreams and Reflections, Page 353

Our psyche is set up in accord with the structure of the universe, and what happens in the macrocosm likewise happens in the infinitesimal and most subjective reaches of the psyche. Carl Jung, Memories Dreams and Reflections, Page 335

I prefer the term "the unconscious," knowing that I might equally well speak of "God" or "daimon" if I wished to express myself in mythic language. Carl Jung, Memories Dreams and Reflections, Page 336-337

By this act of incarnation man that is, his ego is inwardly replaced by "God," and God becomes outwardly man, in keeping with the saying of Jesus: "Who sees me, sees the Father." Carl Jung, Memories Dreams and Reflections, Page 337

Theological thinkers have therefore felt it necessary to equip Jesus with qualities which raise him above ordinary human existence. Above all he lacks the macula peccati (stain of original sin). Carl Jung, Memories Dreams and Reflections, Page 337

If the Creator were conscious of Himself, He would not need conscious creatures; nor is it probable that the extremely indirect methods of creation, which squander millions of years upon the development of countless species and creatures, are the outcome of purposeful intention. Carl Jung, Memories Dreams and Reflections, Page 339

The importance of consciousness is so great that one cannot help suspecting the element of meaning to be concealed somewhere within all the monstrous, apparently senseless biological turmoil, and that the road to its manifestation was ultimately found on the level of warm-blooded vertebrates possessed of a differentiated brain found as if by chance, unintended and unforeseen, and yet somehow sensed, felt and groped for out of some dark urge. Carl Jung, Memories Dreams and Reflections, Page 339

The need for mythic statements is satisfied when we frame a view of the world which adequately explains the meaning of human existence in the cosmos, a view which springs from our psychic wholeness, from the co-operation between conscious and unconscious. Carl Jung, Memories Dreams and Reflections, Page 340

No science will ever replace myth, and a myth cannot be made out of any science. Carl Jung, Memories Dreams and Reflections, Page 340

For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. Carl Jung, Memories Dreams and Reflections, Page 340

When no valid secrets really exist, mysteries are invented or contrived to which privileged initiates are admitted. Such was the case with the Rosicrucians and many other societies. Carl Jung, Memories Dreams and Reflections, Page 342.
The man, therefore, who, driven by his daimon, steps beyond the limits of the intermediary stage, truly enters the "untrodden, untreadable regions/'sallies into no man's land last only as long as no such conflicts occur, and come swiftly to an end as soon as conflict is sniffed from afar. Carl Jung, Memories Dreams and Reflections, Page 344.
There is now an authentic secret in his life which cannot be discussed if only because he is involved in an endless inner trial in which he is his own counsel and ruthless examiner, and no secular or spiritual judge can restore his easy sleep. Carl Jung, Memories Dreams and Reflections, Page 345

Just as all energy proceeds from opposition, so the psyche too possesses its inner polarity, this being the indispensable prerequisite for its aliveness, as Heraclitus realized long ago. Carl Jung, Memories Dreams and Reflections, Page 346

If, Therefore, we speak of "God" as an "archetype," we are saying nothing about His real nature but are letting it be known that "God" already has a place in that part of our psyche which is pre-existent to consciousness and that He therefore cannot be considered an invention of consciousness. Carl Jung, Memories Dreams and Reflections, Page 347-348

Or if not atheism, then Gnosticism anything, heaven forbid, but a psychic reality like the unconscious. Carl Jung, Memories Dreams and Reflections, Page 348

If the unconscious is anything at all, it must consist of earlier evolutionary stages of our conscious psyche. Carl Jung, Memories Dreams and Reflections, Page 348

Consciousness is phylogenetically and ontogenetically a secondary phenomenon. It is time this obvious fact were grasped at last. Carl Jung, Memories Dreams and Reflections, Page 348
Just as the body has an anatomical prehistory of millions of years, so also does the psychic system. Carl Jung, Memories Dreams and Reflections, Page 348

Psychology has no room for judgments like "only religious" or "only philosophical" despite the fact that we too often hear the charge of something's being "only psychological" especially from theologians. Carl Jung, Memories Dreams and Reflections, Page 350

Once more I fell into a strange mood in the tomb of Galla Placidia, once more I was deeply stirred. Carl Jung, Memories Dreams and Reflections, Page 284

I had, from the first visit, been personally affected by the figure of Galla Placidia, and had often wondered how it must have been for this highly cultivated, fastidious woman to live at the side of a barbarian prince. Carl Jung, Memories Dreams and, Page 286

Her [Galla Placidia] fate and her whole being were vivid presences to me; with her intense nature, she was a suitable embodiment for my anima. Carl Jung, Memories Dreams and Reflections, Page 286

The anima of a man has a strongly historical character. Carl Jung, Memories Dreams and Reflections, Page 286
To the individual, the anima is all life that has been in the past and is still alive in him. Carl Jung, Memories Dreams and Reflections, Page 286

India honored me with three doctorates, from Allahabad, Benares, and Calcutta representatives of Islam, of Hinduism, and of British-Indian medicine and science. Carl Jung, Memories Dreams and Reflections, Page 280

Some ten years before, I had discovered that in many places in England the myth of the Grail was still a living thing, in spite of all the scholarship that has accumulated around this tradition. Carl Jung, Memories Dreams and Reflections, Page 282
But India did not pass me by without a trace; it left tracks which lead from one infinity into another infinity. Carl Jung, Memories Dreams and Reflections, Page 284

I sometimes feel that Paul's words 'Though I speak with the tongues of men and of angels and have not love" might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung, Memories Dreams and Reflections, Page 353

Primitive huts concretize an idea of wholeness, a familial wholeness in which

all sorts of small domestic animals likewise participate. Carl Jung, Memories, Dreams and Reflections, Page 224

In my retiring room [at Bollingen] I am by myself. I keep the key with me all the time; no one else is allowed in there except with my permission. Carl Jung, Memories, Dreams and Reflections, Page 224

Evenings, I light the old lamps. There is no running water, and I pump the water from the well. I chop the wood and cook the food. These simple acts make man simple; and how difficult it is to be simple! Carl Jung, Memories, Dreams and Reflections, Page 226

It might be said that the secret of Merlin was carried on by alchemy, primarily in the figure of Mercurius. Carl Jung, Memories, Dreams and Reflections, Page 228

At the same time I had a visual image of several hundred dark-clad figures, possibly peasant boys in their Sunday clothes, who had come down from the mountains and were pouring in around the Tower, on both sides, with a great deal of loud trampling, laughing, singing, and playing of accordions. Carl Jung, Memories, Dreams and Reflections, Page 229

My daughter had sensed the presence of the dead body. Her power to sense such things is something she inherits from my grandmother on my mother's side. Carl Jung, Memories, Dreams and Reflections, Page 232

Therefore I felt personally implicated, and when Faust, in his hubris and self-inflation, caused the murder of Philemon and Baucis, I felt guilty, quite as if I myself in the past had helped commit the murder of the two old people. Carl Jung, Memories, Dreams and Reflections, Page 234

Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Carl Jung, Memories, Dreams and Reflections, Page 237
Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present. Carl Jung, Memories, Dreams and Reflections, Page 237

At last I was where I had longed to be in a non-European country where no European language was spoken and no Christian conceptions prevailed, where a different race lived and a different historical tradition and philosophy had set its stamp upon the face of the crowd. Carl Jung, Memories, Dreams an Reflections, Page 238

In traveling to Africa to find a psychic observation post outside the sphere of the European, I unconsciously wanted to find that part of my personality which had become invisible under the influence and the pressure of being European. Carl Jung, Memories, Dreams an Reflections, Page 244
The Arab's dusky complexion marks him as a "shadow," but not the personal shadow, rather an ethnic one associated not with my persona but with the totality

of my personality, that is, with the self. Carl Jung, Memories, Dreams an Reflections, Page 245
What we from our point of view call colonization, missions to the heathen, spread of civilization, etc., has another face the face of a bird of prey seeking with cruel intentness for distant quarry a face worthy of a race of pirates and highwaymen. Carl Jung, Memories, Dreams and Reflections, Page 248

Never before had I run into such an atmosphere of secrecy [Pueblo Religion]; the religions of civilized nations today are all accessible; their sacraments have long ago ceased to be mysteries. Carl Jung, Memories, Dreams and Reflections, Page 249

Mombassa remains in my memory as a humidly hot, European, Indian, and Negro settlement hidden in a forest of palms and mango trees. Carl Jung, Memories, Dreams and Reflections, Page 254

It [Being in Mombassa] was as if I were this moment returning to the land of my youth, and as if I knew that dark-skinned man who had been waiting for me for five thousand years. Carl Jung, Memories, Dreams and Reflections, Page 254

Because I already had gray hair at the time (I was then fifty), I was the "mzee" the old man, and was regarded as a hundred years old. Carl Jung, Memories, Dreams and Reflections, Page 259

They termed me a "man of the Book" because of my knowledge of the Koran. To their minds, I was a disguised Mohammedan. Carl Jung, Memories, Dreams and Reflections, Page 265

It was a profoundly stirring experience for me to find at the sources of the Nile, this reminder of the ancient Egyptian conception of the two acolytes of Osiris, Horus and Set. Carl Jung, Memories, Dreams and Reflections, Page 268

There is a sadness in animals' eyes, and we never know whether that sadness is bound up with the soul of the animal or is a poignant message which speaks to us out of that still unconscious existence. Carl Jung, Memories, Dreams and Reflections, Page 269

I am not my own history or historiographer Carl Jung, BBC Interview 1959
Analytical psychology is fundamentally a natural science, but it is subject far more than any other science to the personal bias of the observer. Carl Jung, Memories, Dreams and Reflections, Page 200

The motif of the Gnostic Yahweh and Creator-God reappeared in the Freudian myth of the primal father and the gloomy superego deriving from that father. Carl Jung, Memories, Dreams and Reflections, Page 201

This (Alchemy) was, of course, a momentous discovery: I had stumbled upon the historical counterpart of my psychology of the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 205

The possibility of a comparison with alchemy, and the uninterrupted intellectual chain back to Gnosticism, gave substance to my psychology. Carl Jung, Memories, Dreams and Reflections, Page 205

I was presumptuous enough to send a copy of my book [Psychological Types] to Spitteler. Carl Jung, Memories, Dreams and Reflections, Page 207

Through the study of these collective transformation processes and through understanding of alchemical symbolism I arrived at the central concept of my psychology: the process of individuation. Carl Jung, Memories, Dreams and Reflections, Page 209

Not only do I leave the door open for the Christian message, but I consider it of central importance for Western man. It needs, however, to be seen in a new light, in accordance with the changes wrought by the contemporary spirit. Carl Jung, Memories, Dreams and Reflections, Page 210

A vision as such is nothing unusual for me, for I frequently see extremely vivid hypnagogic images. Carl Jung, Memories, Dreams and Reflections, Page 210

The green gold is the living quality which the alchemists saw not only in man but also in inorganic nature. Carl Jung, Memories, Dreams and Reflections, Page 210

My vision was thus a union of the Christ-image with his analogue in matter, the filius macrocosmi. Carl Jung, Memories, Dreams and Reflections, Page 211

It was also important to me to show how Christ could have been astrologically predicted, and how he was understood both in terms of the spirit of his age and in the course of two thousand years of Christian civilization. Carl Jung, Memories, Dreams and Reflections, Page 211

Thus both my parents appeared burdened with the problem of the "cure of souls," which in fact was really my task. Carl Jung, Memories, Dreams and Reflections, Page 214

Had it not been for my unwillingness to intrude upon my wife's field, I would unquestionably have had to include the Grail legend in my studies of alchemy. Carl Jung, Memories, Dreams and Reflections, Page 215

Blind acceptance never leads to a solution; at best it leads only to a standstill and is paid for heavily in the next generation. Carl Jung, Memories, Dreams and Reflections, Page 215

The "pisciculi Christianorum" show that those who imitate Christ are themselves fish that is, unconscious souls who require the cura animarum. Carl Jung, Memories, Dreams and Reflections, Page 216

There I had dealt with the psychology of Christianity, and Job is a kind of prefiguration of Christ. The link between them is the idea of suffering. Carl Jung, Memories, Dreams and Reflections, Page 216

Miracles and terrible mysteries are close at hand. I feel the things that were and that will be. Behind the ordinary the eternal abyss yawns. The earth gives me

back what it hid." C.G. Jung, The Red Book, Page 305

Everything that I have written this year and last year, "The Undiscovered Self," "Flying Saucers: A Modern Myth," "A Psychological View of Conscience," has grown out of the stone sculptures I did after my wife's death. Carl Jung, Memories, Dreams and Reflections, Page 175

But there was a demonic strength in me, and from the beginning there was no doubt in my mind that I must find the meaning of what I was experiencing in these fantasies. Carl Jung, Memories, Dreams and Reflections, Page 177

Had I left those images hidden in the emotions, I might have been torn to pieces by them. Carl Jung, Memories, Dreams and Reflections, Page 177

As a of my experiment I learned how helpful it can be, from the therapeutic point of view, to find the particular images which lie behind emotions. Carl Jung, Memories, Dreams and Reflections, Page 178

Archetypes speak the language of high rhetoric, even of bombast. Carl Jung, Memories, Dreams and Reflections, Page 178

In the beginning I had conceived my voluntary confrontation with the unconscious as a scientific experiment which I myself was conducting and in whose outcome I was vitally interested. Carl Jung, Memories, Dreams and Reflections, Page 178

This idea that I was committing myself to a dangerous enterprise not for myself alone, but also for the sake of my patients helped me over several critical phases. Carl Jung, Memories, Dreams and Reflections, Page 179
After the deed I felt an overpowering compassion, as though I myself had been shot: a sign of my secret identity with Siegfried, as well as of the grief a man feels when he is forced to sacrifice his ideal and his conscious attitudes. Carl Jung, Memories, Dreams and Reflections, Page 180

Salome is an anima figure. She is blind because she does not see the meaning of things. Carl Jung, Memories, Dreams and Reflections, Page 181

He said I treated thoughts as if I generated them myself, but in his view thoughts were like animals in the forest, or people in a room, or birds in the air, and added, "If you should see people in a room, you would not think that you had made those people, or that you were responsible for them." Carl Jung, Memories, Dreams and Reflections, Page 183
Then I thought, "Perhaps my unconscious is forming a personality that is not me, but which is insisting on coming through to expression." Carl Jung, Memories, Dreams and Reflections, Page 185
For decades I always turned to the anima when I felt that my emotional behavior was disturbed, and that something had been constellated in the unconscious. I would then ask the anima: "Now what are you up to? What do you see? I should like to know." Carl Jung, Memories, Dreams and Reflections, Page 187

Today I am directly conscious of the anima's ideas because I have learned to accept the contents of the unconscious and to understand them. Carl Jung, Memories, Dreams and Reflections, Page 186

I know how I must behave toward the inner images. Carl Jung, Memories, Dreams and Reflections, Page 188
Nietzsche had lost the ground under his feet because he possessed nothing more than the inner world of his thoughts which incidentally possessed him more than he it. Carl Jung, Memories, Dreams and Reflections, Page 189

Thus my family and my profession always remained a joyful reality and a guarantee that I also had a normal existence. Carl Jung, Memories, Dreams and Reflections, Page 189

My eldest daughter saw a white figure passing through the room. My second daughter, independently of her elder sister, related that twice in the night her blanket had been snatched away; and that same night my nine-year-old son had an anxiety dream. Carl Jung, Memories, Dreams and Reflections, Page 190

From that time on, the dead have become ever more distinct for me as the voices of the Unanswered, Unresolved, and Unredeemed; for since the questions and demands which my destiny required me to answer did not come to me from outside, they must have come from the inner world. Carl Jung, Memories, Dreams and Reflections, Page 191

These conversations with the dead formed a kind of prelude to what I had to communicate to the world about the unconscious: a kind of pattern of order and interpretation of its general contents. Carl Jung, Memories, Dreams and Reflections, Page 192

I took great care to try to understand every single image, every item of my psychic inventory, and to classify them scientifically so far as this was possible and, above all, to realize them in actual life. Carl Jung, Memories, Dreams and Reflections, Page 192

I found that Freud's technique of dream analysis and dream interpretation cast a valuable light upon schizophrenic forms of expression. Carl Jung, Memories, Dreams and Reflections, Page 146

As early as 1900 1 had read Freud's The Interpretation of Dreams. 1 had laid the book aside, at the time, because I did not yet grasp it. Carl Jung, Memories, Dreams and Reflections, Page 146-147

The situation was different when it came to the content of the repression. Here I could not agree with Freud. He considered the cause of the repression to be a sexual trauma. Carl Jung, Memories, Dreams and Reflections, Page 147

But then I heard the voice of my second personality: "If you do a thing like that, as if you had no knowledge of Freud, it would be a piece of trickery. You cannot build your life upon a lie." Carl Jung, Memories, Dreams and Reflections,

Page 148

Above all, Freud's attitude toward the spirit seemed to me highly questionable. Carl Jung, Memories, Dreams and Reflections, Page 149

I had a strong intuition that for him [Freud] sexuality was a sort of numinosum. Carl Jung, Memories, Dreams and Reflections, Page 150

To me the sexual theory was just as occult, that is to say, just as unproven an hypothesis, as many other speculative views. Carl Jung, Memories, Dreams and Reflections, Page 151

Freud, who had always made much of his irreligiosity, had now constructed a dogma; or rather, in the place of a jealous God whom he had lost, he had substituted another compelling image, that of sexuality. Carl Jung, Memories, Dreams and Reflections, Page 151

Although, for Freud, sexuality was undoubtedly a numinosum, his terminology and theory seemed to define it exclusively as a biological function. Carl Jung, Memories, Dreams and Reflections, Page 152

Freud himself had told me that he had never read Nietzsche; now I saw Freud's psychology as, so to speak, an adroit move on the part of intellectual history, compensating for Nietzsche's deification of the power principle. Carl Jung, Memories, Dreams and Reflections, Page 153

Nietzsche, helpless in the hands of his destiny, had to create a "superman" for himself. Freud, I concluded, must himself be so profoundly affected by the power of Eros that he actually wished to elevate it into a dogma aere perennius like a religious numen. Carl Jung, Memories, Dreams and Reflections, Page 153-154
When I thought about dreams and the contents of the unconscious, I never did so without making historical comparisons; in my student days I always used Krug's old dictionary of philosophy. Carl Jung, Memories, Dreams and Reflections, Page 161

I was never able to agree with Freud that the dream is a "facade" behind which its meaning lies hidden a mean Jing already known but maliciously, so to speak, withheld from consciousness. Carl Jung, Memories, Dreams and Reflections, Page 161

In the course of this reading I came across Friedrich Creuzer's Symbolik und Mythologie der alten Volker and that fired me! Carl Jung, Memories, Dreams and Reflections, Page 162

I read like mad and worked with feverish interest through a mountain of mythological material, then through the Gnostic writers, and ended in total confusion. Carl Jung, Memories, Dreams and Reflections, Page 162

Freud himself had a neurosis, no doubt diagnosable and one with highly troublesome symptoms, as I had discovered on our voyage to America. Carl Jung, Memories, Dreams and Reflections, Page 167

When I was working on my book about the libido and approaching the end of the chapter "The Sacrifice," I knew in advance that its publication would cost me my friendship with Freud. Carl Jung, Memories, Dreams and Reflections, Page 167

I spoke with my wife about this and told her of my fears (Freud's reaction to "The Sacrifice". She attempted to reassure me, for she thought that Freud would magnanimously raise no objections, although he might not accept my views. Carl Jung, Memories, Dreams and Reflections, Page 167

After the break with Freud, all my friends and acquaintances dropped away. My book was declared to be rubbish; I was a mystic, and that settled the matter. Riklin and Maeder alone stuck by me. Carl Jung, Memories, Dreams and Reflections, Page 167

It is a widespread error to imagine that I do not see the value of sexuality. Carl Jung, Memories, Dreams and Reflections, Page 168

He [Freud] saw with the patient's eyes, so to speak, and so reached a deeper understanding of mental illness than had hitherto been possible. Carl Jung, Memories, Dreams and Reflections, Page 168

Like an Old Testament prophet, he [Freud] undertook to overthrow false gods, to rip the veils away from a mass of dishonesties and hypocrisies, mercilessly exposing the rottenness of the contemporary psyche. Carl Jung, Memories, Dreams and Reflections, Page 169

The assimilation of the fundamental insight that psychic life has two poles still remains a task for the future. Carl Jung, Memories, Dreams and Reflections, Page 169

When I became acquainted with his work I was planning an academic career and was about to complete a paper that was intended to advance me at the university. But Freud was definitely persona non grata in the academic world at the time, and any connection with him would have been damaging in scientific circles. Carl Jung, Memories, Dreams and Reflections, Page 148

In response to this article, two German professors wrote to me, warning that if I remained on Freud's side and continued to defend him, I would be endangering my academic career. I replied: "If what Freud says is the truth, I am with him. I don't give a damn for a career if it has to be based on the premise of restricting research and concealing the truth." Carl Jung, Memories, Dreams and Reflections, Page 148

The years at Burghölzli were my years of apprenticeship. Dominating my interests and research was the burning question: "What actually takes place inside the mentally ill?" Carl Jung, Memories, Dreams and Reflections, Page 114

In my practice I was constantly impressed by the way the human psyche reacts to a crime committed unconsciously. Carl Jung, Memories, Dreams and Reflections, Page 122

She (a patient) had seen people and animals turn away from her and had been so struck by this silent verdict that she could not have endured any further condemnation. Carl Jung, Memories, Dreams and Reflections, Page 123

It dawned upon me then for the first time that a general psychology of the personality lies concealed within psychosis, and that even here we come upon the old human conflicts. Carl Jung, Memories, Dreams and Reflections, Page 127

Although patients may appear dull and apathetic, or totally imbecilic, there is more going on in their minds, and more that is meaningful, than there seems to be. Carl Jung, Memories, Dreams and Reflections, Page 127
At bottom we discover nothing new and unknown in the mentally ill; rather, we encounter the substratum of our own natures. Carl Jung, Memories, Dreams and Reflections, Page 127
Outward appearances are frequently deceptive, as I discovered to my astonishment in the case of a young catatonic patient. She was eighteen years old and came from a cultivated family. Carl Jung, Memories, Dreams and Reflections, Page 128

Psychotherapy and analysis are as varied as are human individuals. Carl Jung, Memories, Dreams and Reflections, Page 131

I treat every patient as individually as possible, because the solution of the problem is always an individual one. Carl Jung, Memories, Dreams and Reflections, Page 131

Universal rules can be postulated only with a grain of salt. Carl Jung, Memories, Dreams and Reflections, Page 131

A psychological truth is valid only if it can be reversed. Carl Jung, Memories, Dreams and Reflections, Page 131
In one analysis I can be heard talking the Adlerian dialect, in another the Freudian. The crucial point is that I confront the patient as one human being to another. Carl Jung, Memories, Dreams and Reflections, Page 131

What counts, after all, is not whether a theory is corroborated, but whether the patient grasps himself as an individual. Carl Jung, Memories, Dreams and Reflections, Pages 131-132

The psyche is distinctly more complicated and inaccessible than the body. Carl Jung, Memories, Dreams and Reflections, Page 132

It is, so to speak, the half of the world which comes into existence only when we become conscious of it. Carl Jung, Memories, Dreams and Reflections, Page 132

The psychotherapist, however, must understand not only the patient; it is equally important that he should understand himself. Carl Jung, Memories, Dreams and Reflections, Page 132
"Only the wounded physician heals." Carl Jung [citing a Greek Proverb], Memories, Dreams and Reflections, Page 134

But when the doctor wears his personality like a coat of armor, he has no effect. Carl Jung, Memories, Dreams and Reflections, Page 134

By means of a relativization of time and space in the unconscious it could well be that I had perceived something which in reality was taking place elsewhere. Carl Jung, Memories, Dreams and Reflections, Page 138

The collective unconscious is common to all; it is the foundation of what the ancients called the "sympathy of all things." Carl Jung, Memories, Dreams and Reflections, Page 138
Under my treatment a pagan becomes a pagan and a Christian a Christian, a Jew a Jew, according to what his destiny prescribes for him. Carl Jung, Memories, Dreams and Reflections, Page 138

The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. Carl Jung, Memories, Dreams and Reflections, Pages 141-142

I no longer recall the figures exactly; but, on a conservative estimate, a third of my cases were really cured, a third considerably improved, and a third not essentially influenced. Carl Jung, Memories, Dreams and Reflections, Page 143

For psychotherapy to be effective a close rapport is needed, so close that the doctor cannot shut his eyes to the heights and depths of human suffering. Carl Jung, Memories, Dreams and Reflections, Page 143

I am speaking of those who cannot tolerate the loss of myth and who can neither find a way to a merely exterior world, to the world as seen by science, nor rest satisfied with an intellectual juggling with words, which has nothing whatsoever to do with wisdom. Carl Jung, Memories, Dreams and Reflections, Page 144

I have had mainly women patients, who often entered into the work with extraordinary conscientiousness, understanding, and intelligence. It was essentially because of them that I was able to strike out on new paths in therapy. ’ Carl Jung, Memories, Dreams and Reflections, Page 145

Even the pope has a confessor. I always advise analysts: "Have a father confessor, or a mother confessor!" Women are particularly gifted for playing such a part. They often have excellent intuition and a trenchant critical insight, and can see what men have up their sleeves, at times see also into men’s anima intrigues. They see aspects that the man does not see. Carl Jung, Memories, Dreams and Reflections, Page 134

From the clinical point of view which then prevailed, the human personality of the patient, his individuality, did not matter at all. Rather, the doctor was confronted with Patient X, with a long list of cut-and-dried diagnoses and a detailing of symptoms. Patients were labeled, rubber-stamped with a diagnosis, and, for the most part, that settled the matter. Carl Jung, Memories, Dreams and Reflections, Page 114

The material had been published by my revered and fatherly friend, Theodore Flournoy, in the Archives de Psychologie (Geneva). Carl Jung, Memories, Dreams and Reflections, Page 162

He [Jung's Father] said once, "The boy is interested in everything imaginable, but he does not know what he wants." Carl Jung, Memories, Dreams and Reflections, Page 84

I was ashamed, not so much because our poverty was laid bare for all the world to see, but because I had secretly been convinced that all the "top" people, the people who "counted," were ill disposed toward me. Carl Jung, Memories, Dreams and Reflections, Page 86

Through No. 1's {personality] eyes I saw myself as a rather disagreeable and moderately gifted young man with vaulting ambitions, an undisciplined temperament, and dubious manners, alternating between naive enthusiasm and fits of childish disappointment, in his innermost essence a hermit and obscurantist. Carl Jung, Memories, Dreams and Reflections, Page 86

When No. 2 [personality] predominated, No.1 was contained and obliterated in him, just as, conversely, No. 1 regarded No. 2 as a region of inner darkness. Carl Jung, Memories, Dreams and Reflections, Page 87

No. 2 [personality] felt that any conceivable expression of himself would be like a stone thrown over the edge of the world, dropping soundlessly into infinite night. Carl Jung, Memories, Dreams and Reflections, Page 87

No. 2, [personality] on the other hand, felt himself in secret accord with the Middle Ages, as personified by Faust, with the legacy of a past which had obviously stirred Goethe to the depths. Carl Jung, Memories, Dreams and Reflections, Page 87

Faust, on the other hand, was the living equivalent of No. 2, [personality] and I was convinced that he was the answer which Goethe had given to his times. Carl Jung, Memories, Dreams and Reflections, Page 87

When I awoke I realized at once that the figure was a "specter of the Brocken," my own shadow on the swirling mists, brought into being by the little light I was carrying. Carl Jung, Memories, Dreams and Reflections, Page 88

I knew, too, that this little light was my consciousness, the only light I have. My own understanding is the sole treasure I possess, and the greatest. Carl Jung, Memories, Dreams and Reflections, Page 88

Now I knew that No. 1 was the bearer of the light, and that No. 2 followed him like a shadow. Carl Jung, Memories, Dreams and Reflections, Page 88

My view of the world spun around another ninety degrees; I recognized clearly that my path led irrevocably outward, into the limitations and darkness of three-dimensionality. Carl Jung, Memories, Dreams and Reflections, Page 88

It seemed to me that Adam must once have left Paradise in this manner; Eden had become a specter for him, and light was where a stony field had to be tilled in the sweat of his brow. Carl Jung, Memories, Dreams and Reflections, Page 88
For the extraordinary idea that in the light of consciousness the inner realm of light appears as a gigantic shadow was not something I would have hit on of my own accord. Carl Jung, Memories, Dreams and Reflections, Page 88
I must leave No. 2 behind me, that was clear. But under no circumstances ought I to deny him to myself or declare him invalid. Carl Jung, Memories, Dreams and Reflections, Page 89

Children react much less to what grown-ups say than to the imponderables in the surrounding atmosphere. Carl Jung, Memories, Dreams and Reflections, Page 89

The peculiar "religious" ideas that came to me even in my earliest childhood were spontaneous products which can be understood only as reactions to my parental environment and to the spirit of the age. Carl Jung, Memories, Dreams and Reflections, Page 90

I never had the impression that these influences emanated from my mother, for she was somehow rooted in deep, invisible ground, though it never appeared to me as confidence in her Christian faith. Carl Jung, Memories, Dreams and Reflections, Page 90

My mother's "No. 2," offered me the strongest support in the conflict then beginning between paternal tradition and the strange, compensatory products which my unconscious had been stimulated to create. Carl Jung, Memories, Dreams and Reflections, Page 91

Although we human beings have our own personal life, we are yet in large measure the representatives, the victims and promoters of a collective spirit whose years are counted in centuries. Carl Jung, Memories, Dreams and Reflections, Page 91

Thus at least a part of our being lives in the centuries that part which, for my private use, I have designated "No. 2." Carl Jung, Memories, Dreams and Reflections, Page 91

During the years 1892-94 I had a number of rather vehement discussions with my father. Carl Jung, Memories, Dreams and Reflections, Page 91

As a country parson he [Jung's Father] lapsed into a sort of sentimental idealism and into reminiscences of his golden student days, continued to smoke a long student's pipe, and discovered that his marriage was not all he had imagined it to be. Carl Jung, Memories, Dreams and Reflections, Page 91

Theology had alienated my father and me from one another. I felt that I had once again suffered a fatal defeat, though I sensed I was not alone. I had a dim premonition that he was inescapably succumbing to his fate. Carl Jung, Memories, Dreams and Reflections, Page 93

Once I heard him [Jung's Father] praying. He struggled desperately to keep his faith. Carl Jung, Memories, Dreams and Reflections, Page 93

What were men, anyway? "They are born dumb and blind as puppies" I thought, "and like all God's creatures are furnished with the dimmest light, never enough to illuminate the darkness in which they grope." Carl Jung, Memories, Dreams and Reflections, Page 93

The arch sin of faith, it seemed to me, was that it forestalled experience. Carl Jung, Memories, Dreams and Reflections, Page 94

His [Jung's Father] depressive moods increased in frequency and intensity, and so did his hypochondria. Carl Jung, Memories, Dreams and Reflections, Page 94

I would not have missed this time of poverty. Carl Jung, Memories, Dreams and Reflections, Page 95
The material [Miss Miller Fantasies] had been published by my revered and fatherly friend, Theodore Flournoy, in the Archives de Psychologie (Geneva). Carl Jung, Memories, Dreams and Reflections, Page 162

I was equally sure that none of the theologians I knew had ever seen "the light that shineth in the darkness" with his own eyes, for if they had they would not have been able to teach a "theological religion" which seemed quite inadequate to me, since there was nothing to do with it but believe it without hope. Carl Jung, Memories, Dreams and Reflections, Page 94

For a number of years he [Jung's Father] had complained of all sorts of abdominal symptoms, though his doctor had been unable to find anything definite wrong with him. Carl Jung, Memories Dreams and Reflections, Page 94
One learns to value simple things [when in Poverty]. I still remember the time when I was given a box of cigars as a present. Carl Jung, Memories Dreams and Reflections, Page 97

Lord Jesus was to me unquestionably a man and therefore a fallible figure, or else a mere mouthpiece of the Holy Ghost. This highly unorthodox view, a far cry from the theological one, naturally ran up against utter incomprehension. Carl Jung, Memories Dreams and Reflections, Page 98

Then, for the first time, I became aware how poor we were, that my father was a poor country parson and I am still poorer parson's son who had holes in his shoes and had to sit for six hours in school with wet socks. Carl Jung, Memories Dreams and Reflections, Page 24

When I was nine years old my mother had had a little girl. Carl Jung, Memories Dreams and Reflections, Page 25
To this day, writing down my memories at the age of eighty-three, I have never fully unwound the tangle of my earliest memories. Carl Jung, Memories Dreams and Reflections, Page 27

School came to bore me. It took up far too much time which I would rather have spent drawing battles and playing with fire. Carl Jung, Memories Dreams and Reflections, Page 27

Divinity classes were unspeakably dull, and I felt a downright fear of the mathematics class. Carl Jung, Memories Dreams and Reflections, Page 27

The teacher pretended that algebra was a perfectly natural affair, to be taken for granted, whereas I didn't even know what numbers really were. Carl Jung, Memories Dreams and Reflections, Page 27

All my life it remained a puzzle to me why it was that I never managed to get my bearings in mathematics when there was no doubt whatever that I could calculate properly. Carl Jung, Memories Dreams and Reflections, Page 28

In addition, I was exempted from drawing classes on grounds of utter incapacity. Carl Jung, Memories Dreams and Reflections, Page 29

To my defeats in mathematics and drawing there was now added a third: from the very first I hated gymnastics. I could not endure having others tell me how to move. Carl Jung, Memories Dreams and Reflections, Page 29

When, as I shall describe later, my neurotic fainting spells began, the doctor forbade me to engage in gymnastics, much to my satisfaction. Carl Jung, Memories Dreams and Reflections, Page 30

But at this moment I came upon myself. Previously I had existed, too, but everything had merely happened to me. Now I happened to myself. Now I knew I am myself now, now I exist. Carl Jung, Memories Dreams and Reflections, Page 32

I could not understand this identity I felt with the eighteenth century. Often in those days I would write the date 1786 instead of 1886, and each time this happened I was overcome by an inexplicable nostalgia. Carl Jung, Memories Dreams and Reflections, Page 34

One must be utterly abandoned to God; nothing matters but fulfilling His will. Otherwise all is folly and meaninglessness. Carl Jung, Memories Dreams and Reflections, Page 40

It made a lasting impression on me that the unjust steward was praised, and that Peter, the waverer, was appointed the rock upon which the Church was built. Carl Jung, Memories Dreams and Reflections, Page 41

I often thought of myself as a corrupt and inferior person, With the experience of God and the cathedral I at last had something tangible that was part of the great secret as if I had always talked of stones falling from heaven and now had one in my pocket. Carl Jung, Memories Dreams and Reflections, Page 41

As a matter of fact, I did not say anything about the phallus dream until I was sixty-five. I may have spoken about the other experiences to my wife, but only in

later years. Carl Jung, Memories Dreams and Reflections, Page 41

Thus the pattern of my relationship to the world was already prefigured: today as then I am a solitary, because I know things and must hint at things which other people do not know, and usually do not even want to know. Carl Jung, Memories Dreams and Reflections, Page 41

Later my mother told me that in those days I was often depressed. It was not really that; rather, I was brooding on the secret. Carl Jung, Memories Dreams and Reflections, Page 42

"The stone has no uncertainties, no urge to communicate, and is eternally the same for thousands of years," I would think, "while I am only a passing phenomenon which bursts into all kinds of emotions, like a flame that flares up quickly and then goes out." Carl Jung, Memories Dreams and Reflections, Page 42

I was but the sum of my emotions, and the Other in me was the timeless, imperishable stone. Carl Jung, Memories Dreams and Reflections, Page 42

I hated all competition, and if someone played a game too competitively I turned my back on the game. Carl Jung, Memories Dreams and Reflections, Page 43

In reality I was involved in such a brawl only once, and it was then that I discovered that a number of my schoolmates were hostile to me. Carl Jung, Memories Dreams and Reflections, Page 44

Seven of them lay in ambush for me and suddenly attacked me. I was big and strong by then it was when I was fifteen and inclined to violent rages. Carl Jung, Memories Dreams and Reflections, Page 44

For nature seemed, like myself, to have been set aside by God as non-divine, although created by Him as an expression of Himself. Nothing could persuade me that "in the image of God" applied only to man. Carl Jung, Memories Dreams and Reflections, Page 45

For a long time the devil had played no part in my thinking, curiously enough. The devil appeared to me no worse than a powerful man's vicious watchdog, chained up. Carl Jung, Memories Dreams and Reflections, Page 46

Obviously we do not know the will of God at all, for if we did we would treat this central problem with awe, if only out of sheer fear of the overpowering God who can work His terrifying will on helpless human beings, as He had done to me. Carl Jung, Memories Dreams and Reflections, Page 47

I knew that I had to find the answer out of my deepest self, that I was alone before God, and that God alone asked me these terrible things. From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. Carl Jung, Memories Dreams and Reflections, Page 47

This gave me an inner security, and, though I could never prove it to myself,

it proved itself to me. Carl Jung, Memories Dreams and Reflections, Page 38

Often I had the feeling that in all decisive matters I was no longer among men but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. Carl Jung, Memories Dreams and Reflections, Page 48

My mother was a very good mother to me. She had a hearty animal warmth, cooked wonderfully, and was most companionable and pleasant. She was very stout, and a ready listener. Carl Jung, Memories Dreams and Reflections, Page 48

She would then speak as if talking to herself, but what she said was aimed at me and usually struck to the core of my being, so that I was stunned into silence. The first time I remember this happening was when I was about six years old. Carl Jung, Memories Dreams and Reflections, Page 49

By day she was a loving mother, but at night she seemed uncanny. Then she was like one of those seers who is at the same time a strange animal, like a priestess in a bear's cave. Archaic and ruthless; ruthless as truth and nature. At such moments she was the embodiment of what I have called the "natural mind." Carl Jung, Memories Dreams and Reflections, Page 50

I too have this archaic nature, and in me it is linked with the gift not always pleasant of seeing people and things as they are, I can let myself be deceived from here to Tipperary when 1 don't want to recognize something, and yet at bottom I know quite well how matters really stand. Carl Jung, Memories Dreams and Reflections, Page 50

In this I am like a dog he can be tricked, but he always smells it out in the end. This "insight" is based on instinct, or on a "participation mystique" with others. Carl Jung, Memories Dreams and Reflections, Page 50

In the course of my life it has often happened to me that I suddenly knew something which I really could not know at all. The knowledge came to me as though it were my own idea. It was the same with my mother. Carl Jung, Memories Dreams and Reflections, Page 51

On the other hand it was quite clear that Jesus, the man, did have to do with God; he had despaired in Gethsemane and on the cross, after having taught that God was a kind and loving father. He too, then, must have seen the fearfulness of God. Carl Jung, Memories Dreams and Reflections, Page 53

People cling one-sidedly to His love and goodness, for fear they will fall victim to the tempter and destroyer, Jesus, too, had noticed that, and had therefore taught: "Lead us not into temptation/' Carl Jung, Memories Dreams and Reflections, Page 56

For God's sake I now found myself cut off from the Church and from my father's and everybody else's faith. Insofar as they all represented the Christian religion, I was an outsider. Carl Jung, Memories Dreams and Reflections, Page 56

Although I was not yet sixteen years old I had seen a great deal of the reality of the life of man and beast, and in church and school I had heard enough of the sufferings and corruption of the world. Carl Jung, Memories Dreams and Reflections, Page 58

"Here at last," I thought, "is someone who takes the devil seriously and even concludes a blood pact with him with the adversary who has the power to frustrate God's plan to make a perfect world." Carl Jung, Memories Dreams and Reflections, Page 60

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67

Man and the proper animals, on the other hand, were bits of God that had become independent That was why they could move about on their own and choose their abodes. Carl Jung, Memories Dreams and Reflections, Page 67

What I dimly felt to be my kinship with stone was the divine nature in both, in the dead and the living matter. Carl Jung, Memories Dreams and Reflections, Page 68

Above all I was attracted to the thought of Pythagoras, Heraclitus, Empedocles, and Plato, despite the long-windedness of Socratic argumentation. Their ideas were beautiful and academic, like pictures in a gallery, but somewhat remote. Only in Meister Eckhart did I feel the breath of life not that I understood him. Carl Jung, Memories Dreams and Reflections, Page 68

The Schoolmen left me cold, and the Aristotelian intellectualism of St. Thomas appeared to me more lifeless than a desert. Carl Jung, Memories Dreams and Reflections, Page 69

Of the nineteenth-century philosophers, Hegel put me off by his language, as arrogant as it was laborious; I regarded him with downright mistrust. Carl Jung, Memories Dreams and Reflections, Page 69

Here at last was a philosopher who had the courage to see that all was not for the best in the fundaments of the universe. Carl Jung, Memories Dreams and Reflections, Page 69

I discovered that poverty was no handicap and was far from being the principal reason for suffering; that the sons of the rich really did not enjoy any advantages over the poor and ill-clad boys. Carl Jung, Memories Dreams and Reflections, Pages 70-71

What appealed to me in science were the concrete facts and their historical background, and in comparative religion the spiritual problems, into which philosophy also entered. Carl Jung, Memories Dreams and Reflections, Page 72

"Be anything you like except a theologian," he said emphatically. Carl Jung, Memories Dreams and Reflections, Page 73
Everything in the unconscious seeks outward manifestation, and the personality too desires to evolve out of its unconscious conditions and to experience itself as a whole. Carl Jung, Memories Dreams and Reflections, Page 3

I cannot employ the language of science to trace this process of growth in myself, for I cannot experience myself as a scientific problem. Carl Jung, Memories Dreams and Reflections, Page 3

What we are to our inward vision, and what man appears to be sub specie aeternitatis, can only be expressed by way of myth. Carl Jung, Memories Dreams and Reflections, Page 3

Science works with concepts of averages which are far too general to do justice to the subjective variety of an individual life. Carl Jung, Memories Dreams and Reflections, Page 3

Whether or not the stories are "true" is not the problem. The only question is whether what I tell is my fable, my truth. Carl Jung, Memories Dreams and Reflections, Page 3

Like every other being, I am a splinter of the infinite deity, but I cannot contrast myself with any animal, any plant or any stone. Carl Jung, Memories Dreams and Reflections, Page 4

We are a psychic process which we do not control, or only partly direct. Carl Jung, Memories Dreams and Reflections, Page 4

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. Carl Jung, Memories Dreams and Reflections, Page 4

When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. Carl Jung, Memories Dreams and Reflections, Page 4
In the end the only events in my life worth telling are those when the imperishable world irrupted into this transitory one. Carl Jung, Memories Dreams and Reflections, Page 4
My Answer to Job was meant to be no more than the utterance of a single individual, who hopes and expects to arouse some thoughtfulness in his public. I was far from wanting to enunciate a metaphysical truth. Carl Jung, MDR, Page 217.

I lend the strange myths of the soul an attentive ear, Carl Jung, MDR, Page 303

My sister [Gertrud "Trudi"] died in her thirties. She was a remarkable person; I never had a close relationship to her. I have told you about her and her marvelous attitude. I always admired her. She died after an operation that was considered to

be only minor, but she was fully aware that it was a matter of life and death. Carl Jung, MDR, Page 12

She [Trudi Jung] was as though born to live the life of a spinster, and she never married. But she developed a remarkable personality, and I admired her attitude. She had to undergo an operation that was considered harmless, but she did not survive it. Carl Jung, Memories Dreams and Reflections, Page 113

(Man) ought to have a myth about death, for reason shows him nothing but the dark pit into which he is descending. Myth, however, can conjure up other images for him, helpful and enriching pictures of life in the land of the dead. If he believes in them, or greets them with some measure of credence, he is being just as right or just as wrong as someone who does not believe in them. Carl Jung, MDR, Page 306

I have had mainly women patients, who often entered into the work with extraordinary conscientiousness, understanding and intelligence. It was essentially because of them that I was able to strike out on new paths in therapy. Carl Jung, MDR, Page 145.

The concept of the unconscious posits nothing, it designates only my unknowing, …The unconscious is a piece of Nature our mind cannot comprehend. Carl Jung, MDR, Page 305

It is the psyche which, by the divine creative power inherent in it, makes the metaphysical assertion … not only is it the condition of all metaphysical reality, it is that reality. Carl Jung, MDR, Page 305.

That the world inside and outside ourselves rests on a transcendental background is as certain as our own existence. Carl Jung, MDR, Page 305
I a

m only that!' Only consciousness of our narrow confinement in the Self forms the link to the limitlessness of the unconscious. In such awareness we experience ourselves concurrently as limited and eternal, as both the one and the other. In knowing ourselves to be unique in our personal combination, that is, ultimately limited, we possess also the capacity for becoming conscious of the infinite. But only then!" Carl Jung, MDR, Page 325

All comprehension and all that is comprehended is, in itself, psychic, and to that extent we are hopelessly cooped up in an exclusively psychic world. Nevertheless, we have good reason to suppose that behind this veil there exists the uncomprehended absolute object which affects and influences us … Carl Jung, MDR, Page 352

"What we are to our inward vision, and what man appears to be sub specie aeternitatis, can only be expressed by way of myth." Carl Jung, MDR, Page 3

At times he [Philemon] seemed to me quite real, as if he were a living personality. I went walking up and down the garden with him, and to me he was what the Indians call a guru. Carl Jung, MDR, Page 183.

Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Carl Jung, MDR, Page 353

Whatever the learned interpretation may be of the sentence "God is love, *’ the words affirm the complexio oppositorum of the Godhead. Carl Jung, MDR, Page 353

There is good reason to suppose that behind this veil there exists the uncomprehended absolute object which affects and influences us Carl Jung, MDR, Page 351

Similarly, other people are established inalienably in my memories only if their names were entered in the scrolls of my destiny from the beginning, so that encountering them was at the sam4e time a kind of recollection. Carl Jung, Memories Dreams and Reflections, Page 5

When No. 2 [personality] predominated, No.1 was contained and obliterated in him, just as, conversely, No. 1 regarded No. 2 as a region of inner darkness. Carl Jung, Memories, Dreams and Reflections, Page 87

It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. Carl Jung; Memories, Dreams, Reflections; Page 233

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Gerhard Wehr “Jung: A Biography”

[4]Jung: A Biography by Gerhard Wehr

If thou wouldst into the infinite stride,

Explore the finite on every side. Goethe, cited in Jung by Gerhard Wehr, Page 4

The Western road to health must be built upon Western ground, work with Western symbols, and be formed from Western material. Too much Eastern wisdom, however, takes the place of immediate experience, and thus the way to psychology is cut off. Carl Jung, "Jung" by Gerhard Wehr, Page 268

Intuition provides us with perception and orientation in situations where sense, understanding, and feeling are completely useless to us. This is an enormously important function if you live in more primitive circumstances or are faced with vital decisions that you cannot master with learned rules or logic. Carl Jung, Jung by Gerhard Wehr, Page 7

The psychologist of today has at last had to realize that it has long since been a matter not of dogmas and creeds, but rather of a religious attitude, a psychic function whose importance can hardly be imagined. And for the religious function especially, historical continuity is indispensable. Carl Jung, Jung by Gerhard Wehr, Page 292

Of all my patients past middle life, that is, past thirty-five, there is not one whose ultimate problem is not one of religious attitude. Indeed, in the end every one suffered from having lost that which living religions of every age have given to their believers, and none is really cured who has not regained his religious attitude, which naturally has nothing to do with creeds or belonging to a church. Carl Jung, Jung by Gerhard Wehr, Page 292

Not only Christianity with its salvation symbolism, but all religions, down to the forms of magical religion of primitives, are psychotherapies, which treat and heal the sufferings of the soul, and those of the body that come from the soul. Carl Jung, Jung by Gerhard Wehr, Page 293

The farther away I was from church, the better I felt," noted this parson's son! Carl Jung, Jung by Gerhard Wehr, Page 293

As I have often heard him remark on other occasions, he spoke that night of what difficult days we live in, for the archetypal images of the collective unconscious are no longer content to flow into the prevailing religion. They have come loose from their moorings, so to speak, and are troubling modern man with the restless state of the energy which has been contained in the Christian religion for the last two thousand years. Some of this energy has gone into science, it is true, but that is too narrow and rational to satisfy anything like all of the floating archetypal images. This is the reason for our many isms today, and it confronts the modern free individual with the task of coming to terms with them in his own life. "Then Jung said to his audience-and this is what struck so many of them as last words-that we could only follow Christ's example and live our lives as fully as possible, even if it is based on a mistake. No one has ever found the whole truth; but if we will only live with the same integrity and devotion as Christ, he hoped we would all, like Christ, win through to a resurrected body. Barbara Hannah, Jung by Gerhard Wehr, Page 294.

I am an empiricist, and as such I adhere to the phenomenological standpoint" stands at the very opening of his Terry Lectures on "Psychology and Religion. Carl

Jung, Jung by Gerhard Wehr, Page 295

Religion seems to me to be a distinctive attitude of the human spirit, which one could formulate, in keeping with the original use of the concept of religio, as an attentive consideration and observation of certain dynamic factors that are interpreted as "powers": spirits, demons, gods, laws, ideas, ideals-whatever man has called such factors in his world as he has found powerful, dangerous, or helpful enough to be accorded careful consideration, or great, beautiful, and meaningful enough to be prayed to devoutly and loved. Carl Jung, Jung by Gerhard Wehr, Page 296

Since the stars fell from heaven and our highest symbols faded, a secret life has held sway in the unconscious. That is why nowadays we have psychology, and why we speak of the unconscious. All this would be, and in fact is, entirely superfluous in a time and a culture that has symbols. For these are spirit from above, and when they are present the spirit, too, is above. For such people, therefore, it would be a foolish, senseless undertaking to experience or investigate an unconscious that contains nothing but the still, undisturbed powers of nature. But our unconscious holds turbulent water, that is spirit become part of nature, on account of which it has been stirred up. Heaven, to us, has become physical space, and the divine empyreum a fond remembrance of how it used to be. But "our hearts still burn," and a secret unease gnaws at the roots of our being. Carl Jung, Jung by Gerhard Wehr, Page 298

That psychological fact which possesses the greatest power in a person acts as a god, because it is always the overpowering psychic factor that is called "God." The place of the godhead seems to have been taken by the totality of humanity. Carl Jung, Jung by Gerhard Wehr, Page 299

I can only formulate my thoughts as they escape from me, like a geyser. Those who come after me will have to put them in order. Carl Jung, Jung by Gerhard Wehr, Page 302

Why do people not read my books conscientiously? Why do they skip over the facts? Carl Jung, Jung by Gerhard Wehr, Page 302

But he [Jung] was unable to unravel the images this patient had produced until he became familiar with the work of the well-known English Indologist Sir John Woodroffe (pseudonym Arthur Avalon). Gerhard Wehr, Jung: A Biography, Page 278.

To be sure there was talk once of a trip to China, which Erwin Rousselle suggested to him. It was to take up about half a year, but it did not come off, probably owing to lack of time and his intensive involvement with his alchemical studies. Gerhard Wehr, Jung: A Biography, Page 278.

As for North Africa, I had never had the opportunity there to talk with a person capable of putting his culture into words. In India, however, I had the chance to speak with representatives of the Indian mentality, and to compare it with the European. Carl Jung, Jung by Gerhard Wehr, Page 280

There [Indian Countryside] I felt a great deal better-yellow grass, dusty fields, native huts, great, dark-green, weird banyan trees, sickly palmyra palms sucked dry of their life-juice (it is run into bottles near the top to make palm wine, which I never tasted), emaciated cattle, thin-legged men, the colorful saris of women, all in leisurely haste or in hasty leisure, with no need of being explained or of explaining themselves, because obviously they are what they are. They were unconcerned and unimpressed; I was the only one who did not belong to India. Carl Jung, Jung by Gerhard Wehr, Page 281

I had felt the impact of the dreamlike world of India. Perhaps I myself had been thrown into a dreamlike state by moving among fairytale figures of the Thousand and One Nights. My own world of European consciousness had become peculiarly thin, like a network of telegraph wires high above the ground, stretching in straight lines all over the surface of an earth looking treacherously like a geographic globe. Carl Jung, Jung by Gerhard Wehr, Page 283

Its mosques are pure and beautiful, and of course wholly Asiatic. There is not much mind about it, but a great deal of feeling. The cult is one wailing outcry for the All-Merciful. It is a desire, an ardent longing and even greed for God; I would not call it love. But there is love, the most poetic, most exquisite love of beauty in these old Moguls. Carl Jung, Jung by Gerhard Wehr, Page 283

I objected-pointing to a group of young peasants who were standing open-mouthed before the monument, admiring these splendors-that such young men were scarcely undergoing spiritualization at the moment, but were much more likely having their heads filled with sexual fantasies. Whereupon he replied, "But that is just the point. How can they ever become spiritualized if they do not first fulfill their karma? These admittedly obscene images are here for the very purpose of recalling to the people their dharma [law]; otherwise these unconscious fellows might forget it. Carl Jung, Jung by Gerhard Wehr, Page 286

The stupas are tombs or containers of relics, hemispherical in shape, like two gigantic rice bowls placed one on top of the other (concavity upon concavity), according to the prescripts of the Buddha himself in the Maha Parinibbana-Sutta. Carl Jung, Jung by Gerhard Wehr, Page 287

Christ is an examplar who dwells in every Christian as his integral personality. But historical trends led to the imitatio Christi, whereby the individual does not pursue his own destined road to wholeness but attempts to imitate the way taken by Christ. Similarly in the East, historical trends led to a devout imitation of the Buddha. That Buddha should have become a model to be imitated was in itself a weakening of his idea, just as the imitatio Christi was a forerunner of the fateful stasis in the evolution of the Christian idea. Carl Jung, Jung by Gerhard Wehr, Page 287

But at bottom, Jung said to himself, the truth of these initiates of the East is not a truth for all the world. He himself must be satisfied with his own truth. I would have felt it as a theft had I attempted to learn from the holy men and to accept their truth for myself. [Their wisdom belongs to them, and what belongs to

me is only that which comes from within myself.] Neither in Europe can I make any borrowings from the East but must shape my life out of myself-out of what my inner being tells me, or what nature brings to me. An unmistakable hint for, or rather against, those who wished to make Jung into a trailblazer of Eastern spirituality in the West! All in all, India did not pass him over without a trace. Gerhard Wehr, Jung by Gerhard Wehr, Page 290

Of course I do not refer to the beati possidentes [those who are happily still in possession] of the faith, but to the many for whom the light has gone out, the mystery has vanished, and God has died. For most there is no going back, and indeed one does not really know for certain whether the way back is always the better one. Today, probably the only way to an understanding of religious matters is the psychological approach, and this is why I endeavor to melt down historically solidified ways of thinking again and recast them in the light of immediate experience. Carl Jung, Jung by Gerhard Wehr, Page 299

Totality-so psychological research confirms-is only achieved where the Three are joined by the fourth principle, whether it be that of the feminine, or that of darkness or evil. The number four symbolizes the parts, qualities, and aspects of the One. In terms of God, the quaternity reveals "a more or less direct representation of God as manifested in his creation. Carl Jung, Jung by Gerhard Wehr, Page 300

Thus Aniela Jaffe recounted one shining August day in 1940: the war had been under way for a year, and this time a particularly small crowd had gathered for the eight days of Eranos in Ascona-Moscia. Actually only one lecture was scheduled, by the Basel mathematician Andreas Speiser on the Platonic doctrine of the unknown god and the Christian Trinity. It was not desired to cancel the event altogether, and hence there was only this token short form among a small cadre. But of course matters did not stop with this one lecture. Aniela Jaffe recalled: "In the afternoon C. G. Jung, who was among the guests, withdrew to the shady garden on the shore of the lake. Taking a Bible from the library, he sat reading and making notes. The next day he surprised the crowd of anxious listeners with a reply to his Basel colleague's arguments, w1hich he supplemented ex tempore on the subject of 'The Psychology of the Trinity.' Carl Jung, Jung by Gerhard Wehr, Page 300

I practice science, not apologetics and not philosophy, and I have neither the competence nor the desire to found a religion. My interest is a scientific one. I proceed from a positive Christianity that is as much Catholic as Protestant, and my concern is to point out in a scientifically responsible way those empirically tangible facts which would at least make plausible the legitimacy of Christian and especially Catholic dogma. Then an observation for his critics: "One ought to read and consider authors who take as positive a stance toward Christianity as I do somewhat more carefully, before wishing to convert them to what has already been a matter of the greatest concern to them." Carl Jung, Jung by Gerhard Wehr, Page 302

The psyche is not of today! Its age is measured in many millions of years. Individual consciousness is only the flower and fruit of a season, which grows up from the perennial rhizome under the earth, and it finds itself more in harmony with the truth if it takes the existence of the rhizome into account. For the root-network is the mother of all things. Carl Jung, Jung by Gerhard Wehr, Page 12

I suspected that myth had a meaning, which I was bound to miss if I lived apart from it in the haze of my own speculation. I was compelled to ask myself in all seriousness, "What is the myth you are living?" I simply had to know what unconscious and preconscious myth was shaping me, that is, what kind of rhizome I arose from. This resolve led me to my years of exploration into the subjective contents produced by unconscious processes, to work out the methods that would partly make possibly, and partly assist in, the practical exploration of the manifestations of the unconscious. Carl Jung, Jung by Gerhard Wehr, Page 13

I did not know my maternal grandfather personally. But from all I have heard, his Old Testament name Samuel must have suited him well. He even believed that they spoke Hebrew in heaven, and therefore dedicated himself with the utmost diligence to the study of Hebrew. He was not only highly learned, but also had a pronouncedly poetical mind; indeed he was a rather peculiar man and believed himself to be constantly surrounded by ghosts. My mother often told me how she had had to stand behind him while he wrote his sermons. He could not put up with ghosts getting behind his back and distracting him while he was trying to think! If a living person sat behind him, the ghosts would be scared off! Carl Jung, Jung by Gerhard Wehr, Page 17

Theology had alienated my father and me from one another. I had a dim premonition that he was inescapably succumbing to his fate. He was lonely and had no friend to talk with. At least I knew no one among our acquaintances whom I would have trusted to say the saving word. Once I heard him praying. He struggled desperately to keep his faith. I was shaken and outraged at once, because I saw how hopelessly he was entrapped by the Church and its theological thinking. Carl Jung, Jung by Gerhard Wehr, Page 20

In the cemetery nearby, the sexton would dig a hole-heaps of brown, upturned earth. Black, solemn men in long frock coats with unusually tall hats and shiny black boots would bring a black box. My father would be there in his clerical gown, speaking in a resounding voice. Women wept. I was told that someone was being buried in this hole in the ground. Certain persons who had been around previously would suddenly no longer be there. Then I would hear that they had been buried, and that Lord Jesus had taken them to himself. I began to distrust Lord Jesus. He lost the aspect of a big, comforting, benevolent bird and became associated with the gloomy black men in frock coats, top hats and shiny black boots who busied themselves with the black box. These ruminations of mine led to my first conscious trauma. Carl Jung, Jung by Gerhard Wehr, Page 24

The Christmas carol "This Is the Day That God Has Made" pleased me enormously. And then in the evening, of course, came the Christmas tree. Christmas was the only Christian festival I could celebrate with fervor. Carl Jung, Jung by Gerhard Wehr, Page 34

The hero represents man’s unconscious self. This appears empirically as the sum total and the quintessence of all archetypes, and thus it also includes the type of the "father," that is, the wise old man. In this sense the hero is his own father and begets himself. Carl Jung, Jung by Gerhard Wehr, Page 36

I was taking the long road to school from Klein-Hiiningen, where we lived, to Basel, when suddenly for a single moment I had the overwhelming impression of having just emerged from a dense cloud. I knew all at once: now I am myself! It was as if a wall of mist were at my back, and behind that wall there was not yet an "I." But at this moment I came upon myself. Previously I had existed, too, but everything had merely happened to me. Now I happened to myself. Now I knew I am myself now, now I exist. Previously I had been willed to do this and that; now I willed. This experience seemed to me tremendously important and new: there was "authority" in me. Carl Jung, Jung by Gerhard Wehr, Page 37.

The teacher pretended that algebra was a perfectly natural affair, to be taken for granted, while I didn't even know what numbers really were. They were not flowers, not animals, not fossils; they were nothing that could be imagined, mere quantities that resulted from counting. To my horror I found that no one understood my difficulty. Carl Jung, Jung by Gerhard Wehr, Pages 38-39

Now he [Carl Jung] gathered up all his courage to consider an unheard-of blasphemy, as if it meant jumping into the abyss of hellfire and thereby forfeiting his soul's eternal salvation. In his imagination he saw before him the cathedral in Basel on a bright summer day, the cathedral, the blue sky. God sits on His golden throne, high above the world-and from under the throne an enormous turd falls upon the sparkling new roof, shatters it, and breaks the walls of the cathedral asunder. So that was it! Gerhard Wehr, Jung by Gerhard Wehr, Page 45

At that time, too, there arose in me profound doubts about everything my father said. When I heard him preaching about grace, I always thought of my own experience. What he said sounded stale and hollow, like a tale told by someone who knows it only by hearsay and cannot quite believe it himself. Carl Jung, Jung by Gerhard Wehr, Page 47

Actually I had a good personal relationship with my father, and thus no "father complex" of the usual sort. To be sure I was not fond of theology, especially because it gave my father problems which he could not solve and which I felt were unjustified. Carl Jung, Jung: A Biography, Page 50

1. **G. Jung discussed "The Significance of the Father in the Destiny of the Individual." He remarked, among other things: If ever we wish to see the workings of a demonic power of fate, we see them here, in these dark, silent tragedies that are played out slowly and painfully in the diseased psyches of our neurotics. If we who are "normal" investigate our lives, we see how a powerful hand guides us unfailingly to our destinies, and this hand cannot always be called a kindly one. Often we call it the hand of God or the devil, thereby expressing more correctly than we know an extremely important psychological factor, namely the fact that the impulse that shapes the life of our souls has the nature of an autonomous personality, or at least is experienced in this way, so that from time immemorial, as still in modern idiom, the source of such fates appears as a demon, a good or evil spirit. Carl Jung, Jung by Gerhard Wehr, Pages 49-50**

Even when Aniela Jaffe, his part-time secretary since 1955, lent a hand with the writing and organizing, the correspondence absorbed much of his strength. "Jung's correspondence was terribly extensive and therefore often the cause of complaints and grumblings," she recalled. "It was obvious that the letters tired him out. But they held an important place in his life. When his libido no longer flowed into the form of scientific works, the letters took the place of the manuscripts and became the receptacle for his creative thoughts. Thus their number continually grew in his later years. But above all they formed a link to the world, and that reconciled him, living in the introverted, withdrawn way he did, with all the trouble and effort they caused him. He needed the letters, he had to admit; and if out of misplaced consideration I forwarded too little mail on his vacations, I earned an appropriate reprimand." Carl Jung, Jung by Gerhard Wehr, Pages 417-418

in order to know C. G. Jung in his totality, it was not enough to study his books, nor to do analytic work with him in his study in Kusnacht; one had to accompany him to Bollingen and be there as he cultivated his cornfield, worked on his stone, felled trees, chopped firewood, and cooked his food. - Gerhard Wehr, Page 422

To the rediscoverer of the wholeness and polarity of the human psyche and its tendency toward unity; The diagnostician of the phenomena of human crises in the age of science and technology; The interpreter of primitive symbolism and the process of individuation in mankind." - Degree of Doctor of Science honoris causa from The Swiss Technical Institute in Zurich on his 85th Birthday

[At the time of Dr. Jung's 85th Birthday]

"But when Barbara Hannah sought Jung out in a few days later, she learned from him how the guest of honor himself had felt about the great discrepancy between the two events: in the morning it was the large crowd of those who wanted to be near Jung for the sake of the subject itself, of whom he said that it was they who would carry on his work. In the evening, in contrast, it was the strict regulation ruled by the [Jung Institute] institution. Carl Jung, Jung by Gerhard Wehr, Pages 420-421

Jung was anything but fond of high words and sterile ceremony. Gerhard Wehr, Jung, Page 421

My name enjoys an existence quasi-independent of myself. My real self is actually chopping wood in Bollingen and cooking the meals, trying to forget the trial of an eightieth birthday. - Laurens Van Der Post, Jung: Jung by Gerhard Wehr, Page 417

Stephen Black was inclined to compare the octogenarian with a typical Swiss peasant. Amused, Jung agreed: "Well, I think you are not just beside the mark. That is what I have often been called. Gerhard Wehr, Jung by Gerhard Wehr, Page 421

"In all my eighty years, Barbara Hannah attested, I have never seen a mar-

riage for which I felt such a spontaneous and profound respect. Emma Jung was a most remarkable woman, a sensation type who compensated and completed her husband in many respects." – Barbara Hannah, Jung, Page 423

The close of her [Emma Jung]] life, the end, and what it made me realize, wrenched me violently out of myself. It cost me a great deal to regain my footing and contact with stone helped me. - Carl Jung, Jung by Gerhard Wehr, Page 425

Among the carvings he produced in Bollingen in the severe winter of 1955-56 were three stone tablets. On these, which were placed in the open courtyard, he inscribed the names of his paternal ancestors. His family colors also came into their own, as the master of the house painted the ceiling with motifs from the family coats of arms of the Jung's and the Rauschenbachs. On this point Jung noted that his family had originally borne on its arms a phoenix, the motif that illustrated youthfulness and rejuvenation. His grandfather, C. G. Jung the elder, the enthusiastic Freemason and Grand Master of the Swiss lodge, had changed the family arms, however, ostensibly out of resistance against his father. The grandson mentioned this revision in order to point out the historical connection with his own life and thought. In the Memories we read on this point: "In keeping with this revision of my grandfather's my coat of arms no longer contains the original phoenix. Instead there is a cross azure in chief dexter and in base sinister a blue bunch of grapes in a field d'or; separating these is an estoile d'or in a fess azure. The symbolism of these arms is Masonic, or Rosicrucian. Just as cross and rose represent the Rosicrucian problem of opposites ("per crucem ad rosam"), that is, the Christian and Dionysian elements, so cross and grapes are symbols of the heavenly and the chthonic spirit. The uniting symbol is the gold star, the aurum philosophorum." Although the heraldic animal of the phoenix represented an essentially spiritual message, there is also no question that Jung was fully able to affirm the Masonic and Rosicrucian symbolism-no doubt because it symbolized the goals and methods of his own work. Gerhard Wehr, Jung: Pages 426-427

By carving the stone and building the tower, he [Jung] meant at the same time to fulfill "an impersonal karma" of his family, as if tasks had been assigned to him from out of the past which he had to carry out. Gerhard Wehr, Jung Page 427

It (Inner Experiences) had to remain hidden because it could not have borne the brutalities of the outside world. But now I have grown so old that I can give up my grip on the world, and the discordant cries die away in the distance - Carl Jung, Jung by Gerhard Wehr, Page 427

So, in that same year, I added an upper story to this [Bollingen] section, which represents myself, or my ego-personality. Earlier, I would not have been able to do this; I would have regarded it as presumptuous self-emphasis. Now it signified an extension of consciousness achieved in old age. With that the building was complete. - Carl Jung, Jung by Gerhard Wehr, Page 426

I was the first to emphasize the enormous role religion plays in the individuation process, as I was the first to raise the question of the relation between psychotherapy and religion in its practical aspects. Carl Jung, Jung by Gerhard Wehr, Page 436

"Why do you American psychologists hate me so much?" One can only imagine the peculiar, partly amused and partly roguish twinkle in his [Jung's] eye! Carl Jung, Jung by Gerhard Wehr, Pages 436-437

One more time he [Jung] had himself taken out for a drive in his own auto, as it was necessary to say goodbye to the world and the things around him. The earthly Bollingen had already drawn far into the distance. Gerhard Wehr, "Jung," Page 452

"Do the people know that I am dying?" he [Jung] asked once, as though he wanted to be sure that his distant friends were informed of his departure from the earth. Gerhard Wehr, "Jung," Page 453-454.

Eight days before his death he told Marie-Louise von Franz of a vision in which he had seen the destruction of a large part of the earth-"Thank God, not all of it," he added-a hopeful look into the gloom of his premonitions. Gerhard Wehr, "Jung," Page 453

Now I know the truth down to a very little bit that is still missing. When I know this too, then I will have died. - Carl Jung shortly before his death, Jung by Gerhard Wehr, Page 453

Soon after his [Jung's] death a strong thunderstorm came up. Lightning struck a tall poplar tree on the edge of the lake in his garden and tore a great hole in its trunk, so that afterward the ground was littered with small pieces of bark. Lauren Van Der Post, Gerhard Wehr's "Jung", Page 453.

I have also become acquainted with very many anthroposophists and theosophists and have always found to my regret that these people imagine all kinds of things and assert all kinds of things for which they are incapable of producing any proof at all. Carl Jung, Gerhard Wehr's "Jung", Page 466.

These Eastern methods don't enrich consciousness and they don't increase our real knowledge and our self-criticism, and that is the thing we need, namely a consciousness with a wider horizon and a better understanding. That at least is what I am trying to do for the patient: to make him independent and conscious of the influences of the unconscious. Carl Jung, Gerhard Wehr's "Jung", Page 467.

The "reality of the soul," as Jung learned to see it, consists in the fact that it cannot be adequately described by the categories of the inside, or the depths. Carl Jung, Jung by Gerhard Wehr, Page 469

Psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be "normal." Carl Jung, Jung by Gerhard Wehr, Page 60

Analysis is a dialogue demanding two partners. Analyst and patient sit facing one another, eye to eye; the doctor has something to say, but so has the patient. Carl Jung, Jung by Gerhard Wehr, Page 469

My patients brought me so close to the reality of human life that I could not

help learning essential things from them. Encounters with people of so many different psychological levels have been for me incomparably more important than fragmentary conversations with celebrities. The finest and most significant conversations of my life were anonymous. Carl Jung, Jung by Gerhard Wehr, Page 469

Generally, he said, it was apparently the duty of modern artists "to show the world in its obscurity. Carl Jung, Jung by Gerhard Wehr, Page 477

Jung called Priestley's 1946 BBC presentation Description of a Visit to Carl Jung "a masterpiece. Carl Jung, Jung by Gerhard Wehr, Page 479

You [J.B. Priestly] as a writer are in a position to appreciate what it means to an isolate72d individual like myself to hear one friendly human voice among the stupid and malevolent noises rising from the scribbler-infested jungle. Your succour comes at a time when it is badly needed. Carl Jung, Jung by Gerhard Wehr, Page 480

It should not be overlooked that I deal with those psychic phenomena which prove empirically to be the bases of metaphysical concepts, and that when I say, for example, "God," I can refer to nothing other than demonstrable psychic patterns which are indeed shockingly real. It is certainly not the task of an empirical science to determine the extent to which such psychic contents are influenced and determined by the presence of a metaphysical Godhead. I do not doubt his [Buber's] conviction of his living relationship to a divine Thou, but I am, as always, of the opinion that this relationship first of all goes to an autonomous psychic content which is defined one way by him and otherwise by the Pope. Carl Jung, Jung by Gerhard Wehr, Page 472

I shall probably never be quite sure whether I did enjoy it, because it meant too much grinding of nerves and of grey matter. I also don't know whether you will enjoy what I have written about Ulysses," Jung wrote to Joyce, referring to his essay, the monologue "Ulysses," because I couldn't help telling the world how much I was bored, how I grumbled, how I cursed and how I admired. The 40 pages of non-stop run in the end is a string of veritable psychological peaches. I suppose the devil's grandmother knows so much about the real psychology of a woman, I didn't. At all events you may gather from my article what Ulysses has done to a supposedly balanced psychologist. Carl Jung, Jung by Gerhard Wehr, Page 472

In modern artists it is not individual illness that produces this tendency, but the spirit of his time. He responds not to an individual impulse but to a collective flow, which, it is true, has its source not directly in consciousness, but rather in the collective unconscious of the modern psyche. Because it is a collective manifestation, it also affects the various areas identically, painting as well as literature, sculpture as well as architecture. Carl Jung, Jung by Gerhard Wehr, Page 482

Jung thought it indicative that Vincent van Gogh, one of the spiritual fathers of modern art, had actually been mentally ill. Carl Jung, Jung by Gerhard Wehr, Page 482

In view of Picasso's bewildering diversity one hardly dares suggest it; I would

rather say what I have found in my material. The nekyia is not an aimless, purely destructive, titanic crash, but a meaningful katabasis eis antron, a descent into the cave of initiation and secret knowledge. The journey through the history of the soul of humankind has as its goal the restoration of the person as a whole. Carl Jung, Jung by Gerhard Wehr, Page 483

I often thought of Meister Eckhart, who was entombed for 600 years. I asked myself time and again why there are no men in our epoch who could see at least what I was wrestling with. I think it is not mere vanity and desire for recognition on my part, but a genuine concern for my fellow beings. I see the suffering of mankind in the individual's predicament and vice versa. After 60 solid years of field-work I may be supposed to know at least something about my job. But even the most incompetent ass knew better and I received no encouragement. On the contrary I was misunderstood or completely ignored. Under those circumstances I even grew afraid to increase the chaos of opinion by adding considerations which could not be understood. Carl Jung, Jung by Gerhard Wehr, Page 484

I stand isolated between the faculties and must depend on someone else to seriously concern himself with this line of research, which up until now has happened only in a very few cases. Carl Jung, Jung by Gerhard Wehr, Page 486

It is a historical event, as you are-so far as my knowledge goes-the first one who has called the attention of the Christian congregation to the fact that the Voice of God can still be heard The understanding of dreams should indeed be taken seriously by the Church, since the cura animarum is one of its duties, which has been sadly neglected by the Protestants. The pilgrim's way is spiked with thorns everywhere, even if he is a good Christian, or just therefore. Carl Jung, Jung by Gerhard Wehr, Page 490

Emma Jung's life was one of uncommon richness and was one of fulfillment, because her faithfulness to her own nature coincided with her faithfulness to her husband and her profound understanding of his life's work. Aniela Jaffe, Jung by Gerhard Wehr, Page 423

She [Emma Jung] was an immensely sensitive, shy, solicitous, circumspect, and introverted spirit. Yet she was as dauntless as she was enduring and delivered her meaning with great precision, erudition, and understanding. Laurens Van Der Post, Jung by Gerhard Wehr, Page 423

Rather he [Jung] once recommended (in late 1957) that a competent psychiatrist should investigate the conscious and unconscious mentality of UFO witnesses in order to determine whether UFOs were to be traced to the projection of unconscious contents. Carl Jung, Jung by Gerhard Wehr, Page 413

But its elevation [UFO's from Rumor] to the status of vision and hallucination stems from a stronger agitation and therefore a deeper source. Carl Jung, Jung by Gerhard Wehr, Page 413

Since my aim was to demonstrate the full extent to which my psychology corresponded to alchemy-or vice versa-I wanted to discover, side by side with the

religious Mysterium Coniunctionis questions, what special problems of psychotherapy were treated in the work of the alchemists. Carl Jung, Jung by Gerhard Wehr, Page 396

The alchemistic tradition enabled him [Jung] to connect the experiences and insights he had acquired through his direct, personal 'descent into the unconscious with an objectively existing parallel material and to represent it in this way. This also made possible a connection with his insights into the historical roots of European intellectual development. Marie Louise von Franz, Jung by Gerhard Wehr, Page 397

The transcendental psychophysical background is equivalent to a "potential world," insofar as in it all those conditions are at hand which determine the form of empirical phenomena. Carl Jung, Jung by Gerhard Wehr, Page 404

if I know that the nature of reality lies in the infinite, the unconditional, the eternal, then things lose their power to fascinate. Carl Jung, Jung by Gerhard Wehr, Page 405

Barbara Hannah, who was equally close to both of them, recounted the great shock that Jung's health suffered during those weeks:

His [Jung's] tachycardia returned, he kept an unusually high pulse for several weeks, and was not well enough to go to the funeral. Outwardly he kept extremely calm, so that both his wife and his secretary told me they thought he had overcome the shock after a few days, but from my notes for April 1953, I see that he said himself that his pulse was still between 80 and 120; moreover, this trouble continued for some time. Although it took Jung a long time to overcome the shock physically, he was able much sooner to find a psychological attitude to Toni's [Wolff] death and to accept the pain it gave him. Carl Jung, Jung: A Biography, Page 407

In the final analysis, we count for something only because of the essential we embody, and if we do not embody that, life is wasted. In our relationships to other men, too, the crucial question is whether an element of boundlessness is expressed in the relationship. The feeling for the infinite, however, can be attained only if we are bounded to the utmost. The greatest limitation for man is the "self"; it is manifested in the experience:

"I am only that!" Only consciousness of our narrow confinement in the self-forms the link to the limitlessness of the unconscious. In such awareness we experience ourselves concurrently as limited and eternal, as both the one and the other. In knowing ourselves to be unique in our personal combination-that is, ultimately limited-we possess also the capacity for becoming conscious of the infinite. But only then!

In an era which has concentrated exclusively upon extension of living space and increase of rational knowledge at all costs, it is a supreme challenge to ask man to become conscious of his uniqueness and his limitation. Carl Jung, Jung: A Biography, Pages 405-406

The book [Answer to Job] does not pretend to be anything but the voice or

question of a single individual who hopes or expects to meet with thoughtfulness in the public. Carl Jung, Jung by Gerhard Wehr, Page 385

If Christianity claims to be a monotheism, it becomes unavoidable to assume the opposites as being contained in God. But then we are confronted with a major religious problem: the problem of Job. It is the aim of my booklet to point out its historical evolution since the time of Job down through the centuries to the most recent symbolic phenomena like the Assumptio Mariae, etc. Carl Jung, Jung by Gerhard Wehr, Page 387

I write [Answer to Job] not as a scholar (which I am not), but as a layman and a doctor who has been privileged to look deep into the spiritual lives of many people. What I express is of course primarily my own opinion, but I know that I also speak in the name of many who have fared as I have. Carl Jung, Jung by Gerhard Wehr, Pages 388-389

God becomes man. This means nothing less than the transformation of God which overturns the world. It means more or less what the creation did in its time, namely an objectivization of God. Carl Jung, Jung by Gerhard Wehr, Page 389

It [Answer to Job] is a book that moves me deeply. In a certain sense it is a debate with God, like that of Abraham when he pleaded with God over the ruin of Sodom. It is particularly for me personally-also a book against God, who allowed six million of 'his' people to be slain, for of course Job is really also Israel, and I mean this not in a 'petty' sense, as I know full well that we are only the paradigm for all of humanity, in whose name you speak, protest, and console. And precisely the conscious one-sidedness, and indeed often incorrectness of what you say, is for me an inner proof of the necessity and justness of your attack-which is of course no attack, as I know very well. Erich Neumann, Jung by Gerhard Wehr, Page 393-394

It seems to me that it is only the person who seeks to realize his humanity who does God's will, not the one who takes flight before the sad fact "man." To become human seems to me to be the intention of God in us. God has obviously not chosen to be his sons those who hang on to him as a father, but those who have found the courage to stand on their own feet. Sarcasm is the means by which one conceals injured feelings from oneself, from which it can be gathered how much the knowledge of God has wounded me, and how much I would have preferred to remain as a child in the fatherly protection and avoid the problem of the opposites. It is probably even harder to free oneself from good than from evil. But without sin there is no breaking away from the good father. One way or another certain questions must be openly asked and answered. I took it as my duty to encourage this. Carl Jung, Jung by Gerhard Wehr, Pages 394-395

Freud's commentary [on the burning of his books by Nazis] and his poor consolation were: "At least I am burning in the best of company. Gerhard Wehr, Jung: A Biography, Page 305.

On the question of Hitler's attitude toward women and marriage, Jung prophesied: "He cannot marry. Hitler's real passion, of course, is Germany." Carl Jung, Jung: A Biography, Page 305.

His [Jung's] passionate commitment was to the droits de l'homme, the fundamental rights of man and the greatest possible freedom of the individual, which are guaranteed on one hand by the federal state, and on the other even more by the maturity, wisdom, and conscientiousness of the individual members of a community. The individual, in this sense, is even more important than the system. Naturally he repudiated any sort of dictatorship or tyranny; he did not believe in forcible 'improvements' in a system as long as the individual had not changed himself. Marie Louise Von Franz, Jung: A Biography by Gerhard Wehr, Page 306.

For that is the great and redeeming thing about every genuine personality, that it voluntarily decides to sacrifice itself to its destiny, consciously translating into its own individual reality that which, if lived unconsciously by the group, would only lead to ruin. Jung: A Biography by Gerhard Wehr, Pages 306-307

We are menaced to a terrifying degree by wars and revolutions that are nothing other than psychic epidemics. At any time several million people can be stricken with madness, and then we have another world war or a devastating revolution. Rather than wild animals, falling rocks, and flooding waters, man is now exposed to the elemental powers of his own soul. The psyche holds a great power, one that surpasses by many times all the forces of the earth. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 307

The more the absolute authority of the Christian worldview is lost, the more perceptibly the "blond beast" will turn over in its subterranean prison and threaten us with the outbreak of devastating consequences. This takes place as a psychological revolution in the individual just as it can also appear as a social phenomenon. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 307

The collective man threatens to suffocate the individual, on whose responsibility all the work of man ultimately rests. The mass as such is always anonymous and unaccountable, and so-called Fuhrers are the inevitable symptoms of a mass movement. The true leaders of humanity are always those who look after themselves, relieving the heavy burden of the masses of their own weight at least, by consciously keeping aloof from the masses' blind subjection to the laws of nature. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 309

In view of this necessity, any over narrow restriction to artificial boundaries of whatever kind, be they of national, political, linguistic, doctrinal, or philosophical nature, would be a catastrophe for our science. The nations of Europe form a European family, which like every family has its own distinctive spirit. Far apart as our political aims may lie, they rest in the last analysis on a common European soul, of whose aspects and facets a practical psychology cannot afford to remain unaware. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 313

As you will remember, I informed you of my express wish that the German volume should be signed by Professor Goring. As a foreigner, German domestic policy does not suit me. And with regard to the foreign subscriber to the Zentralblatt, it is a regrettable tactical error for platforms dealing purely with domestic politics, which one can if one must understand as necessities for Germans, to be shoved

down the throat of the foreign reader who is critical as it is. I would like to urge you most strongly to keep the Zentralblatt, which is intended for external circulation, in every respect nonpolitical. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 314

The differences between Germanic and Jewish psychology, which actually exist and which have long been known to sensible people should no longer be glossed over. I would like to state expressly that this is not meant to suggest any depreciation of Semitic psychology, any more than a depreciation of that of the Chinese is intended when speaking of the characteristic psychology of the people of the Far East. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 315

Was I supposed to sacrifice the interests of science, collegiality, and the friendship which binds me to several German doctors in the vital context of intellectual culture in the German language to my own egoistic well-being and my differing political convictions? I have seen too much of the agony of the German middle class, felt too much of the often-unbounded misery of the life of a doctor in Germany at the present time, and I know too much of spiritual anguish to be able to withdraw from my clear duty as a man behind the shabby cloak of political pretense. So there was nothing left for me but to stand up for my friends with the weight of my reputation and my independent position.

If the doctors in communist Russia had sought his help, he said, he would have defended them in the same way without hesitation, "for the sake of the human soul." Furthermore, we do not consider as a traitor to his country one who as a doctor,. in time of war, proffers help to a wounded enemy, for: As doctors we are firs. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 316

Apart from certain creative individuals, the average Jew is, I dare say, much too conscious and differentiated to labor with the tensions of an unborn future too. The Aryan unconscious has a greater potential than the Jewish; this is the advantage and the disadvantage of a youthfulness that is not yet fully estranged from barbarism. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 318

Jung gave too much to the world and to mankind for his shadow ever to jeopardize his spiritual significance and his greatness as a man. Aniela Jaffe, Jung: A Biography by Gerhard Wehr, Page 325

I am Herr Jung and nobody else, and there is Miss so-and-so. It would not be nice at all if I could not treat such sick people. Besides, I have a certain zest for work. I am enterprising; I have a pioneering spirit. If any kind of screwball at all comes to the door, the explorer in me is awakened, my curiosity, my spirit of adventure, my sympathy. It touches my heart, which is too soft-and people my size usually have something of this; they try to conceal it, but like fools they don't succeed-and I enjoy seeing what can be done with such a crazy fellow. I have made a game out of healing even difficult cases. This is simply a kind of curiosity and sense of adventure. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 329

I can tell you this: When you have to exhaust yourself terribly for a person and you don't get paid for it, in time you lose your taste for it. So I confront the

patient as a completely ordinary person, with all his pros and cons. The reporter could only add: "How cool this man stays at the mention of great, high-sounding words! How relentlessly he asks: what is really behind these high and mighty speeches? What does someone who talks this way have to hide? What is he trying to gain with such peremptory verbiage?" "Then a profoundly wise man with practically universal knowledge at his command stands with the deepest humility before the secrets of life. What he has read and learned in colleges and from books is not enough for him. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 329

Eranos is really an extended, relatively narrow garden that falls away in terraces down to the shore of Lago Maggiore from the road that skirts the lake hard by the cliffs on its way from Ascona to Brissago. The areas was originally a vineyard-hence the terraces-and in a spiritual sense it remains so today, for there the wine of wisdom is pressed from the knowledge of thinkers and scholars as they meet and blend with one another. Alfons Rosenberg, "Jung" by Gerhard Wehr, Page 262.

The task of this mediation, and the need to create a place for the promotion of such an understanding of the spiritual realm, have become ever clearer. The question of a fruitful confrontation of East and West is above all a psychological one. The clear-cut questions posed by Western people in matters of religion and psychology can undoubtedly find added, meaningful fructification in the wisdom of the Orient. It is not the emulation of Eastern methods and teachings that is important, nor the neglecting or replacing of Western knowledge about these things, but the fact that Eastern wisdom, symbolism, and methods can help us to rediscover the spiritual values that are most distinctively our own. Olga Frobe-Kapteyn, "Jung" by Gerhard Wehr, Page 262.

In the first volume of [Eranos] proceedings, therefore, Jung's contribution turned out to be comparatively short, as it was drawn from the sketchy notes taken by Toni Wolff. Gerhard Wehr, "Jung" by Gerhard Wehr, Page 265.

After the pleasant fragrance of the Orient comes the European: disagreeable, a pirate, a conquistador, dripping with the "religion of love," an opium trafficker, disoriented and miserable in spite of his superabundance of knowledge and his intellectual arrogance. This is the picture of Western man. Carl Jung (At Eranos), "Jung" by Gerhard Wehr, Page 266.

The essential thing can only grow out of ourselves. Hence if the white man is true to his instinct, he reacts with instinctive defensiveness against everything that one might tell him or advise him. And what he has already swallowed, he must excrete again as a corpus alienum, for his blood rejects that which has grown on foreign soil. Carl Jung, "Jung" by Gerhard Wehr, Page 266.

The Western road to health must be built upon Western ground, work with Western symbols, and be formed from Western material. Too much Eastern wisdom, however, takes the place of immediate experience, and thus the way to psychology is cut off. Carl Jung, "Jung" by Gerhard Wehr, Page 268

It would be wrong for religiously estranged people, figuratively speaking, to

attempt somehow to cover up this inadequacy in "robes of Oriental splendor" in the manner of the Theosophists. One could not allow the house of his own fathers to go to ruin, and then attempt to break into "Oriental palaces," Carl Jung, “Jung” by Gerhard Wehr, Page 269.

To me it seems risky, on the whole, to bring too many of these dark things to light; but sometimes a wanderer in the darkness of night is grateful for the faltering yellow glow of a lone lantern, or the pale streaks of the first light of dawn. Carl Jung, “Jung” by Gerhard Wehr, Page 269.

Under no circumstances do I wish it to seem as if the independent and spontaneous collaboration of others has been as it were shunted by me onto a psychological track, and thus pressed into my service. It is extraordinarily important, for Eranos in particular, that each individual speaker has the feeling that he is providing an independent contribution, not one that serves some other goal. Carl Jung, “Jung” by Gerhard Wehr, Page 272.

Even today a kind of legend survives of a ’night sea journey,’ which is not really accurate; one can hardly imagine a night sea journey as ear-splittingly loud as our nekyia was. It was tremendously boisterous and drunken. Baron von der Heydt (the owner of the hotel on Monte Verita) had donated the wine. Although there was no music for the dancing, the sound of it echoed far across the lake. The whole neighborhood near and far sent messages to Mrs. Frobe complaining about the unaccustomed disturbance of the peace, but it did no good. Jung was pretty tipsy, and the words his friend and student comrade Albert Oeri had written in his memoirs of him came to my mind: ’Jung’s drunks were rare, but they were loud!’ But it was not only Jung who was tipsy; everybody else was too. Jung was very pleased at this, and he roused those who were too sober to render due homage to Dionysos. Plunging in now here, now there, he sparkled with wit, banter, and drunken high spirits. This, though, was the only party that was ever held at the Eranos conferences. Apparently Dionysos was satisfied once and for all with this sacrifice in wine and drunkenness. Gerhard Wehr, “Jung” by Gerhard Wehr, Page 272-273.

Thus Mircea Eliade, who met Jung repeatedly in Ascona and in Mascia, confided to his diary what he had heard from Henry Corbin’s wife:

"Jung is a gourmet, and really knows his way around the kitchen. Since he knows that the dining at Mrs. Frobe-Kapteyn’s is not too good, he buys himself little snacks in secret and eats them alone in his room at night. But eventually word of this got out, and one of his admiring young ladies from Ascona, also in secret, sent him a roast chicken." From the same journal, the entry from 23 August 1950, obviously about a dinner together in an Ascona restaurant: "I eat with Jung, on his left, and we converse from twelve-thirty until three o’clock. He is a captivating old gentleman, utterly without conceit, who is as happy to talk as he is to listen. What could I write down here first of this long conversation? Perhaps his bitter reproaches of ’official science’? In university circles he is not taken seriously. ’Scholars have no curiosity,’ he says with Anatole France. Professors are satisfied with recapitulating what they learned in their youth and what does not cause any trouble; above all, their spiritual world is in balance. For all that, I sense that at

the bottom of his heart Jung is a little troubled by this indifference. That is why he is so interested in a scholar, in any line of research, who takes him seriously, or quotes or comments on him." Mircea Eliade, Jung: A Biography by Gerhard Wehr, Pages 273-274

What troubles me is that I seldom get to have a conversation with an adequate partner-Father White is in England, Neumann lives in Israel; women of my circle do understand me, but with women their home, their husband, and their children always come first. If all these things are in order, then a woman also has some time for the spirit, and then it is interesting. But talking with a man, one listens to the reverberation from the cosmic spaces of the spirit. Carl Jung, "Jung" by Gerhard Wehr, Page 275.

The nature and the influence of these dynamically charged archetypes were first recognized and interpreted for us through his work. In the course of his fifteen years of cooperation with the Eranos conferences he [Jung] has created an authoritative body of work and earned our deepest thanks. Adolf Portmann, "Jung" by Gerhard Wehr, Page 276.

Eranos-lakeside scene, garden and house. Inconspicuous and out of the way, and yet a navel of the world, a small link in the Golden Chain. Erich Neumann, "Jung" by Gerhard Wehr, Page 277.

The encounter with Carl Gustav Jung, the great researcher of the psyche, was decisive for the first period of Eranos, and even in later years, when it was no longer possible for Jung to take an active part, his silent presence and his inner participation contributed materially to the spirit of this gathering. To all those who shared the good fortune of being able to witness this volcanic spirit in action, these encounters with a great man remain unforgettable and alive. Adolf Portmann, "Jung" by Gerhard Wehr, Page 277.

If I had not succeeded in finding such evidence, I would never have been able to substantiate my ideas. Therefore, my encounter with alchemy was decisive for me, as it provided me with the historical basis which I had hitherto lacked. Carl Jung, "Jung" by Gerhard Wehr, Page 245-246

The background of alchemy is initiation, an indoctrination into the mysteries that dates back millennia. Originating in the Egyptian-Chaldean Hellenistic universal consciousness in the pre-Christian era, and later flowing into the West via the Arabic cultural orbit, it became tinged with the substance of Christianity. To be sure, the idea of transmutation stands at the center of alchemical initiation; not, however, that of the transformation of metals but rather the mystical process of inner transmutation, of which the outward chemical and physical transformation of metals is but the external manifestation, realized and made visible in the material world. Alexander von Bernus, "Jung" by Gerhard Wehr, Page 246

Evil needs to be taken into account just as much as good, for good and evil are ultimately nothing but the idealized extensions and abstractions of action, and both are part of the chiaroscuro phenomenon of life. In the end, after all, there is no good that cannot produce evil, and no evil from which some good cannot come.

Carl Jung, “Jung” by Gerhard Wehr, Page 252

I am very impressed to see a belated appreciation even for alchemy beginning to develop here again; I have long felt, you know, that the wholly superficial assessment of alchemy that has persisted up to this time stood in need of liquidation, but until now I had looked in vain for a more incisive explanation of what really lay behind this phenomenon that is so important in the history of our culture. Pascual Jordan, “Jung” by Gerhard Wehr, Page 255

My late friend Richard Wilhelm sent me the text of The Secret of the Golden Flower in 1928, at a moment that was full of problems for my own work. Since 1913 I had been engaged in investigating the processes of the collective unconscious, and I had obtained results which struck me as difficult in more than one respect. Not only were they far removed from anything known to "academic" psychology, but they also went beyond the bounds of medical, purely personalistic psychology. It was an extensive phenomenology to which hitherto known categories and methods could no longer be applied. My results, which rested on the efforts of fifteen years, seemed to be hanging in midair, for there was nothing anywhere to compare them with. Carl Jung, “Jung” by Gerhard Wehr, Page 256

The fantasy-images, the empirical material I had gathered in my practice, and the conclusions I had drawn from it. I now began to understand what these psychic contents meant when seen in historical perspective. My understanding of their typical character, which had already begun with my investigation of myths, was deepened. The primordial images. and the nature of the archetype took a central place in my researches, and it became clear to me that without history there can be no psychology, and certainly no psychology of the unconscious. A psychology of consciousness can, to be sure, content itself with material drawn from personal life, but as soon as we wish to explain a neurosis we require an anamnesis which re6aches deeper than the knowledge of consciousness. And when in the course of treatment unusual decisions are called for, dreams occur that need more than personal memories for their interpretation. Carl Jung, “Jung” by Gerhard Wehr, Page 257

From this material it appears quite clearly what alchemy was seeking, in the last analysis. It wished to produce a corpus subtile, the transfigured body of the resurrection-a body that is simultaneously spirit. In this it matches Chinese alchemy, as it has become known to us through the text of The Secret of the Golden Flower. This is the "diamond body," that is immortality, attained through the transformation of the body. Because of its transparency, its brilliance, and its hardness, the diamond is a fitting symbol. Carl Jung, “Jung” by Gerhard Wehr, Page 258

The experiences of the alchemists were, in a sense, my experiences, and their world was my world. Thus I had at last reached the ground which underlay my own experiences of the years 1913 to 1917; for the process through which I had passed at that time corresponded to the process of alchemical transformation discussed in [Psychology and Alchemy]. Carl Jung, “Jung” by Gerhard Wehr, Page 260

Rumpite libros, ne corda vestra rumpantur. Tear up your books, that your hearts may not be torn! Carl Jung [Citing an Alchemist], “Jung” by Gerhard Wehr, Page 261

Without stirring abroad

One can know the whole world.

Without looking out of the window

One can see the way of heaven.

The further one goes

The less one knows.

Therefore the sage knows without having to stir,

Identifies without having to see,

Accomplishes without having to act. Lao Tzu, "Jung" by Gerhard Wehr, Page 215

Like every true introvert, Jung thoroughly enjoyed the positive aspects of extraversion travel and success-from the very beginning. Aniela Jaffe, "Jung" by Gerhard Wehr, Page 215-216

How, for example, can we become conscious of national peculiarities if we have never had the opportunity to regard our own nation from outside? Regarding it from outside means regarding it from the standpoint of another nation. To do so, we must acquire sufficient knowledge of the foreign collective psyche, and in the course of this process of assimilation we encounter all those incompatibilities which constitute the national bias and the national peculiarity. Everything that irritates us about others can lead us to an understanding of ourselves. Carl Jung, "Jung" by Gerhard Wehr, Page 216

Every morning at half past ten the cuirassiers ride by in their golden armor with red helmet plumes and black cloaks. They go to the royal palace and guard the king and the princes and princesses. Astonishing sights were everywhere: the king has his golden throne and his golden scepter in another castle, in a high tower, with thick fences and iron gates. In the daytime the crown is up in the tower and you can see it, but at night it and the scepter sink down into a deep cellar that is shut up with plates of armor, so no one can steal them. There are jewels in the crown as big as dove's eggs. Carl Jung, "Jung" by Gerhard Wehr, Page 217-218

In many ways he [Helton Godwin Baynes] was the best assistant Jung ever had. Barbara Hannah, "Jung" by Gerhard Wehr, Page 218

We are the men of the hour here. It is very good to be able to spread oneself in this way one in a while. I can feel that my libido is gulping it in with vast enjoyment [Referring to Jung and Freud at Clark University 1909] Carl Jung, "Jung" by Gerhard Wehr, Page 216

Jung, himself an avid cook, was well known as a patron of the culinary arts and a connoisseur of noble spirits. Aniela Jaffe, “Jung” by Gerhard Wehr, Page 217

This Africa is incredible! Carl Jung in 1920, “Jung” by Gerhard Wehr, Page 218

You no longer think of yourself; you are dissolved in this potpourri which cannot be evaluated, still less described: a Roman column stands here as part of a wall; an old Jewish woman of unspeakable ugliness goes by in white baggy breeches; a crier with a load of burnooses pushes through the crowd, shouting in gutturals that might have come straight from the canton of Zurich; a patch of deep blue sky, a snow-white mosque dome; a shoemaker busily stitching away at shoes in a small vaulted niche, with a hot, dazzling patch of sunlight on the mat before him; blind musicians with a drum and tiny three-stringed lute; a beggar who consists of nothing but rags; smoke from oil cakes, and swarms of flies; up above, on a white minaret in the blissful ether, a muezzin sings the midday chant; below, a cool, shady, colonnaded yard with horseshoe portal framed in glazed tiles; on the wall a mangy cat lies in the sun; a coming and going of red, white, yellow, blue, brown mantles, white turbans, red fezzes, uniforms, faces ranging from white and light yellow to deep black; a shuffling of yellow and red slippers, a noiseless scurrying of naked black feet, and so on and so on. Carl Jung, “Jung” by Gerhard Wehr, Page 219-220

In the morning the great god rises and fills both horizons with his joy and power, and all living things obey him. At night the moon is so silvery and glows with such divine clarity that no one can doubt the existence of Astarte. Carl Jung in 1920, “Jung” by Gerhard Wehr, Page 220

In a non-European country where no European language was spoken and no Christian conceptions prevailed, where a different race lived and a different historical tradition and philosophy had set its stamp upon the face of the crowd. I had often wished to be able for once to see the European from outside, his image reflected back at him by an altogether foreign milieu. Carl Jung, “Jung” by Gerhard Wehr, Page 220=221

There is nothing more magnificent than the desert. The deeper we penetrated into the Sahara; the more time slowed down for me; it even threatened to move backward. Carl Jung, “Jung” by Gerhard Wehr, Page 221.

Obviously, my encounter with Arab culture had struck me with overwhelming force. The emotional nature of these unreflective people who are so much closer to life than we are exerts a strong suggestive influence upon those historical layers in ourselves which we have just overcome and left behind, or which we think we have overcome. It is like the paradise of childhood from which we imagine we have emerged, but which at the slightest provocation imposes fresh defeats on us. Carl Jung, “Jung” by Gerhard Wehr, Page 222.

At Bollingen I am in the midst of my true life, I am most deeply myself. Here I am, as it were, the "age-old son of the mother." That is how alchemy puts it, very wisely, for the "old man," the "ancient," whom I had already experienced as a child,

is personality No. 2, who has always been and always will be. He exists outside time and is the son of the maternal unconscious. In my fantasies he took the form of Philemon, and he comes to life again at Bollingen. Carl Jung, "Jung" by Gerhard Wehr, Page 225.

At times I feel as if I am spread out over the landscape and inside things, and I am myself living in every tree, in the plashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. There is nothing in the Tower that has not grown into its own form over the decades, nothing with which I am not linked. Here everything has its history, and mine; here is space for the spaceless kingdom of the world and the psyche's hinterland. Carl Jung, "Jung" by Gerhard Wehr, Page 226.

I saw a monstrous flood covering all the northern and low-lying lands between the North Sea and the Alps. When it came up to Switzerland I saw that the mountains grew higher and higher to protect our country. I realized that a frightful catastrophe was in progress. I saw the mighty yellow waves, the floating rubble of civilization, and the drowned bodies of uncounted thousands. Then the whole sea turned to blood. Carl Jung, "Jung" by Gerhard Wehr, Page 167

The monster has descended upon us. The time we live in is full of horrors; there is no one upon whose head its heavy fist has not fallen. Everything around us has been changed. The air around us is laden with tears suppressed, forgotten, and to come. The gravity of this hour cries aloud. Carl Jung, "Jung" by Gerhard Wehr, Page 168

In the third dream frightful cold had again descended from out of the cosmos. This dream, however, had an unexpected end. There stood a leaf-bearing tree, but without fruit (my tree of life, I thought), whose leaves had been transformed by the effects of the frost into sweet grapes full of healing juices. I plucked the grapes and gave them to a large, waiting crowd. Carl Jung, "Jung" by Gerhard Wehr, Page 168

I did not know that I was living a myth, and even if I had known it, I would not have known what sort of myth was ordering my life without my knowledge. So, in the most natural way, I took it upon myself to get to know "my" myth, and I regarded this as the task of tasks, for-so I told myself-how could I, when treating my patients, make due allowance for the personal factor, for my personal equation, which is yet so necessary for a knowledge of the other person, if I was unconscious of it? I simply had to know what unconscious or preconscious myth was forming me, from what rhizome I sprang. Carl Jung, "Jung" by Gerhard Wehr, Page 169

It [Collective Unconscious] is a modern, scientific expression for an inner experience that has been known to mankind from time immemorial, the experience in which strange and unknown things from our own inner world happen to us, in which influences from within can suddenly alter us, in which we have dreams and ideas which we feel as if we are not doing ourselves, but which appear in us strangely and overwhelmingly. In earlier times these influences were attributed to a divine fluid (mana), or to a god, demon, or 'spirit,' a fitting expression of the feeling that this influence has an objective, quite foreign and autonomous existence, as well as

the sense of its being something overpowering, which has the conscious ego at its mercy. Marie Louise Von Franz, “Jung” by Gerhard Wehr, Page 170

Therefore I twice went over all the details of my entire life, with particular attention to childhood memories; for I thought there might be something in my past which I could not see and which might possibly be the cause of the disturbance. But this retrospection led to nothing but a fresh acknowledgment of my own ignorance. Carl Jung, “Jung” by Gerhard Wehr, Page 172

Here [Childhood Edifices] is a creative life that is not extinguished yet but could be reactivated under the right circumstances. Carl Jung, “Jung” by Gerhard Wehr, Page 172

I went on with my building game after the noon meal every day, whenever the weather permitted. As soon as I was through eating, I began playing, and continued to do so until the patients arrived; and if I was finished with my work early enough in the evening, I went back to building. Naturally, I thought about the significance of what I was doing, and asked myself, "Now, really, what are you about? You are building a small town and doing it as if it were a rite!" I had no answer to my question, only the inner certainty that I was on the way to discovering my own myth. For the building game was only a beginning. It released a stream of fantasies which I later carefully wrote down. Carl Jung, “Jung” by Gerhard Wehr, Page 172-173

To the extent that I managed to translate the emotions into images-that is to say, to find the images which were concealed in the emotions-I was inwardly calmed and reassured. Had I left those images hidden in the emotions, I might have been torn to pieces by them. There is a chance that I might have succeeded in splitting them off; but in that case I would inexorably have fallen into a neurosis and so been ultimately destroyed by them anyhow. As a result of my experiment I learned how helpful it can be, from the therapeutic point of view, to find the particular images which lie behind emotions. Carl Jung, “Jung” by Gerhard Wehr, Page 173

The unconscious contents could have driven me out of my wits. But my family and the knowledge: I have a medical diploma from a Swiss university, I must help my patients, I have a wife and five children, I live at 228 Seestrasse in Kusnacht-these were actualities which made demands upon me and proved to me again and again that I really existed, that I was not a blank page whirling about in the winds of the spirit, like Nietzsche. Nietzsche had lost the ground under his feet because he possessed nothing more than the inner world of his thoughts-which incidentally possessed him more than he it. He was uprooted and hovered above the earth, and therefore he succumbed to exaggeration and irreality. For me, such irreality was the quintessence of horror, for I aimed, after all, at this world and this life. Carl Jung, “Jung” by Gerhard Wehr, Page 174

I myself had to undergo the original experience, and, moreover, try to plant the results of my experience in the soil of reality; otherwise they would have remained subjective assumptions without validity. Today I can say that I have never lost touch with my initial experiences. All my works, all my creative activity, has come from those initial fantasies and dreams. Carl Jung, “Jung” by Gerhard Wehr,

Page 174

I was sitting at my desk once more, thinking over my fears. Then I let myself drop. Suddenly it was as though the ground literally gave way beneath my feet, and I plunged down into dark depths. I could not fend off a feeling of panic. Carl Jung, “Jung” by Gerhard Wehr, Page 179

It is of course ironical that I, a psychiatrist, should at almost every step of my experiment have run into the same psychic material which is the stuff of psychosis and is found in the insane. This is the fund of unconscious images which fatally confuse the mental patient. But it is also the matrix of a mythopoeic imagination which has vanished from our rational age. Carl Jung, “Jung” by Gerhard Wehr, Page 179

Near the steep slope of a rock I caught sight of two figures, an old man with a white beard and a beautiful young girl. I summoned up my courage and approached them as though they were real people and listened attentively to what they told me. The old man explained that he was Elijah, and that gave me a shock. But the girl staggered me even more, for she called herself Salome! She was blind. What a strange couple: Salome and Elijah. But Elijah assured me that he and Salome had belonged together from all eternity, which completely astounded me. They had a black serpent living with them which displayed an unmistakable fondness for me. I stuck close to Elijah because he seemed to be the most reasonable of the three, and to have a clear intelligence. Of Salome I was distinctly suspicious. Elijah and I had a long conversation which, however, I did not understand. Carl Jung, “Jung” by Gerhard Wehr, Page 180

Jung himself thought of the sage Lao-tse and the dancer in Holderlin’s poem:

"Who has thought of the deepest/Loves what is most living. He understands high virtue/Who has looked into the world. And the wise often bow/To beauty in the end." Gerhard Wehr, “Jung” by Gerhard Wehr, Page 181

-Salome is an anima figure. She is blind because she does not see the meaning of things. Elijah is the figure of the wise old prophet and represents the factor of intelligence and knowledge, Salome, the erotic element. One might say that the two figures are personifications of Logos and Eros. Carl Jung, “Jung” by Gerhard Wehr, Page 182

Later I consciously linked my work to what Faust had passed over: respect for the eternal rights of man, recognition of ’the ancient,’ and the continuity of culture and intellectual history. Carl Jung, “Jung” by Gerhard Wehr, Page 183.

This task was undertaken by the figure of Philemon, whom in this respect I had willy-nilly to recognize as my psychagogue. And the fact was that he conveyed to me many an illuminating idea. Carl Jung, “Jung” by Gerhard Wehr, Page 184

The ka was "an expression of the creative and preserving power of life; in earliest times it referred specifically to the masculine power of procreation, but early

on it was applied to spiritual and psychic power. The ka was born together with the person. Carl Jung, “Jung” by Gerhard Wehr, Page 185

Wherever there exists an absolutely magical relationship, as it were, between the two sexes, it is a matter of projection of the soul-image [in this case the anima]. Now since these relationships are so common, the psyche must frequently be unconscious; that is, many people must be unconscious of how they are related to their inner psychic processes. If the soul-image is projected, an unconditional affective tie to the object of the projection appears. If it is not projected, a relatively unadapted condition arises which Freud described in part as "narcissism." The projection of the soul-image is a release from concern with the inner processes, so long as the behavior of the object corresponds to the soul-image. Carl Jung, “Jung” by Gerhard Wehr, Page 186

The hetaira or companion is instinctively related to the personal psychology of the man. The man’s individual interests, tendencies, and, if need be, problems lie within the purview of her consciousness, and through her they are stimulated and advanced. She gives him a sense of personal value apart from collective values, for her own development requires that an individual relationship be drawn out and realized in all its nuance and depth. The function of the hetaira would be to awaken in the man the individual psychic life which goes beyond his masculine responsibility, to make him a whole personality. This development generally becomes a task only for the second half of life, after his social existence has been established. Toni Wolff, “Jung” by Gerhard Wehr, Page 187-188

He [Jung] was "the prototype of the wise old man," whereas Toni Wolff enjoyed "the quality of eternal youth. Barbara Hannah, “Jung” by Gerhard Wehr, Page 187-188

At much the same time of the fantasy he made the extraordinary discovery that of all his friends and acquaintances only one young girl [Toni Wolff] was able to follow his extraordinary experiences and to accompany him intrepidly on his Nekyia to the underworld. It was anything but easy at first for him to find a modus vivendi by which she could give him her extraordinary gift-it would not be an exaggeration to call it her genius-for companionship in the ’confrontation with the unconscious. Barbara Hannah, “Jung” by Gerhard Wehr, Page 188

The Jungian analyst Barbara Hannah said flatly that Emma and Toni [Wolff], the mother figure and the hetaira figure, were the two fundamentally inseparable sides of a single problem. Gerhard Wehr, “Jung” by Gerhard Wehr, Page 189

Toni Wolff was perhaps-of all the ’anima types’ I have ever known-the most suited to carry the projection of this figure. She was not beautiful in the strictly classical sense, but she could look far more than beautiful, more like a goddess than a mortal woman. She had an extraordinary genius for accompanying men-and sometimes women too, in a different way-whose destiny it was to enter the unconscious. Indeed, she learned of this gift through her relation to Jung, but she afterward showed the same gift when she became an analyst; in fact it was her most valuable quality as an analyst. Curiously enough, she did not ever enter the unconscious on her own account. Barbara Hannah, “Jung” by Gerhard Wehr, Page 189

What saved the situation was that there was no 'lack of love' in any of the three. Jung was able to give both his wife [Emma] and Toni [Wolff] a most satisfactory amount, and both women really loved him. Therefore, although for a long while they were at times most painfully jealous of each other, love always won out in the end and prevented any destructive action on either side. Barbara Hannah, "Jung" by Gerhard Wehr, Page 189-190

You see, he [Carl Jung] never took anything from me to give to Toni [Wolff], but the more he gave her the more he seemed able to give me. Emma Jung, Jung: His Life and Work by Barbara Hannah, Page 119.

I think he [Jung] was doubtful that he could have survived this most difficult of all journeys had he been entirely alone in it. Barbara Hannah, "Jung" by Gerhard Wehr, Page 190

In the Red Book I tried anesthetic elaboration of my fantasies, but never finished it. I became aware that I had not yet found the right language, that I still had to translate it into something else. Therefore I gave up this estheticizing tendency in good time, in favor of a rigorous process of understanding. I saw that so much fantasy needed firm ground underfoot, and that I must first return wholly to reality. For me, reality meant scientific comprehension. I had to draw concrete conclusions from the insights the unconscious had given me-and that task was to become a life work. Carl Jung, "Jung" by Gerhard Wehr, Page 186

Jung recalled Goethe's dictum: "Dare to storm those gates which everyone gladly sneaks past," referring to the common deep-rooted human aversion to looking behind the pleasant facade of self-deception and coming to know oneself. Gerhard Wehr, "Jung" by Gerhard Wehr, Page 191

Around five o'clock in the afternoon on Sunday the front doorbell began ringing frantically. It was a bright summer day; the two maids were in the kitchen, from which the open square outside the front door could be seen. Everyone immediately looked to see who was there, but there was no one in sight. I was sitting near the doorbell, and not only heard it but saw it moving. We all simply stared at one another. The atmosphere was thick, believe me! Then I knew that something had to happen. The whole house was filled as if there were a crowd present, crammed full of spirits. They were packed deep right up to the door, and the air was so thick it was scarcely possible to breathe. As for myself, I was all a-quiver with the question: "For God's sake, what in the world is this?" Then they cried out in chorus, "We have come back from Jerusalem where we found not what we sought." Carl Jung, "Jung" by Gerhard Wehr, Page 193

Instinctively seizing on the sentence the "spirits" had uttered, he [Jung] began the first of the seven Sermones with the declaration, "The dead came back from Jerusalem, where they found not what they sought. They prayed me let them in and besought my word, and thus I began my teaching." Carl Jung, "Jung" by Gerhard Wehr, Page 193

We are, however, the pleroma itself, for we are a part of the eternal and infinite. But we have no share thereof, as we are from the pleroma infinitely removed;

not spiritually or temporally, but essentially, since we are distinguished from the pleroma in our essence as creature, which is confined within time and space. Carl Jung, “Jung” by Gerhard Wehr, Page 194

Its name is Abraxas.

Then the dead demand further information about this primal being, which is neither the summum bonum nor limitless evil; Abraxas is life, "the mother of good and evil."

Hence Abraxas begets truth and falsehood. The third sermon continues:

It is the hermaphrodite of the earliest beginning.

It is abundance that seeketh union with emptiness.

It is holy begetting.

It is love and love’s murder.

It is the saint and his betrayer.

It is the brightest light of day and the darkest night of

madness.

To look upon it is blindness.

to know it is sickness.

To worship it is death.

To fear it is wisdom.

To resist it is not redemption. Gerhard Wehr, “Jung” by Gerhard Wehr, Page 191

From then on, my life belonged to the generality. The knowledge I was concerned with, or was seeking, still could not be found in the science of those days. I myself had to undergo the original experience, and, moreover, try to plant the results of my experience in the soil of reality; otherwise they would have remained subjective assumptions without validity. It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung, “Jung” by Gerhard Wehr, Page 196

Only gradually did I discover what the mandala really is: "Formation, Transformation, Eternal Mind’s eternal recreation."

And that is the self, the wholeness of the personality, which if all goes well is

harmonious, but which cannot · tolerate self-deceptions. My mandalas were cryptograms concerning the state of the self which were presented to me anew each day. In them I saw the self-that is, my whole being-actively at work. Carl Jung, "Jung" by Gerhard Wehr, Page 197

Time and again I have observed that when I was busy with a special thought or a work of a remote kind, I found that the theme was picked up in newspaper articles or in letters I got from strangers as if it had been broadcasted. C.G. Jung, Letters Vol. 2, p. 233

Now this is the way that your inferior function, feeling, speaks to you. It speaks to you like an oracle and you must listen to it as though an oracle spoke … and these visions show now that your feeling can meet it and will help you. C.G. Jung, Visions Vol. 1, p. xxv

The strange cases of parallelism in time, which are commonly called coincidences but which I call synchronistic phenomena, are very frequent in the observation of the unconscious. C.G. Jung, Letters Vol. 1, pp. 177-178

Although I am no mathematician, I am interested in the advances of modern physics, which is coming ever closer to the nature of the psyche, as I have seen for a long time. I have often talked about it with Pauli. C.G. Jung, Letters Vol. 1, p. 176

Rationality is only one aspect of the world and does not cover the whole field of experience. Psychic events are not caused merely from without and mental contents are not mere derivatives of sense-perceptions. There is an irrational mental life within, a so-called "spiritual life," of which almost nobody knows or wants to know except a few "mystics." This "life within" is generally considered nonsense and therefore something to be eliminated-curiously enough in the East as well as in the West. Yet it is the origin and the still-flowing source of Yoga, Zen, and many other spiritual endeavours, not only in the East but in the West too. Carl Jung, "Jung" by Gerhard Wehr, Page 462

A mere sensation or a new thrill is of no use to the European mind. We must rather learn to earn in order to possess. What the East has to give us should be merely a help to us in a work which we still have to do. What good is the wisdom of the Upanishads to us, and the insights of Chinese yoga, if we abandon our own foundations like outworn mistakes, to settle thievishly on foreign shores like homeless pirates? Carl Jung, "Jung" by Gerhard Wehr, Page 463

In Time, and then in the Houston Post of 16 September 1957, one read what effect the Swiss professor had had on his American guest: "The old gentleman with the white hair and the knowingly flashing eyes leaned back in his armchair and thoughtfully smoked his pipe. Seeming not to notice the microphone around his neck and the camera lens pointed at him, C. G. Jung spoke through the cloud of smoke that wreathed his head. His voice was loud and powerful. 'The world,' said Jung, 'hangs by a thin thread, and that thread is the human soul. It is not the reality of the hydrogen bomb that we need to fear, but what man will do with it. If certain people in Moscow lose their nerve, then the world will be plunged into fire and flames. As never before the world depends on the soul of man.' This, the

old wise man explains, is why the exploration and understanding of the human soul is more important than ever. Gently guided by his interviewer Richard Evans, Jung wandered through the whole wide realm of his convictions and theories of the psyche. Jung's presentation was as incomparable as it was fascinating. It was the first time he had ever been in front of a television camera, the first time he had spoken to American listeners since his lectures on "Psychology and Religion" at Yale in 1938, and apart from a few lectures in Zurich, it was his only public appearance in ten years Jung scintillated and joked, the whole thing seemed to give him the greatest enjoyment. In the studio his eyes sparkled behind his steel-rimmed spectacles, and his bristly white mustache moved when he laughed. "And Jung's laugh spoke for itself. Gerhard Wehr, "Jung" by Gerhard Wehr, Pages 438-439

When George Duplain interviewed C. G. Jung two years later for the Gazette de Lausanne, he too met with an outgoing interlocutor. Jung, who particularly toward the end of his life complained that no one understood him, above all his own profession, spoke highly of the reporter: Ordinarily my books are treated rather superficially by the press, and little attempt is made to get at their deeper meaning. This is true not only of the daily papers but also of scientific journals. George Duplain goes way beyond this sort of reporting. In taking the trouble to write such a thoughtful report, Georges Duplain has done a service not only to the interested public but to our psychological knowledge in general. Gerhard Wehr, "Jung" by Gerhard Wehr, Page 439

I am sick of talking to people who do not even know the psychological ABC's. There are so many people who either designate themselves as my pupils or aver that they know my "system" that I am always a bit scared when I have to meet an unknown person. Carl Jung to BBC London; Jung: A Biography, Page 441

The varieties of psychic behavior are indeed of an eminently historical nature. Not only must the psychotherapist acquaint himself with the personal biography of his patient, but also with the intellectual presuppositions of his nearer and further intellectual milieu, where the influences of tradition and Weltanschauung come into play and often play a decisive role. No psychotherapist who is earnestly concerned with the understanding of the whole person is spared the necessity of coming to terms with the symbolism of the language of dreams. Carl Jung, "Jung" by Gerhard Wehr, Page 434

"Oh, plunge yourself into a positive belief," wrote my grandfather Jung. Yes, "plunge," gladly, if I could, if that depended only on my higher self. But an inexplicably difficult something, an immobility and torpor, exhaustion and weakness always prevents the decisive last step. I have already taken many steps, but nothing near the final one. The greater the certainty, the more superhuman the doubt, the disturbing infernal power. Page 63 Grandfather of Basel My heart suddenly began to pound. I had to stand up and draw a deep breath. My excitement was intense, for it had become clear to me, in a flash of illumination, that for me the only possible goal was psychiatry. Here alone the two currents of my interest could flow together and in a united stream dig their own bed. Here was the empirical field common to biological and spiritual facts, which I had everywhere sought and nowhere found. Here at last was the place where the collision of nature and spirit became a reality. Carl Jung, "Jung" by Gerhard Wehr, Pages 65-66

Psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be "normal." It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. My aim was to show that delusions and hallucinations were not just specific symptoms of mental disease but also had a human meaning. Carl Jung, "Jung" by Gerhard Wehr, Pages 66-67

Miss S. W. is very well built, exhibiting slightly rachitic skull formation without pronounced hydrocephalus, somewhat pale facial color, and dark eyes of a peculiarly piercing brightness. In school she was average, showed little interest, and was absent-minded. In general she showed rather reserved behavior, which could however suddenly give way to the most boisterous, excited glee. She is of ordinary intelligence, has no particular talents, and is rather unmusical. She is not fond of books, preferring handicrafts or sitting about daydreaming. As a result her level of education is relatively low, and her interests of correspondingly restricted scope. The range of her knowledge of literature is similarly limited. Carl Jung, "Jung" by Gerhard Wehr, Page 71

Very much to my regret, for I had learned from this example how a No. 2 personality is formed, how it enters into a child's consciousness and finally integrates it into itself. All in all, this was the one great experience which wiped out all my earlier philosophy and made it possible for me to achieve a psychological point of view. I had discovered some objective facts about the human psyche. Yet the nature of the experience was such that once again I was unable to speak of it. I knew no one to whom I could have told the whole story. Carl Jung, "Jung" by Gerhard Wehr, Page 74

My effort has been aimed above all against public opinion, which has nothing but a disdainful smile for so-called occult phenomena, at presenting the numerous connections of these with the concerns of the physician and of psychology, and at drawing attention to the many important questions which this unexplored territory still holds in store for us. The beginning of this work has given me the conviction that a rich harvest for experimental psychology is ripening in this field. Carl Jung, "Jung" by Gerhard Wehr, Page 75

Sad at heart, I retreated into myself. Outwardly this encounter was completely meaningless. But, seen from within, it was so weighty that it not only occupied my thoughts for days but has remained forever in my memory, like a shrine by the wayside. At that time I was still in that childlike state where life consists of single, unrelated experiences. For who could discover the threads of fate which led from Brother Klaus to the pretty girl? Carl Jung, "Jung" by Gerhard Wehr, Page 90

Was Freud a modern-day Galileo? There is much to be said for this idea, at least as far as the stance of those in authority once the church, now the scientific community-is concerned, but Wilhelm Weygandt, a professor of psychiatry and private consulting physician, expressed it perfectly on the occasion of a medical convention in Hamburg in 1910: "Freud's theories have nothing to do with science; they are more a matter for the police." (Three years earlier Jung had said of this "scholar": "I know Weygandt personally, he is a hysteric par excellence, stuffed

with complexes from top to bottom, so that he can't get a genuine word out of his throat. I would never have thought German scholarship could have produced such meanness." Carl Jung, "Jung" by Gerhard Wehr, Page 100

Special mention may be made of a few letters scattered here and there in the collection from Emma Jung, who here also acted not only as the wife of her famous husband, but spoke for herself, standing on her own feet while at the same time taking sides with her spouse. With great maturity the young woman turned her attention to the problematic situation that had long been developing between the two men. Gerhard Wehr, "Jung" by Gerhard Wehr, Page 104

Partly thanks to her feminine intuition, but also through the practical application of psychological understanding, she noted the complications that stood between "father" and "son" and searched for a humane solution. "Indeed, one can certainly not be the child of a great man with impunity, considering how much trouble it already takes to get away from even ordinary fathers. And then when this eminent father also has a patriarchal streak in him, as you said yourself "-this last in reference to Freud's family circumstances. And, regarding Jung, "You can imagine how pleased and honored I am at the confidence which you place in Carl, but it would almost seem to me that sometimes you give him too much; do you not see in him more of a successor and fulfiller than is necessary? Doesn't one often give much because one wishes to hold much back?" A revealing question! Finally she made an urgent appeal: "Please think of Carl not with the feelings of a father: 'He will grow, but I must fade away,' but as one person to another, who like you must follow his own law." So she wrote, at twenty-nine, to the father of psychoanalysis, who was fifty-five-spirited words from a mature woman! Carl Jung, "Jung" by Gerhard Wehr, Pages 104-105

But Jung took the final step only when he heard through his colleague Alphonse Maeder that Freud had called his good faith ("bona fides") into question. Further hesitation was no longer possible, and on 27 October Jung wrote to the "Most esteemed Herr Professor": I would have expected you to have imparted something as weighty as this to me directly. Since this is the most serious accusation that can be made against a person, you make further collaboration with you impossible for me. Therefore I am resigning from the editorship of the Jahrbuch with which you entrusted me. I have also informed Bleuler and Deuticke [the publisher Job of my decision. Most respectfully, Dr. C. G. Jung Carl Jung, "Jung" by Gerhard Wehr, Page 158

Jung pointed out to his Zurich colleague Maeder the impossibility of further collaboration with Freud: I have by no means fallen into Freud's trap, for I consider it no advantage of Freud's if he disgusts me. The outward impression will be very bad. But inner successes carry more weight than the howling of the crowd. Carl Jung, "Jung" by Gerhard Wehr, Page 159

In spite of the astonishing lack of appreciation I incurred on the part of Freud, I cannot fail to recognize his significance as a cultural critic and pioneer in the realm of psychology, even considering my own resentment. A correct assessment of Freud's efforts reaches into areas that concern not only the Jews but all European people, areas which I have tried to shed light on in my works. Without Freudian

"psychoanalysis" I would have entirely lacked the key. Carl Jung, Jung: A Biography, Page 160

Sooner or later polemics are certainly going to arise within our camp. Jung to Freud 1909 "Jung" by Gerhard Wehr, Page 128

I am glad that you share my conviction that we must thoroughly conquer mythology. Freud to Jung 1909, "Jung" by Gerhard Wehr, Page 128

With the Nuremberg meeting our movement's infancy comes to a close; this is my impression. I hope that now there will come a rich and handsome youth. Freud to Ferenczi, "Jung" by Gerhard Wehr, Page 128

My mythology is oscillating in an inner motion of its own, and here and there meaningful pieces are 'proffered up. Carl Jung, "Jung" by Gerhard Wehr, Page 128

You lie in wait to see where your inclination draws you and leave the obvious straight way untrodden. I believe this is the right thing too; afterward one is astonished at how logical all these detours have been. Jung to Freud, "Jung" by Gerhard Wehr, Page 132

I am more than ever convinced that he is the man of the future. Sigmund Freud, "Jung" by Gerhard Wehr, Page 137

One attendee of the Weimar Congress, Frau Lou Andreas-Salome, was recently in Berlin for some time. I have become closely acquainted with her and must say that I have never met with such an understanding of psychoanalysis down to the last and smallest detail. Karl Abraham. "Jung" by Gerhard Wehr, Page 137

Think of Carl not with the feelings of a father but as one person does of another, who like you must follow his own law. Emma Jung to Sigmund Freud, "Jung" by Gerhard Wehr, Page 139

From time to time I am plagued by conflict as to how I can be noticed next to Carl; I find that I have no friends, but that everyone who comes to visit us really only wants to see Carl, aside from a few boring people who are totally uninteresting to me. Emma Jung, "Jung" by Gerhard Wehr, Page 140

A patient [Sabina Spielrein] whom I extricated years ago from the most severe neurosis has betrayed my confidence and my friendship in the most offensive way imaginable. She has caused a nasty scandal for me, simply because I chose to forgo the pleasure of begetting a child with her. I have always remained a perfect gentleman toward her, but before my somewhat too sensitive conscience I still do not feel clean, and that is what hurts the most. These painful and yet extremely salutary realizations have gnawed at me hellishly, but because of this they have, so I hope, ensured moral qualities in me that will be of the greatest benefit in my later life. Carl Jung, "Jung" by Gerhard Wehr, Page 140

It would not have been hard for the analyst, thinking as he did in metaphors and analogies, to make the association that the nearly six-foot-one Carl from

Kusnacht, whom his Jewish colleagues especially, including his friend Sabina, used to call the "blond Siegfried," was himself really a "Carlus Magnus." Gerhard Wehr, "Jung" by Gerhard Wehr, Page 145

I know that my experience in no way rivals the extraordinary experience and insight of Freud, but nevertheless it seems to me that certain of my formulations express the empirical facts more aptly than is the case with the Freudian model. Carl Jung, "Jung" by Gerhard Wehr, Page 147

Dear Doctor Jung"-"I greet you on your return from America no longer so affectionately as the last time in Nuremberg; you have successfully weaned me of that, but still with sufficient sympathy, interest, and gratification over your personal success. Sigmund Freud, "Jung" by Gerhard Wehr, Page 149

At the age of twenty-five I lacked the experience to appreciate Freud's theories. Such experience did not come until later. In 1903 I once more took up The Interpretation of Dreams and discovered how it all linked up with my own ideas. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 96

that human affairs are more strongly directed by unconscious motives than … was earlier held to be possible; that repressed tendencies, rejected by the conscious mind and locked up in the unconscious, play an unsuspectedly large role in human life; that neuroses are not the result of small so-called functional changes in the brain tissue, but the outcome of complex psychic processes and powerful emotional conflicts, and that the knowledge of these facts can enable a doctor to understand psychic illnesses and in favorable cases even to cure them. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 98

"If what Freud says is the truth, I am with him. I don't give a damn for a career if it has to be based on the premise of restricting research and concealing the truth." And I went on defending Freud and his ideas. But on the basis of my own findings I was still unable to feel that all neuroses were caused by sexual repression or sexual traumata. In certain cases this was so, but not in others. Nevertheless, Freud had opened up a new path of investigation, and the shocked outcries against him at the time seemed to me absurd. Gerhard Wehr, Jung: A Biography by Gerhard Wehr, Page 102

I have long suspected from your writings that your regard for my psychology does not fully extend to my views on questions of hysteria and sexuality, but I have not given up the expectation that in the course of the years you will come much closer to me than you now think possible. Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 103

We [with Freud] met at one o'clock in the afternoon and talked virtually without a pause for thirteen hours. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 106.

I tried to advance these reservations of mine on several occasions, but each time he would attribute them to my lack of experience. Freud was right; in those days I had not enough experience to support my objections. I could see that his sex-

ual theory was enormously important to him, both personally and philosophically. This impressed me, but I could not decide to what extent this strong emphasis on sexuality was connected with subjective prejudices of his, and to what extent it rested upon verifiable experiences. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 106.

Freud was probably subject to many human errors, he said, but this by no means excluded the possibility that "beneath the tangled exterior lies hidden a kernel of truth of whose significance we can as yet form no adequate conception." Gerhard Wehr, Jung: A Biography by Gerhard Wehr, Page 101

Do not deviate too far from me, when in reality you are so close to me, otherwise we will yet see how they will play us off against one another. Sigmund Freud to Carl Jung, Jung: A Biography by Gerhard Wehr, Page 103.

But you [Freud] must not think I am frantically out to contrast myself with you by [Typology] holding the most divergent views possible. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 106.

“My dear Jung, promise me never to abandon the sexual theory. That is the most essential thing of all. You see, we must make a dogma of it, an unshakable bulwark." "Against the black tide of the mud of occultism." Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 107.

First of all, it was the words "bulwark" and "dogma" that alarmed me; for a dogma, that is to say, an indisputable confession of faith, is set up only when the aim is to suppress doubts once and for all. But that no longer has anything to do with scientific judgment, only with a personal power drive. This was the thing that struck at the heart of our friendship. I knew that I would never be able to accept such an attitude. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 107.

Freud, who had always made much of his irreligiosity, had now constructed a dogma; or rather, in the place of a jealous God whom he had lost, he had substituted another compelling image, that of sexuality. It was no less insistent, exacting, domineering, threatening, and orally ambivalent than the original one. Just as the psychically stronger agency is given "divine" or "daemonic" attributes, so the "sexual libido" took over the role of a deus absconditus, a hidden or concealed god. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 108.

As for Jung, he has so overcome his hesitation that he belongs to the cause without reservation, and even plans to go on working on the question of dementia praecox energetically along our lines. This suits me supremely. Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 109.

It was as it my diaphragm were made of iron and were becoming red-hot-a glowing vault.

And at that moment there was such a loud report in the bookcase, which stood right next to us, that we both started up in alarm, fearing the thing was going to topple over on us. I said to Freud:

"There, that is an example of a so-called catalytic exteriorization phenomenon."

"Oh come," he exclaimed. "that is sheer bosh."

"It is not," I replied. "You are mistaken, Herr Professor.

And to prove my point I now predict that in a moment there will be another such loud report!" Sure enough, no sooner had I said the words than the same detonation went off in the bookcase.

To this day I do not know what gave me this certainty. But I knew beyond all doubt that the report would come again. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 109-110.

"I do not deny that your comments and your experiment made a powerful impression on me"-Freud actually spoke of an experiment, as if his visitor had intended to demonstrate some psychic ability, although this cannot have been the case. After your departure I determined to make some observations, and here are the results. In my front room there are continual creaking noises, from where the two heavy Egyptian steles rest on the oak boards of the bookcase, so that's obvious. In the second room, where we heard the crash, such noises are very rare. At first I was inclined to ascribe some meaning to it if the noise we heard so frequently when you were here were never heard again after your departure. But since then it has happened over and over again, yet never in connection with my thoughts and never when I was considering you or your special problem. Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 110-111.

"if there is a psychanalysis [sic], then there must also be a 'psychosynthesis' which creates future events according to the same laws." Carl Jung, Jung: A Biography by Gerhard Wehr, Page 111.

It is remarkable that on the same evening that I formally adopted you as an eldest son, anointing you as my successor and crown prince-in partibus infideium-that then and there you should have divested me of my paternal dignity, and that the divesting seems to have given you as much pleasure as investing your person gave me. Now I am afraid that I must fall back again into the role of father toward you in giving you my views on poltergeist phenomena. I therefore don once more my horn-rimmed paternal spectacles and warn my dear son to keep a cool head and rather not understand something than make such great sacrifices for the sake of understanding. Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 111-112.

You [Jung] are really the only one who even has anything original to offer. Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 113.

It was very refreshing and left a pleasant aftertaste with me. I was glad to find you flourishing so well, and whatever resentment there might have been melted away as soon as I saw you again and understood you. Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 114.

The Zurich contingent were the picked troops of the little army fighting for the honor of analysis. They provided the only opportunity of acquiring the new art and working at it. They provided the only opportunity of acquiring the new art and working at it. Most of my adherents and coworkers today came to me by way of Zurich, even some who were geographically much closer to Vienna than to Zurich. In the union that was formed between the Vienna and Zurich schools, the Swiss were by no means only on the receiving end. They had already produced respectable scientific work in their own right, the results of which benefited psychoanalysis. Sigmund Freud, Jung: A Biography by Gerhard Wehr, Page 114-115.

It was a human failure, and I would never have wanted to discontinue our dream analyses on that account. On the contrary, they meant a great deal to me, and I found our relationship exceedingly valuable. I regarded Freud as an older, more mature and experienced personality, and felt like a son in that respect. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 117.

"But I cannot risk my authority!" At that moment he lost it altogether. That sentence burned itself into my memory; and in it the end of our relationship was already foreshadowed. Freud was placing personal authority above truth. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 118.

Hence, understandably, when I thought about dreams and the contents of the unconscious, I never did so without making historical comparisons; in my student days I always used Krug's old dictionary of philosophy. I was especially familiar with the writers of the eighteenth and early nineteenth century. By contrast, I had the impression that Freud's intellectual history began with Buchner, Moleschott, DuBois Reymond, and Darwin. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 119.

[The dream] was my first inkling of a collective a priori beneath the personal psyche. This I first took to be the races of earlier modes of functioning. Later, with increasing experience and on the basis of more reliable knowledge, I recognized them as forms of instinct, that is, as archetypes. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 119.

It was filthy and exotic. The Chinese are all dressed in dark blue and wear their long black queues. We went to a Chinese temple that was in a horrible dump called a Josshouse. One could smell a murder in every corner. Then we went to a Chinese teahouse, where we had a really excellent tea, along with which they brought us rice and an unbelievable dish of chopped meat, which appeared to be completely covered with earthworms and onions. It looked frightful. The worms, though, turned out to be Chinese potato; I tried some of it and it wasn't bad. Otherwise the rowdies who were loitering about looked more dangerous than the Chinese. In Chinatown there are nine thousand Chinese men and only twenty-eight women. But because of this there are masses of white prostitutes, who have just now been cleared out by the police. After that we went to a real Apache music hall, where it was dismal. A singer got up, and people threw money on the floor in front of him for payment. It was all strange and terribly unpleasant, but interesting. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 120-121.

I spent two delightful evenings with William James alone and I was tremendously impressed by the clearness of his mind and the complete absence of intellectual prejudices. Stanley Hall was an equally clear-headed man, but decidedly of an academic brand. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 121-122.

Last night there was a tremendous amount of ceremony and fancy dress, with all sorts of red and black gowns and gold tasseled square caps. In a grand and festive assemblage I was appointed Doctor of Laws honoris causa and Freud likewise. Now I may place an L.L.D. after my name. Impressive, what? Carl Jung to Emma, Jung: A Biography by Gerhard Wehr, Page 123.

The short stay in the new world was exceedingly good for my self-respect; in Europe I felt like an outlaw, but here I found myself accepted as an equal by the best. It was like the realization of an unbelievable daydream. Thus psychoanalysis was no longer a flight of fancy; it had become a valuable piece of reality. Since our visit it has never lost ground in America. Sigmund Freud, A Biography by Gerhard Wehr, Page 123.

I am sitting in a large wooden cabin consisting of a single room, and before me is a mighty fireplace roughly built of bricks with huge wooden logs in front of it, and masses of tools, books, and the like on the walls. Around the cabin runs a covered porch, and when you step outside you see nothing at first but trees-beeches, firs, pines, and cedars, all a bit strange, with the rain softly rustling beneath them. Through the trees you see a mountainous landscape, all covered with trees. The cabin stands on a slope, and a little farther down there are about ten small wooden cottages over there the women live, there the men, over there is the kitchen, there the dining cabin, and in between cows and horses are grazing. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 121.

As far as technological culture is concerned, we lag miles behind America. But all that is frightfully costly and already carries the germ of the end in itself. I shall never forget the experiences of this journey. Now we are tired of America. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 125.

One looks out silently, surrendering all self-importance, and many old sayings and images scurry through the mind; a low voice says something about the age-oldness and infinitude of the "far-swelling, murmurous sea," of "the waves of the sea and of love," of Leukothea, the lovely goddess who appears in the foam of the seething waves to travel-weary Odysseus and gives him the pearly veil which saves him from Poseidon's storm. The sea is like music; it has all the dreams of the soul within itself and sounds them over. The beauty and grandeur of the sea consist in our being forced down into the fruitful bottom lands of our own psyches, where we confront and re-create ourselves. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 126.

Nobody, as long as he moves about among the chaotic currents of life, is without trouble …. I am on my road and I carry my burden just as well as I can do …. There is no difficulty in my life that is not entirely myself. Nobody shall carry me as long as I can walk on my own feet. Carl Jung, Jung by Gerhard Wehr, Page 8

She had a hearty animal warmth, cooked wonderfully, and was most companionable and pleasant. She was very stout, and a ready listener. She also liked to talk, and her chatter was like the gay plashing of a fountain. She had a decided literary gift, as well as taste and depth. But this quality never properly emerged; it remained hidden beneath the semblance of a kindly, fat old woman, extremely hospitable, and possessor of a great sense of humor. She held all the conventional opinions a person was obliged to have, but then her unconscious personality would suddenly put in an appearance. That personality was unexpectedly powerful: a somber, imposing figure possessed of unassailable authority-and no bones about it. I was sure that she consisted of two personalities, one innocuous and human, the other uncanny. This other emerged only now and then, but each time it was unexpected and frightening. She would then speak as if talking to herself, but what she said was aimed at me and usually struck to the core of my being, so that I was stunned into silence. Carl Jung, Jung by Gerhard Wehr, Page 18

Not only has the symbolism of the phallus become foreign to us, but also many of its outward forms we no longer understand. Their disappearance from our everyday life is closely linked to the far-reaching social upheavals of our time. Carl Jung, Jung by Gerhard Wehr, Pages 28-29

Albert Oeri, his childhood friend and later editor of the Basler Nachrichten, who rose to a position in the Swiss National Council, relates: "I suppose I saw Jung for the first time in my life when we were still very small boys. My parents were visiting his, and they wanted their little sons to play together. But it was no use. Carl sat in the middle of a room, busying himself with a little game of ninepins and not taking the least notice of me. Why do I even remember this encounter after some fifty-five years? Probably because I had just never run across such an asocial monster. I was brought up in an exuberantly crowded nursery, where you either played together or got beaten up, but either way you constantly associated with people; he was all by himself-his sister had not yet been born at that time." Carl Jung, Jung by Gerhard Wehr, Pages 29-30

I was thunderstruck. This was the collision with reality. "Why, then, I must get to work!" I thought suddenly. From that moment on I became a serious child. I crept away, went to my father's study, took out my Latin grammar, and began to cram with intense concentration. After ten minutes of this I had the finest of fainting fits. I almost fell off the chair, but after a few minutes I felt better and went on working. "Devil take it, I'm not going to faint," I told myself, and persisted in my purpose. This time it took about fifteen minutes before the second attack came. That, too, passed like the first. "And now you must really get to work!" I stuck it out, and after an hour came the third attack. Still I did not give up, and worked for another hour, until I had the feeling that I had overcome the attacks. Suddenly I felt better than I had in all the months before. And in fact the attacks did not recur. From that day on I worked over my grammar and other schoolbooks every day. A few weeks later I returned to school, and never suffered another attack, even there. The whole bag of tricks was over and done with! That was when I learned what a neurosis is. Carl Jung, Jung by Gerhard Wehr, Page 40

Of his childhood neurosis Jung reported: … it induced in me a studied punc-

tiliousness and an unusual diligence. Those days saw the beginnings of my conscientiousness, practiced not for the sake of appearances, so that I would amount to something, but for my own sake. Carl Jung, Jung by Gerhard Wehr, Pages 40-41

The son thought his father had never experienced the miracle of grace. He had taken the Commandments of the Bible as his guide and more or less blindly believed in its contents; the tradition of his fathers demanded. But he did not know the immediate living God who stands, omnipotent and free, above His Bible and His Church, who calls upon man to partake of His freedom, and can force him to renounce his own views and convictions in order to fulfill without reserve the command of God. Carl Jung, Jung by Gerhard Wehr, Page 48

The tragedy of my youth was that I saw my father, before my eyes, so to speak, break to pieces against the problem of his faith and come to an early death. This was the objective, external event that opened my eyes to the significance of religion. Subjective, inner experiences prevented me from drawing from my father's fate negative conclusions with regard to faith that would otherwise have been obvious. I grew up, after all, in the heyday of scientific materialism …. I had to rely on experience alone. Paul's experience in Damascus was always before me …. Carl Jung, Jung by Gerhard Wehr, Page 49

By day she (Jung's) was a loving mother, but at night she seemed uncanny. Then she was like one of those seers who is at the same time a strange animal, like a priestess in a bear's cave. Ancient and ruthless; ruthless as truth and nature. Carl Jung, Jung by Gerhard Wehr, Page 51

He (Nietzsche) was sincere, which cannot be said of so many academic teachers to whom career and vanity mean infinitely more than the truth. Carl Jung, Jung by Gerhard Wehr, Page 56

The words fell heavily on my soul. Once upon a time he too had been an enthusiastic student in his first year, as I was now; the world had opened out for him, as it was doing for me; the infinite treasures of knowledge had spread before him, as now before me. How can it have happened that everything was blighted for him, had turned to sourness and bitterness? I found no answer, or too many. The speech he delivered that summer evening over the wine was the last chance he had to live out his memories of the time when he was what he should have been. Carl Jung, Jung by Gerhard Wehr, Page 58

The observations of the spiritualists, weird and questionable as they seemed to me, were the first accounts I had seen of objective psychic phenomena …. For myself I found such possibilities extremely interesting and attractive. They added another dimension to my life; the world gained depth and background. Carl Jung, Jung by Gerhard Wehr, Page 63

[At the time of Dr. Jung's 85th Birthday]

I can only think that the illumination came from my wife, who was then mostly in a coma, and that the tremendous lighting up and release of this insight worked back

upon her and was one reason that she could die such a painless and regal death. – Carl Jung, Jung: A Biography, Page 424

Of course I know that as in the past my voice is much too weak to reach the ears of the many. It is not arrogance which drives me, but my conscience as a doctor that counsels me to fulfill my duty in order to warn those few to whom I can make myself heard that events are in store for mankind which signal the end of an eon. Carl Jung, Jung by Gerhard Wehr, Page 410

There are, it would seem, alterations in the constellation of the psychic dominants, the archetypes, the "gods," which cause or accompany long-term transformations of the collective psyche. This transformation began within historical tradition and left its traces, first in the passing of the age of Taurus into that of Aries, then from Aries to Pisces, the beginning of which coincides with the rise of Christianity. Now we are approaching the great change to be expected with the entering of the vernal equinox into Aquarius. Carl Jung, Jung by Gerhard Wehr, Page 411

I am, to be honest, troubled by the lot of those who have been unprepared for the events and surprised by them and surrendered unsuspectingly to their incomprehensibility. Carl Jung, Jung by Gerhard Wehr, Page 411

Something is being seen. What is seen may be in individual cases a subjective, in the case of several or even many simultaneous observers a collective vision (or rather hallucination). Much like a rumor, such a psychic phenomenon would have a compensatory significance; it would be a spontaneous response from the unconscious to the present conscious state, or to anxiety over the apparently hopeless world political situation, which at any time may lead to a universal catastrophe. Carl Jung, Jung by Gerhard Wehr, Page 412

In the summer of 1959 Charles A. Lindbergh (1902-1974), accompanied by his wife Anne and the German-American publisher Kurt Wolff, was Jung's guest in Bollingen. Gerhard Wehr, Jung by Gerhard Wehr, Page 414

There is the general feeling, to be sure, that we have reached a significant turning point in the ages, but people imagine that the great change has to do with nuclear fission and fusion, or with space rockets. What is concurrently taking place in the human psyche is usually overlooked. Carl Jung, Jung by Gerhard Wehr, Page 415

On the contrary I am darkly aware of things lurking in the background of the problem-things too big for our horizons …. To deal with the coniunctio in human words is a disconcerting task, since you are forced to express and formulate a process taking place "in Mercurio" and not on the level of human thought and human language, i.e., not within the sphere of discriminating consciousness …. The "way" is not an upward-going straight line, f.i. from earth to heaven or from matter to spirit, but rather a circumambulatio of and an approximation to the Centrum. We are not liberated by leaving something behind but only be fulfilling our task as mixta composita, i.e., human beings between the opposites. Carl Jung, Jung: A Biography, Page 408

In the spring of 1951 Jung was repeatedly bedridden, as his liver was giving him trouble. Then, amid fevered states which gave the impression that his whole physical and mental structure was, as it were, collapsing, the patient was seized by the idea of the Book of Job. Gerhard Wehr, Jung by Gerhard Wehr, Page 382

And although Jung by his own admission was not an auditory type-one fixated on hearing sounds internally and externally-he perceived what pressed in upon him, and was to be turned into language through him, as a "great music," like something by Bach or Handel. I felt as if I were listening to a great composition, or rather a concert. The whole thing was an adventure that befell me, and I hurried to write it [Answer to Job] down. Carl Jung, Jung by Gerhard Wehr, Page 382

Jung read the Bible, and the Book of Job with it, as "utterances of the soul." Gerhard Wehr, Jung by Gerhard Wehr, Page 387

The feminine demands just as personal a representation as the masculine …. Just as the person of Christ cannot be replaced by an organization, so neither can the bride by the Church …. Carl Jung, Jung by Gerhard Wehr, Page 391

To Upton Sinclair he [Jung] complained: "People mostly don't understand my empirical standpoint. Gerhard Wehr, Jung by Gerhard Wehr, Page 392

I am always seeking quiet. I am a bundle of opposites and can only stand myself when I observe myself as an objective phenomenon. Carl Jung, Jung by Gerhard Wehr, Page 392

Clearly coniunctio represents an archetypal image of the development of the human intellect, which expresses sometimes as sacred marriage, sometimes as mystical or chemical wedding, the deepest longing of mankind, be it more erotic or-with no contradiction-more religious or even more technical and chemical in emphasis. It is always the combination of what has been separated, by means of which the individual is raised to a higher state, that of wholeness or selfhood. The outward process-be it a technical operation or a religious act-becomes the symbolic expression of an inward state, and even more: of a mysterium that encompasses the dimensions of both inner and outer and provides a hint of the unus mundus, the reality of a unified world. Carl Jung, Jung by Gerhard Wehr, Page 400

The split in the Western mind therefore makes it impossible at the outset for the intentions of yoga to be realized in any adequate way …. The Indian … not only knows his own nature, but he knows also how much he himself is nature. The European, on the other hand, has a science of nature and knows astonishingly little of his own nature, the nature within him. Carl Jung, "Jung" by Gerhard Wehr, Page 464.

I have long been keenly interested in building a bridge-or at least trying to do so-between the two disciplines which accept practical responsibility for the curaanimarum: theology on the one hand and medical psychology on the other. Different as their points de depart may be, they do both meet in the empirical psyche of the human individual. … We are both convinced that our endangered time needs psychological enlightenment, and that someone has to make a beginning, though

cannot do it alone …. Carl Jung, “Jung” by Gerhard Wehr, Page 464.Pages 436-437

Through my work with the patients I realized that paranoid ideas and hallucinations contain a germ of meaning. A personality, a life history, a pattern of hopes and desires lie behind the psychosis. The fault is ours if we do not understand them. It dawned upon me then for the first time that a general psychology of the personality lies concealed within psychosis, and that even here we come upon the old human conflicts. Although patients may appear dull and apathetic, or totally imbecilic, there is more going on in their minds, and more that is meaningful, than there seems to be. At bottom we discover nothing new and unknown in the mentally ill; rather, we encounter the substratum of our own natures. Carl Jung, Jung: A Biography by Gerhard Wehr, Pages 81-82

She had black hair and an olive complexion and was quite different from my mother. I can see, even now, her hairline, her throat, with its darkly pigmented skin, and her ear. All this seemed to me very strange and yet strangely familiar. It was as though she belonged not to my family but only to me, as though she were connected in some way with other mysterious things I could not understand. This type of girl later became a component of my anima. The feeling of strangeness which she conveyed, and yet of having known her always, was a characteristic of that figure which later came to symbolize for me the whole essence of womanhood. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 87

This book was written in 1911, in my thirty-sixth year. The time is a critical one, for it marks the beginning of the second half of life, when a metanoia, a mental transformation, not infrequently occurs. I was acutely conscious, then, of the loss of friendly relations with Freud and of the lost comradeship of our work together. The practical and moral support which my wife gave me at that difficult period is something I shall always hold in grateful remembrance. Carl Jung, Jung: A Biography by Gerhard Wehr, Page 134

It [Taj Mahal] is the delicate secret of the rose gardens of Shiraz and of the silent patios of Arabian palaces, torn out of the heart of a great lover by a cruel and incurable loss. The mosques of the Moguls and their tombs may be pure and austere, their divans, or audience halls, may be of impeccable beauty, but the Taj Mahal is a revelation. It is thoroughly un-Indian. It is more like a plant that could thrive and flower in the rich Indian earth as it could nowhere else. It is Eros in its purest form; there is nothing mysterious, nothing symbolic about it. It is the sublime expression of human love for a human being. Carl Jung, Jung by Gerhard Wehr, Page 285

He never took it as something obvious. It always remained a wonder to him and was sacred to him. He had a way all his own of piling the wood and kindling the flame; indeed there was even something in it of the way in which fire was made with such trouble by primitives, who prepared it with endless patience, as if it were a matter of life of death and must never, once it was kindled, be allowed to die. Jung did this instinctively, as if he were carrying out a religious ritual, and then when the Hindu flame flickered up, in its light his face would take on an expression of godliness like that of an ancient priest. Laurens Van Der Post, “Jung” by Gerhard Wehr, Page 227.

Behind us a clear stream purled past the houses, and on it: opposite bank stood a second pueblo of reddish adobe houses, built one atop the other toward the center of the settlement, thus strangely anticipating the perspective of an American metropolis with its skyscrapers in the center. Perhaps half an hour's journey upriver rose a mighty isolated mountain, the mountain, which has no name. The story goes that on days when the mountain is wrapped in clouds the men vanish in that direction to perform mysterious rites. Carl Jung at Taos Pueblos, "Jung" by Gerhard Wehr, Page 228.

For the first time in my life, so it seemed to me, someone had drawn for me a picture of the real white man. It was as though until now I had seen nothing but sentimental, prettified color prints. This Indian had struck our vulnerable spot, unveiled a truth to which we are blind. I felt rising within me like a shapeless mist something unknown and yet deeply familiar. And out of this mist, image upon image detached itself …. Carl Jung, "Jung" by Gerhard Wehr, Page 229.

The sun was a central mystery for the Indians and their race: "The sun is God. Anyone can see that." Carl Jung, "Jung" by Gerhard Wehr, Page 230

Although no one can help feeling the tremendous impress of the sun, it was a novel and deeply affecting experience for me to see these mature, dignified men in the grip of an overmastering emotion when they spoke of it. Carl Jung, "Jung" by Gerhard Wehr, Page 230

After all," he said, "we are a people who live on the roof of the world; we are the sons of Father Sun, and with our religion we daily help our father to go across the sky. We do this not only for ourselves, but for the whole world. If we were to cease practicing our religion, in ten years the sun would no longer rise. Then it would be night forever. Mountain Lake, "Jung" by Gerhard Wehr, Page 230

If for a moment we put away all European rationalism and transport ourselves into the clear mountain air of that solitary plateau, which drops off on one side into the broad continental prairies and on the other into the Pacific Ocean; if we also set aside our intimate knowledge of the world and exchange it for a horizon that seems immeasurable, and an ignorance of what lies beyond it, we will begin to achieve an inner comprehension of the Pueblo Indian's point of view …. That man feels capable of formulating valid replies to the overpowering influence of God, and that he can render back something which is essential even to God, induces pride, for it raises the human individual to the dignity of a metaphysical factor. "God and us" … Carl Jung, "Jung" by Gerhard Wehr, Page 231.

We are sorely in need of a truth or a self-understanding similar to that of Ancient Egypt, which I have found still living with the Taos Pueblos. Carl Jung, "Jung" by Gerhard Wehr, Page 232.

Times are very hard indeed and unfortunately I can't travel as far as I [Jung [used to do," he wrote on 21 October 1932 to Antonio Mirabal in Taos, New Mexico. "All you tell me about religion is good news to me. There are no interesting religious things over here, only remnants of old things. Carl Jung, "Jung" by Gerhard Wehr,

Page 232.

For the often-referred-to modern man, living entirely within his present consciousness, past levels of consciousness and psychic possibilities have faded away, and therefore he is psychically isolated and impoverished, because every step toward higher and wider consciousness further distances him from the original, purely animal mystery participation with the herd, the state of immersion in a universal unconscious. Every step forward means a tearing away from this all-encompassing maternal womb of initial unconsciousness, in which the bulk of humanity, for the most part, persist. Carl Jung, "Jung" by Gerhard Wehr, Page 232-233.

There is a great psychological truth in this; foreign soil assimilates the conqueror …. It is the way of virgin land everywhere that at least the unconscious of the conqueror sinks down to the level of the autochthonous inhabitants. Thus in the American there is a distance between conscious and unconscious that is not found in the European, a tension between advanced conscious culture and unconscious primitivity …. Carl Jung, "Jung" by Gerhard Wehr, Page 233.

The soil there is quite red," he wrote to Hans Kuhn, "and red dust swirled around the train until our white clothes became completely red. We saw wild Masai Negroes with long spears and shields. They were completely naked and had only hung an ox-skin over themselves. Carl Jung, "Jung" by Gerhard Wehr, Page 236.

We drew up to the mountain some twelve kilometers away, until we came to the great, impassable primeval forests. There we set up camp. Almost every night we heard lions; often leopards and hyenas crept around the camp. We stayed there three weeks and climbed the mountain and looked at the wild Negroes there …. The camp was 6900 feet high. I went up to 9600 feet. Up there the bamboo forests are full of black buffalo and rhinoceros. Carl Jung, "Jung" by Gerhard Wehr, Page 237.

It was as if I were this moment returning to the land of my youth, and as if I knew that dark-skinned man who had been waiting for me for five thousand years. The feeling-tone of this curious experience accompanied me throughout my whole journey through savage Africa. Carl Jung, "Jung" by Gerhard Wehr, Page 238.

Jung found out one of the reasons for this when an old laibon, a medicine man, explained to him with tears in his eyes, "In old days the laibons had dreams, and knew whether there is war or sickness or whether rain comes and where the herds should be driven. Gerhard Wehr, "Jung" by Gerhard Wehr, Page 239.

At this numinous instant the men would hurry out of their huts, spit into their hands, and hold their palms up to the sun with great emotion. Why they did this they could not say. For them it was enough to perform the rite of worship. The act of worship evidently no longer required any theological explanation. And just as the rising dawn represented the divine presence, so too did the first, equally golden, shimmering crescent of the new moon. Jung translated the wordless prayer thus: "I offer to God my living soul." Carl Jung, "Jung" by Gerhard Wehr, Page 239-40

Jung spoke of the "profoundly moving experience" of being at the sources of

the Nile and discovering anew the wisdom of the ancient Egyptian concepts, referring to the knowledge of the mystery god Osiris, with the solar falcon or sky-god Horus and his dangerous adversary Seth.

In the great dualism of day and dark, of glittering sunlight and deep black night, Jung recognized the primal yearning of the soul to free itself from the darkness and enter the light, an "inexpressible longing for light." He could perceive it in the glance of the primitive, indeed even in the eyes of animals. That sadness also reflects the mood of Africa, the experience of its solitudes. It is a maternal mystery, this primordial darkness. That is why the sun's birth in the morning strikes the natives as so overwhelmingly meaningful. The moment in which light comes is God. That moment brings redemption, release. To say that the sun is God is to blur and forget the archetypal experience of that moment. Gerhard Wehr, "Jung" by Gerhard Wehr, Page 240.

I thought that if there was anything at all which I knew and could understand, it was Africa and its people. But when we talked about Africa, I had to realize that Jung knew the archaic pattern of African life even better than I did and revered it if possible even more deeply. There were a few moments when I felt a little disconcerted that a Swiss-and so of course he still was-seemed to understand the deepest nature of any native continent better than I. Laurens Van Der Post, "Jung" by Gerhard Wehr, Page 241.

His [Jung's] eyes flashed as he told me of the tension of that moment. This was also the turning point in his relationship to Africa …. Laurens Van Der Post, "Jung" by Gerhard Wehr, Page 242.

It became clear to me that this study had been not so much an objective scientific project as an intensely personal one, and that any attempt to go deeper into it touched every possible sore spot in my own psychology. I had to admit to myself that it was scarcely the Wembley Exhibition which had begotten my decision to travel, but rather the fact that the atmosphere had become too highly charged for me in Europe. Amid such thoughts I glided on the peaceful waters of the Nile toward the north-toward Europe, toward the future. Carl Jung, "Jung" by Gerhard Wehr, Page 243

Thus the journey from the heart of Africa to Egypt became, for me, a kind of drama of the birth of light. That drama was intimately connected with me, with my own psychology. I realized this but felt incapable of formulating it in words. Carl Jung, "Jung" by Gerhard Wehr, Page 243

Barbara Hannah followed Jung's description:

it [Islamic Mosque] was a perfect square with very beautiful broad pillared corridors on each side. The House of Ablution, where the ritual washings take place, was in the center. A spring of water welled forth there and formed the bath of rejuvenation, of spiritual rebirth. Jung described the dusty, crowded streets outside, and said that this vast hall seemed like entering the Court of Heaven, as if it were heaven itself. He had the impression of perfected concentration and of being accepted in the immense void of heaven, and this religion, where God is

really a call, at last became comprehensible to him …. He spoke of hearing the call-"Allah!"-echoing through this vast hall, and of feeling that the call itself penetrated to heaven. Such impressions and those of the far more ancient culture were so enthralling to Jung. Carl Jung, "Jung" by Gerhard Wehr, Page 243

It is a widespread error to imagine that I do not see the value of sexuality. On the contrary, it plays a large part in my psychology as an essential-though not the sole-expression of psychic wholeness. Carl Jung, "Jung" by Gerhard Wehr, Page 200.

There are cases where psychoanalysis works worse than anything else. But who said that psychoanalysis was to be applied always and everywhere? Only a fanatic could maintain such a thing. Patients must be selected for psychoanalysis …. Any preconceived scheme in these matters makes one shudder. Carl Jung, "Jung" by Gerhard Wehr, Page 201.

It is fascinating and at the same time heart-wrenching to follow the inner split with which Jung struggled in his efforts to do justice to Freud's findings on the one hand, while remaining true to his own inner demons on the other. Liliane Frey-Rohn, "Jung" by Gerhard Wehr, Page 201-202

Individuation means becoming a single, homogeneous being, and, insofar as "individuality" embraces our innermost, last, and incomparable uniqueness, it also implies becoming one's own self. We could therefore translate individuation as "coming to selfhood" or "self-realization." Carl Jung, "Jung" by Gerhard Wehr, Page 205

It [Transcendent Function] is a natural process, a manifestation of the energy that springs from the tension of opposites, and it consists in a sequence of fantasy-occurrences which appear spontaneously in dreams and visions. Carl Jung, "Jung" by Gerhard Wehr, Page 206

What I have to say in this book [Psychological Types] has been tested line by line, so to speak, a hundred times in the practical treatment of sick people and was originally inspired by such treatment …. Hence the layman cannot be blamed if certain statements strike him as odd, or if he should even suspect that my typology comes out of some idyllically undisturbed study. Carl Jung, "Jung" by Gerhard Wehr, Page 207

The first attitude is normally characterized by a hesitant, reflective, retiring nature that keeps itself to itself, shrinks from objects, is always slightly on the defensive, and prefers to hide behind mistrustful scrutiny. The second is normally characterized by an outgoing, candid, and accommodating nature that adapts easily to a given situation, quickly forms attachments, and, setting aside any possible misgivings, will often venture forth with careless confidence into unknown situations. Carl Jung, "Jung" by Gerhard Wehr, Page 208-209

No experimental methodology ever has or ever will succeed in capturing the essence of the human soul, or even so much as tracing out an approximately faithful picture of its complex manifestations. Carl Jung, "Jung" by Gerhard Wehr,

Page 211

The more unbalanced the conscious attitude is, and the further removed from the optimum of life's potentialities, the greater the possibility that vivid dreams of a strongly contrasting, suitably compensatory aspect will appear, as an expression of the psychological self-regulation of the individual. Just as the body reacts in appropriate ways to injuries, infections, or abnormal habits, so too the psychic functions react to unnatural or dangerous disturbances with suitable defensive measures. Carl Jung, "Jung" by Gerhard Wehr, Page 215

My life is a story of the self-realization of the unconscious. Carl Jung, "Jung" by Gerhard Wehr, Page 166

I had to try to understand what had happened and to what extent my own experience coincided with that of mankind in general. Therefore my first obligation was to probe the depths of my own psyche. I made a beginning by writing down the fantasies which had come to me …. Carl Jung, "Jung" by Gerhard Wehr, Page 167

The time is a critical one, for it marks the beginning of the second half of life, when a metanoia, a mental transformation, not infrequently occurs. I was acutely conscious, then, of the loss of friendly relations with Freud and of the lost comradeship of our work together. The practical and moral support which my wife gave me at that difficult period is something I shall always hold in grateful remembrance. But to return to the time when the first version of the work originated: Along with mythology, psychology of religion, and investigation of the manifestations of unconscious fantasies came a renewed interest in the occult. The motto was, "We shall also have to conquer occultism." Carl Jung, "Jung" by Gerhard Wehr, Page 134

Being slandered and singed by the love with which we operate are our occupational hazards, but we are not really going to give up the profession on their account. Sigmund Freud, "Jung" by Gerhard Wehr, Page 140

Our real opponents will be those who commit the greatest atrocities with psychoanalysis, as they are already doing, according to their strengths, with all the means at their disposal. Woe to psychoanalysis in the hands of these fleecers and fools! Carl Jung, "Jung" by Gerhard Wehr, Page 145

I am far from seeing modest and sober criticism as a "defection" or a schism; on the contrary, through it I hope to further the continued flourishing and growth of the psychoanalytic movement, and also to open up an avenue to the treasures of knowledge of psychoanalysis for those who … have been unable before now to master the psychoanalytic method. Carl Jung, "Jung" by Gerhard Wehr, Page 146

I had an audience of about ninety psychiatrists and neurologists …. Naturally I also made room for my own views, which differ in places from previous conceptions. Carl Jung, "Jung" by Gerhard Wehr, Page 148

I think I deserve this much, if only from the standpoint of expediency, for the psychoanalytic movement is indebted to me for its promotion more than Rank, Stekel, Adler, and the rest of them put together. I can only assure you that there is

no resistance on my part, unless it be that I refuse to be judged as a complex-laden idiot. Carl Jung, "Jung" by Gerhard Wehr, Page 148

I picked him "Freud" up, carried him into the next room, and laid him on a sofa. As I was carrying him, he half came to, and I shall never forget the look he cast at me. In his weakness he looked at me as if I were his father. Carl Jung, "Jung" by Gerhard Wehr, Page 150.

Dear Professor Freud, I shall submit to your wish to discontinue our personal relationship, for I never force my friendship on anyone. For the rest, you yourself know best what this moment means to you. "The rest is silence." Carl Jung, "Jung" by Gerhard Wehr, Page 153.

I had first to come to the fundamental realization that analysis, insofar as it is reduction and nothing more, must necessarily be followed by synthesis, and that certain kinds of psychic material mean next to nothing if simply broken down, but display a wealth of meaning if, instead of being broken down, that meaning is reinforced and extended by all the conscious means at our disposal-by the so-called method of amplification. The images or symbols of the collective unconscious yield their distinctive values only when subjected to a synthetic mode of treatment. Just as analysis breaks down the symbolical fantasy-material into its components, so the synthetic procedure integrates it into a universal and intelligible statement. Carl Jung, "Jung" by Gerhard Wehr, Page 154-155

At the Munich Congress I found myself obliged to illuminate this semi-darkness, and I did so with the explanation that I do not recognize the Swiss innovations as a legitimate continuation or further development of the psychoanalysis that started with me …. Abraham is correct in saying that Jung is in total retreat from psychoanalysis. Sigmund Freud, "Jung" by Gerhard Wehr, Page 158

… my main concern has been to investigate, over and above [the personal significance and biological function [which Freud attributed to sexuality], its spiritual aspect and its numinous meaning, and thus to explain what Freud was so fascinated by but was unable to grasp. Carl Jung, "Jung" by Gerhard Wehr, Page 159.

He [Jung] was someone who was sympathetic to me, so long as he went along blindly and quietly as I did. Then came his religious and ethical crisis with its high morality, rebirth, and Bergson, together with lies, brutality, and anti-Semitic presumptions against me. Sigmund Freud, "Jung" by Gerhard Wehr, Page 160.

Naturally I also know that adversaries, popularizers, and distorters also serve an important purpose, in that they prepare otherwise unpalatable material for the digestive systems of the masses. But that should not be acknowledged aloud, and I support them only in the proper fulfillment of this mission, while I continue to curse the taint that the pure thing suffers through this procedure. Sigmund Freud, "Jung" by Gerhard Wehr, Page 160.

Freud was the first man of real importance I had encountered; in my experience up to that time, no one else could compare with him. There was nothing

the least trivial in his attitude. I found him extremely intelligent, shrewd, and altogether remarkable. And yet my first impressions of him remained somewhat tangled; I could not make him out. For u, then young psychiatrists, it was … a source of illumination, while for our older colleagues it was an object of mockery. Carl Jung on Freud's "Interpretation of Dreams", Jung: A Biography by Gerhard Wehr, Page 97

Laurens Der Post: "Jung and the Story of our Time.":

[5]Jung and the Story of Our Time by Laurens Van Der Post

I have, I believe, known many of those the world considered great, but Carl Gustav Jung is almost the only one of whose greatness I am certain. Laurens van der Post; Jung and the Story of our Time, Page 3

He was a big man, bigger than his photographs had led me to expect. Physically he seemed to match the scale of his spirit, and to give out an air of such great well-being that one could not help accepting instantly that a body could only be so full of life because the spirit matched it within. Laurens van der Post, Jung and the Story of Our Time, Page 39.

Today he [Jung] looms, larger, on the scene of the human spirit than he did in his own lifetime. Laurens van der Post; Jung and the Story of our Time, Page 3

I am not a psychologist. I was never a patient either of Jung or of any of his distinguished collaborators, or for that matter of any other psychiatrist. I cannot even claim to be a Jungian in the only sense in which I believe he would have approved the term: that is, in regard to someone who has practiced or taught the analytical psychology he pioneered. Laurens van der Post; Jung and the Story of our Time, Page 4

He [Jung] did not like the idea of having disciples or blind followers, or even a school, and in his old age agreed most reluctantly to the establishment of the C. G. Jung Institute in Zurich for studies relevant to his own approach to psychology. Indeed, I remember him telling me that the Institute would be lucky if it did not outlive its creative uses within a generation. Laurens van der Post; Jung and the Story of our Time, Page 4

"I do not want anybody to be a Jungian," he [Jung] told me. "I want people above all to be themselves. As for 'isms,' they are the. viruses of our day, and responsible for greater disasters than any medieval plague or pest has ever been. Should I be found one day only to have created another 'ism,' then I will have failed in all I tried to do." Laurens van der Post; Jung and the Story of our Time, Page 4

It all started for me as a child in the interior of South Africa. In the clear light of a certain esprit d'escalier that comes to one on the way down from one's own little attic in time, I seem to have had an inborn· predisposition towards the area of meaning in which Jung's abundant spirit, without our knowing, was already embattled. Laurens van der Post; Jung and the Story of our Time, Page 7

It was my first intimation of Freud as the Old Testament prophet of modern psychology. Jung, I was to find much later, was the exponent of the New. Laurens van der Post; Jung and the Story of our Time, Page 16

He [H.R. Knickerbocker] kept on saying that Jung as the only man who really knew what was happening in Europe, that none, of the statesmen and politicians had any idea of what all this ascending volcanic rumbling on the European scene portended. Laurens van der Post; Jung and the Story of our Time, Page 23

I can almost hear the· tall, red-headed Knickerbocker saying, "Jung told me never to forget for a moment that Hitler has the power he has, not because he rules Germany but because he is Germany. He is more of a myth than a man. He is the loudspeaker that makes audible all the inaudible murmurings of the German soul." Laurens van der Post; Jung and the Story of our Time, Page 23

And the slumber of the body seems to be but the waking of the soul. Laurens van der Post citing Sir Thomas Browne; Jung and the Story of our Time, Page 37

Somehow Aniela Jaffe, who had been a patient of Jung's and was later to become his secretary and biographer, out of a conviction that the two of us should meet, contrived the seating so that I was on Jung's left at the head of the principal table. Laurens van der Post; Jung and the Story of our Time, Page 38

Jung was not speaking at the moment but listening with great attention. That was for me one of his most moving characteristics. Laurens van der Post; Jung and the Story of our Time, Page 39

He [Jung] himself night and day was full and overflowing with ideas. He had only to begin speaking for one to realise that his was a mind perpetually at flood and one would wonder always how he had the power to keep so great a deluge back and spare any part of himself for the ideas of others. Laurens van der Post; Jung and the Story of our Time, Page 39

"He [Jung] looked like some genial English cricketer," he [Hugh Walpole] said, describing Jung at their first meeting. Laurens van der Post; Jung and the Story of our Time, Page 40

All this flashed through me not as words but as one searing feeling, and I heard the voice of Jung with great good humour teasing the professor in similar though far better and more gracious terms than I had used to myself. Laurens van der Post; Jung and the Story of our Time, Page 42

His [Jung's] face just then, and he was in his early seventies, looked truly young

and innocent, as if he were still some kind of child in a nursery of time and had just been offered some new brick necessary to carry out his first essays at building. Laurens van der Post; Jung and the Story of our Time, Page 42

Later, when I met Olga Frobe-Kapteyn, the remarkable Dutchwoman who organised the Eranos meetings, where Jung delivered some of his most momentous lectures at her home at the Casa Gabriella on the shores of Lake Maggiore, she told me more about Jung's laugh. Laurens van der Post; Jung and the Story of our Time, Page 44

Later, when I had to speak about Jung at a memorial service held in New York after his death, I begged everyone there who was thinking sadly of more tangible and possibly greater things that had vanished forever with Jung not to forget the laughter, because it was a laughter possible only to those blessed with some of the insight of the gods themselves and their feeling at some new indication of their laws. Laurens van der Post; Jung and the Story of our Time, Page 44

Few men, I was to find, had so great a reverence as Jung for the forms of life and mind which the established and powerful world despises and rejects. Laurens van der Post; Jung and the Story of our Time, Page 46

Were I compelled to select one great text for introducing the main theme of Jung's life and career in his own spirit and for those of others, it would have to be a text taken from the Book of Common Prayer: "The same stone which the builders refused: is become the head-stone in the corner." Laurens van der Post; Jung and the Story of our Time, Page 46

Yet I was finding as we talked that Jung, although he had not walked literally so far and wide as I had done, understood African aboriginal patterns of life even better than I and, if anything, revered them more. Laurens van der Post; Jung and the Story of our Time, Page 48

I noticed first that concern of Jung's never to denigrate any areas of thought or ways of life that gave meaning to the lives of others, for he was not once reductive about the achievement of a Schweitzer he had briefly known-an example which might well be followed by the rest of the world. Laurens van der Post; Jung and the Story of our Time, Page 52

As a result, deep as it patently was, the loneliness vanished when he [Richard Wilhelm] met Jung. Laurens van der Post; Jung and the Story of our Time, Page 54

I mention [Richard] Wilhelm first as another example of how great a spiritual neighbour Jung was because when Jung heard that first night of our long meeting how I had gone to the Far East as a boy and what a great impact it had on me, he asked me instantly if I knew of Wilhelm and his work. Laurens van der Post; Jung and the Story of our Time, Page 55

I realised how [Richard] Wilhelm had opened up a great new world to him, even as Columbus did for his own restricted day, the ancient civilization of a China already a thousand years or more before Christ, already at home in a dimension wherein

Jung himself was a lonely, exposed pioneer and on which the culture of the West had turned its back for so long, to its impoverishment and peril. Laurens van der Post; Jung and the Story of our Time, Page 55

For Jung's own primitive, intuitive self knew as clearly as any African witch-doctor in charge of the "soul" of his tribe how perilous if not mortal a task the absorption of a whole new culture could be to the men and people called upon to promote it. Laurens van der Post; Jung and the Story of our Time, Page 56

The immensity of [Richard]Wilhelm's endeavour, its dangers, and Jung's fear of their consequences found verification, alas, in Wilhelm's untimely death. Laurens van der Post; Jung and the Story of our Time, Page 56

I realised how a Jung, out of a profound loneliness of his own despite the close support of a unique circle of friends around him, could so recognise and understand the nature of the loneliness in [Richard] Wilhelm and provide the companionship needed for completion of the tremendous task heaped on his sensitive and bowed-down spirit. Laurens van der Post; Jung and the Story of our Time, Page 56

Then, when that storm-battered book of Jung's, Answer to Job, first appeared, he had a most moving and tender correspondence with a white nun in a convent in the Black Forest of Germany because she found that for the first time someone had enabled her to see meaning in the concept of the Trinity. Laurens van der Post; Jung and the Story of our Time, Page 56-57

Almost all his life he [Jung] was confronted with misunderstandings as much among scientists and theologians as philosophers and psychologists who confused Jung's method in the practice of analytical psychology with its scientific aspects. Laurens van der Post; Jung and the Story of our Time, Page 58

"I had to point over and over again to pompous asses," he [Jung] told me once with a laugh, "that I obviously drew a firm line between psychology as a science and psychology as' a technique. Laurens van der Post; Jung and the Story of our Time, Page 58

He [Jung] used even the word "patient" with great reluctance because he felt that people in trouble with themselves gave him precious insights he could never have obtained any other way and preferred to talk not of patients but of persons working with him. Laurens van der Post; Jung and the Story of our Time, Page 59

It was because of the artist in him and his dislike of inventing technical words with no historical association to give them life that he had no great liking for the American substitute, "analysand." Laurens van der Post; Jung and the Story of our Time, Page 59

Lakes resting on the other,

The images of the joyous.

Thus the superior man joins

with his friends for discussion and practice.

I Ching 64 Laurens van der Post, Jung and the Story of our Time, Page.

That Jung's chosen river should have been the Rhine seems to me among all the facets of these almost supernatural preassociations the most portentous of essentials. if the child Jung were to succeed in becoming the kind of man he was. Laurens van der Post; Jung and the Story of our Time, Page 67

I say this because the Rhine is one of the great· mythological rivers of the world, a dark and angry stream, as dark and in as strange a rage and passion to get to the sea as the Congo issuing straight out of the darkest centre of the heart of darkness of my native Africa. Laurens van der Post; Jung and the Story of our Time, Page 67

Jung, one should not forget, was born as part of the Germanic complex of culture and religion as expressed in its unique Swiss annex. Laurens van der Post; Jung and the Story of our Time, Page 67

It is only when set against this uncomfortable inheritance that. one can measure· how remarkable was Jung's metamorphosis of a. Swiss-Germanic self into one of the greatest universal personalities since the Renaissance. Laurens van der Post; Jung and the Story of our Time, Page 67

Jung himself stressed to me more than once how profoundly symbolic his native land was to him always, from the moment when as a child at Laufen on the Rhine-so far back in time that he could not be certain who it was except that it was the voice of a woman, probably an aunt-someone firmly anchored in the sea of his memory his first glimpse of the distant Alps by pointing out the storm-tossed waves of hills also to him and observing- how red they were. Laurens van der Post; Jung and the Story of our Time, Page 67

"I never looked at the Swiss scene again," he told me, recalling that moment, "without feeling myself in the presence of a great mystery. I never could look at the mountaintops without also looking at the valleys and their rivers and lakes and thinking of them all as a great and mysterious whole." Laurens van der Post; Jung and the Story of our Time, Page 67

In plants and trees, perhaps the most intimate· issue of the earth's own nature, Jung felt himself closer to the act and deed of creation than in any other physical manifestation of life. Laurens van der Post; Jung and the Story of our Time, Page 67-68

He could never, Jung said, go along with the concept that man alone was· created in the image of God. That wind, those trees, that water. we heard, those contemplative plants and flowers outside, the valleys and the great mountaintops with their fall of snow; reflecting sun, moon, and stars underneath, all seemed to him as a boy an expression of the permanent essence of God more true and wonderful than any in men and their societies. It was to them that he turned when

the world for the moment defeated · his questioning self. Laurens van der Post; Jung and the Story of our Time, Page 68

Animals, much as he loved them, were already one dimension further away in their ability to move at will. They were, to put it symbolically, in both being and spirit already' uprooted, and cut off from that which had made them. He hastened to add that it was God's Will that moved them and not their own, but even with this Will they represented a step towards the exile that men today call consc10usness. Laurens van der Post; Jung and the Story of our Time, Page 68

I know that Jung, often said himself (that although. his life outwardly was uneventful, inwardly it was overwhelmingly eventful. Laurens van der Post; Jung and the Story of our Time, Page 70

Almost all his early contemporaries and collaborators were dead or about to vanish from the scene and the men and women who surrounded him, with a few exceptions, much younger and without any knowledge of the pioneering Jung, let alone the boy, and so naturally inclined to see his achievement only in its most , mature form, neglecting the almost incredible flights of intuition and as yet unconsolidated landing grounds in the dark by which he had arrived at the stage where they encountered him. Laurens van der Post; Jung and the Story of our Time, Page 70

All of us therefore have been proscribed in our valuations by a lack of knowledge of the younger Jung, and even his most loyal and deserving followers tend still to ignore the urgent need there is to go back to his earlier points o (departure so that what his inspired and swift, intuitive vision uncovered, relatively in passing, can be consolidated and expanded. Laurens van der Post; Jung and the Story of our Time, Page 70

But in Jung, what is a natural endowment in ·us all seems to have been bestowed with another dimension added and an extra pull of gravity to it. Laurens van der Post; Jung and the Story of our Time, Page 71

So it seems to me only too natural that it should have all begun with a stone in the garden of Jung's home at Klein-Hiiningen. He would sit on this stone day after day wondering whether he was the one sitting on the stone or the stone that felt it was being sat upon. Laurens van der Post; Jung and the Story of our Time, Page 74

For instance, ·when the death of his beloved wife Emma hurled him into a totally new phase of himself towards a fresh encounter with the reality of his time, he cook up chis dialogue and hammered and chiseled the honey-coloured stone at his lake and woodland retreat of Bollingen, never in a rush but with a kind of devout absorption, patient, calm, resolute, and of a certain marble measure that seemed more akin to the Olympian than the demonic element in himself to which he so often referred, using the term always, of course, in its original, classical sense. Laurens van der Post; Jung and the Story of our Time, Page 74-75

But it is significant testimony to the natural antiquity of the young Jung that

he discovered his old man within so early· and kept his company so faithfully from then on that he became not a hindrance but source of purpose to the No. r personality, for all its love-hate relationship with this ancient other, causing such acute tensions at times that Goethe's great cry of "Two souls, alas, are housed within my breast!" might have been Jung's own. Laurens van der Post; Jung and the Story of our Time, Page 76

Without the company first of this eighteenth-century old man who evolved subsequently into Philemon, Jung could not have accomplished what he did. Laurens van der Post; Jung and the Story of our Time, Page 76

Yet in the main the interplay between No. 1 and No. 2 kept Jung always in a state of balance and always brought him back to the heel of striving for fateful proportions. \ Laurens van der Post; Jung and the Story of our Time, Page 76

No wonder Jung was later to tell me with a laugh that he could not imagine a fate more awful, a fate worse than death, than a life lived in perfect balance and harmony. Laurens van der Post; Jung and the Story of our Time, Page 76-77

Although Jung's critics today hold that his confession of being two people in one is evidence of an unbalanced if not pathologically schizoid personality, there was nothing but sanity and not a trace of the pathological in this double allotment of responsibilities within the emerging Jung. Laurens van der Post; Jung and the Story of our Time, Page 77

Jung knew at a very early age that he could derive no comfort from his parents' relationship with each other. Laurens van der Post; Jung and the Story of our Time, Page 77

He was, it is true, devoted to his parents and he never, doubted their devotion to him. His mother in particular, he often stressed, was extremely good to him and in the long run contributed more to his development than his father. Laurens van der Post; Jung and the Story of our Time, Page 77

His father, on the other hand, though unerringly predictable, seemed to him powerless in all the areas that mattered most to Jung, and in which a father is delegated by life to exercise some of the function which personality No. z was evoked to assume at so unusually early an age in Jung. Laurens van der Post; Jung and the Story of our Time, Page 78

Moreover, from the age of three his imagination was assailed as a res of this activity by symbols and images of the most vivid and disconcerting kind. Laurens van der Post; Jung and the Story of our Time, Page 78

However much Jung made his peace with this failure and never bore any resentment but felt only the most heart-rending compassion for his father, it would be wrong to overlook the depth of the wound it inflicted. Laurens van der Post; Jung and the Story of our Time, Page 78

Of course, what was remarkable were not these upsurges but their rarity, and

the fact that Jung was never tempted to hide behind · the failure of his parents. Laurens van der Post; Jung and the Story of our Time, Page 79

However sad that his father could never give him a positive light to go by, Jung would go back as if it were the seal of the pure metal of memory to a moment at Lau fen when he had been restless and feverish at night and his father had walked up and down„ carrying him in his arms and, singing to him in a voice not only audible above the waters of the impassioned Rhine but still to be heard clearly and of value to him despite eighty years and more in between. Laurens van der Post; Jung and the Story of our Time, Page 80

His father refused utterly to accept the. pre-eminence of experience in Jung's approach, the son suspected, because of unacknowledged and profound doubts of his father in his own faith and its power to provide a living answer any more. Laurens van der Post; Jung and the Story of our Time, Page 80

Indeed, his father's death, in Jung's twenty-first year, was for him his first and most intimate demonstration of the consequences of the · conventional Christian insistence· on a blind, unthinking, and literal imitation of Christ. Laurens van der Post; Jung and the Story of our Time, Page 80

Nothing could have been more timely or performed half so well a service badly needed by the boy facing this lonely personal birth through adolescence which I have defined at length before, than the father's action one morning at the foot of the Rigi in Jung's fourteenth year. Laurens van der Post; Jung and the Story of our Time, Page 81

From his remarkable mother, on the other hand, Jung received a totally different response. Part of her supported the social and spiritual conventions of the time, but the boy soon discovered that in the heart of her feminine self she was without qualification on the side of his own No. 2. Laurens van der Post; Jung and the Story of our Time, Page 82

She supported him in an unpredictable and completely non-rational manner out of her own instincts and intuition. Jung would refer many times, not without a certain awe, to how active in her was what he called the natural mind, a mind concerned not with ideas, ideals, and any moral evaluation and other ethical fall-out of the spirit and religiousness of man but with world, men, and things as they were, deep within themselves, or with what I have called· to myself the "great the uses" of life. Meister Eckhardt, the fourteenth-century Dominican mystic whom Jung was to study intently, somewhere called them, with far. greater precision, istigkeit- the "isness" of life and time. Laurens van der Post; Jung and the Story of our Time, Page 82

This natural mind of his mother gave Jung no direct food for thought in concepts and ideas but confirmed and sustained his own inner sense of direction at all sorts of critical stages. Laurens van der Post; Jung and the Story of our Time, Page 82

Axioms in the minds of those who first formulated them, particularly that of

Pythagoras, whom Jung numbered among the greatest of men, were launched more as religious statements than scientific pronouncements, however great their applied scientific potential was to prove. Laurens van der Post; Jung and the Story of our Time, Page 86

And when Jung in his eighties one day remarked to me that God was so great that it was utterly impossible to add to or subtract from his greatness, he smiled when I called it a profound mathematical proposition. Laurens van der Post; Jung and the Story of our Time, Page 86

He [Jung] himself later lent support to this · interpretation by trying to explain the concept of the Holy Trinity algebraically and in the process showing a firmer grasp of equations than one would have thought possible after his early struggles, and as the years went by suspected more and more that each number represented an archetype of its own. Laurens van der Post; Jung and the Story of our Time, Page 86

And of course, Mephistopheles meant so much to the boy Jung because it was proof at last that his own experience of darkness and evil personified in Goethe's Mephistopheles was real. Laurens van der Post; Jung and the Story of our Time, Page 88

"People would ask me whether I had enjoyed Faust," he told me with a certain indignant bewilderment. "They might as well have asked me if I had enjoyed an earthquake which had changed a familiar scene for good. Enjoyed it, my foot! But it did give me a certain uncomfortable comfort." Laurens van der Post; Jung and the Story of our Time, Page 88

He was still reading the book [Erasmus] with its worn leather covers when I saw him last just before he died. Laurens van der Post; Jung and the Story of our Time, Page 95

Jung had reservations about Burckhardt because he could never plunge deep enough below the surface of antiquity for the young man's needs. Laurens van der Post; Jung and the Story of our Time, Page 96

He [Jung] never forgot a detail of his encounters with the inner world in dream or fantasy that mattered to his development either in himself or his patients. Laurens van der Post; Jung and the Story of our Time, Page 98

Jung had a quality which only the greatest of intuitives possess. He felt in honour bound to stand fast in his hunches and not move on until he had proved their validity. Laurens van der Post; Jung and the Story of our Time, Page 103

It made the charge of "mysticism" commonly hurled against him [Jung] so preposterous. He told me, for instance, that he worked through 67,000 dreams with his patients and helpers before even attempting to theories about them. Laurens van der Post; Jung and the Story of our Time, Page 103

He [Jung] avoided theorising and attempted none except when the necessity of doing so was imposed on him by facts, and he remained all his life as in love with

facts as he had been born in love with intuition. Laurens van der Post; Jung and the Story of our Time, Page 103

Since science and its method dealt with what was demonstrable, Jung hardly needed intuition to perceive what was inadequate in its approach. Laurens van der Post; Jung and the Story of our Time, Page 104

All that Jung had inherited so richly of the values of the earth protected him against any temptation to emulate this soaring vision of superman which Nietzsche evoked and which was already present like a virus incubating at the heart of the German nation which had produced him. Laurens van der Post; Jung and the Story of our Time, Page 108

Some of the most "normal" of people he had ever seen had come to him as patients and so appalled him by the abnormality lying underneath their worldly attitude that he refused to treat them, knowing that any attempt at healing could release vast forces of abnormality already mobilised below appearances and overwhelm them. Laurens van der Post; Jung and the Story of our Time, Page 131

Yet Freud in this particular work of his was so truly on the scent of a new truth, or rather the rediscovery of an ancient one, and so much more advanced on the trail than anyone else that Jung warmed to him instantly. Laurens van der Post; Jung and the Story of our Time, Page 136

Adler, as Jung himself said in a letter to R. H. Loeb, was always a sidelight, however important. Freud by contrast was the exponent of a real view. Laurens van der Post; Jung and the Story of our Time, Page 140

What of his [Jung] emphasis that "two thousand years of Christianity can only be replaced by something equivalent" and the addition of a great poetic statement of a fundamental element in Jung's spirit: "An ethical fraternity, with its mythical Nothing, ... is a pure vacuum and can never evoke in man the slightest trace of that age-old animal power which drives the migrating bird across the sea." Laurens van der Post; Jung and the Story of our Time, Page 141

"I found," he [Jung] told me in a voice resonant with awe, "that the more I looked into my own spirit and the spirit of my patienti, I saw stretched out before me an infinite objective mystery within as great and wonderful as a sky full of stars stretched out above us on a clear and moonless winter's night." Laurens van der Post; Jung and the Story of our Time, Page 146

To me it is miraculous that Jung could have got so far and retained not just his sanity but maintained his appetite for pressing on more deeply. Laurens van der Post; Jung and the Story of our Time, Page 150

As a boy Jung had read Froissart, Malory, and their Germanic and Wagnerian equivalents on the Holy Grail, and they had had a profound impact on him. Laurens van der Post; Jung and the Story of our Time, Page 152

Somewhere in Emma Jung's remote ancestral background there was a family

legend of a knight of her own kin who had failed the Quest and she felt called upon to set the failure right even in so late a day. Laurens van der Post; Jung and the Story of our Time, Page 153

The moment her special duties as mother [Emma Jung] to five children were discharged she began a vast, imaginative research in the origin and meaning of the legend [Grail] and Jung felt he had to respect her sense of responsibility and not intrude upon a theme of unique meaning to her. Laurens van der Post; Jung and the Story of our Time, Page 153

Jung had been impressed by the fact that invariably, among the hundreds who swarmed towards him as patients, he found at the core of their neuroses a sense of insecurity and unease that came from a loss of faith, a loss of the quintessential requisites of personal religious experience. Laurens van der Post; Jung and the Story of our Time, Page 153

He [Jung] found that he never succeeded in what for want of a better word is called a cure, without enabling the patients to recover their lost capacity for religious experience. Laurens van der Post; Jung and the Story of our Time, Page 153

It was a nuance of Jung's greatness that he did not hesitate to use his experience as a psychologist as a mirror for himself and set the task of knowing the averted face of his own nature reflected in this mirror before anything else. Laurens van der Post; Jung and the Story of our Time, Page 154

One thinks, of course, of Dante, who "midway through life found himself in a dark wood." Jung himself at that moment was approaching the halfway mark of his own life and in a season of himself to which Dante's metaphor was just as applicable. Laurens van der Post; Jung and the Story of our Time, Page 158

Yet this journey down of Jung's too was essentially a Dante-esque journey, although the vehicle was not poetry and the object scientific, however religious the intent. Laurens van der Post; Jung and the Story of our Time, Page 159

One finds, for instance, at moments whenever Virgil, who was his immediate guide on the descent into Hell, was full of fear, Dante could declare without a tremour of doubt, "I have no fear because there is a noble lady in Heaven who takes care of me." Laurens van der Post; Jung and the Story of our Time, Page 159

Because the law of life in these matters is as timeless as it is impartial, Jung also was guided in this going down as he had been up to the edge of the abyss by a spirit that was essentially feminine. Laurens van der Post; Jung and the Story of our Time, Page 160

But the feminine spirits that led Jung on his first essays were not beautiful at all: We have seen one representative already described by Freud as a "phenomenally ugly female" and she was by no means the only one. Laurens van der Post; Jung and the Story of our Time, Page 160

The psalm which spoke of the stone that the builders refused becoming the head-stone in the corner, which as one has already. pointed out could serve as text for the main theme of Jung's life and work, is rooted in the same earth as this story of Cinderella. Jung's imagination was obsessed with Cinderella aspects of the mind and Spirit. Laurens van der Post; Jung and the Story of our Time, Page 162

Already in the course of his work in his asylum and even more in his vast private practice, Jung had rescued many a Cinderella spirit from 1some ignominious and dishonoured state of itself and transformed it into a personality once more capable of walking, enlarged and reintegrated, in a way of its own. Laurens van der Post; Jung and the Story of our Time, Page 162

Jung clearly had the capacity both to see and to act as a catalyst of transubstantiation and transformation, which are the magic the godmother possesses in the parable of Cinderella. Laurens van der Post; Jung and the Story of our Time, Page 162

But only Jung in our day possessed the extraordinary capacity to see in advance beyond the dirt, the triviality, and even the banality of appearance and make it his most immediate and urgent task to reveal the vast potential of beauty suppressed and hidden underneath. Laurens van der Post; Jung and the Story of our Time, Page 162-163

Greece, not Rome, was the natural earth of Jung's mind and it is significant that with all that immense interest of his in antiquity, and Rome, as it were, almost next door, he never went to it although he was to come close to it, twice by visiting Ravenna and once on a visit to Pompeii. Laurens van der Post; Jung and the Story of our Time, Page 164

As Jung let go" and fell, he came to an area of his spirit so dark and so deep that he stood where the source of all life gushed out as a fountain of blood, vivid, dazzling, red as the fire with which he was compelled later to paint it. Laurens van der Post; Jung and the Story of our Time, Page 164

Siegfried had represented too archaic a concept of the heroic.in man and not at all the illuminated modern one Jung's imagination was after. He represented the German hubris whose maxim was, "Where there is a will there is a way." Laurens van der Post; Jung and the Story of our Time, Page 165

Above all, Jung had the clarity and honesty of spirit to recognise that Siegfried's hubris had been his own too in regard to all this strange new materia1 coming at him. Laurens van der Post; Jung and the Story of our Time, Page 165

Jung had painfully taught himself to give freedom to his imagination to go wherever it felt it had to. go on this December descent in o his own netherworld. Laurens van der Post; Jung and the Story of our Time, Page 165

From him [Philemon], Jung says, he was to learn real psychic objectivity. It was he who taught Jung how there was a dream, as it were, dreaming him, and that what he had regarded as his own thoughts were no more his own than tables and

chairs encountered in a strange room. Laurens van der Post; Jung and the Story of our Time, Page 167

Just as Jung would not think of claiming that he had manufactured such pieces of furniture, Philemon would tell him, he could not claim that he had made, unaided and alone out of his own conscious self, the thoughts that were in his mind. Laurens van der Post; Jung and the Story of our Time, Page 167

It is the moment of the greatest danger in Jung's encounter with his unconscious, the danger which accompanies all opportunities of renewal to such an extent that it explains why ancient Chinese uses the same symbolic ideogram for "crisis" and "opportunity." Laurens van der Post; Jung and the Story of our Time, Page 168

All our yesterdays contrived to determine that when Jung set out on this journey, it was in a context of life where what woman personifies was twice rejected, first in the shape of the feminine in man and then in her own masculine creative self. Carl Jung; Jung and the Story of our Time, Page 178

I have known men and women who were hosts to Jung and Toni Wolff when they travelled on psychological missions outside Switzerland and these people have spoken of their dismay when in the intimacy of their homes they observed Toni Wolff repeatedly in the grip of great distress. Laurens van der Post; Jung and the Story of our Time, Page 175

Throughout these long years Toni Wolff stood fast and in the process not only sustained the full weight of Jung's undiscovered feminine self, enabling him thereby to live it out through her into maturity, but inevitably became also the vulnerable intermediary between himself and his embattled shadow. Laurens van der Post; Jung and the Story of our Time, Page 176

An imperative of underground logic seems to have demanded that Jung should begin with something black if he were to proceed on his journey accurately. He had no choice in the matter. Laurens van der Post; Jung and the Story of our Time, Page 179

It is no accident that round about this time, in this netherworld of his imagination, Jung should have a vision of a fountain of blood rising up and spurting high and wide through the earth. For blood too is red and both fire and furnace, where new meaning is forged in the smithy of ourselves. Laurens van der Post; Jung and the Story of our Time, Page 180

One longs for the Red Book to be published in facsimile. It is Jung's first and most immediate testament, and infinitely evocative. When I first saw it, my eyes were stung by its beauty. I thought there was something numinous about it. A kind of Merlinesque gift seemed to have determined the deep colour and grave proportions. Laurens van der Post; Jung and the Story of our Time, Page 180

Also, I knew that nothing Jung ever did ultimately was private or personal in any egotistical or formal collective sense. All that he did in this regard was on

behalf of a gift which demanded that he should be one of the foremost servants of meaning in the life of his time. Laurens van der Post; Jung and the Story of our Time, Page 180-181

All in the Black Book is dark, and such light as there is dwells in the words. But in the Red Book all is light and colour and in the smouldering beauty the glow of new meaning caught and made visible. Laurens van der Post; Jung and the Story of our Time, Page 181

It does not matter whether the material was stone, which Jung was to use again later, the word, colour, or even more mysteriously some movement or sound not seen or heard before, combining to produce an effect that rings out like some kind of trumpet call of Reveille to sleeping senses. Laurens van der Post; Jung and the Story of our Time, Page 181

Jung, of course, had never thought of himself as a painter and any voice within himself suggesting that he should become an artist was regarded as the voice of temptation from which he devoutly sought to be delivered. Yet the painting of dreams and visions in the Red Book are not unworthy of comparison with William Blake. Laurens van der Post; Jung and the Story of our Time, Page; Jung and the Story of our Time, Page 182

Nothing to my mind shows as this Red Book does how in the confrontation of Jung with the great unknown in himself and the life of his time, the strangest of material yielded progressively to more and more significant form. Laurens van der Post; Jung and the Story of our Time, Page; Jung and the Story of our Time, Page 182

Last of all there is a painting of a castle, four-square, as in a green-gold haze of space and time. It is of a design Jung was later to recognise from the Chinese material brought to him from the lonely Wilhelm as another imprint of the abiding theme of their yellow castle. Laurens van der Post; Jung and the Story of our Time, Page; Jung and the Story of our Time, Page 182

The last page of the Red Book is finally turned and Jung, fortified, returns to the world of recorded history and time, to put his journey in the context of his own increasingly desperate day and produce facts and evaluations of his achievement in an idiom contemporary man can understand. Laurens van der Post, Jung and the Story of our Time, Page 183

Jung's too was a prodigal return but to both the masculine and feminine in man, strengthened by trial as few have. been tried. Laurens van der Post, Jung and the Story of our Time, Page 187

There had been also temptations of siren song like that of the lady posing as anima who tried to lure Jung from science into art. Laurens van der Post, Jung and the Story of our Time, Page 187-188

Instead he [Jung] said gravely that he often did not even have the comfort of two or three in his far less exalted role on the journey behind him but had to find his solace from the saying referred to in the Apocryphal New Testament, "And where

there is one alone, I say I am with him Laurens van der Post; Jung and the Story of our Time, Page 189

He [Jung] was unusually depressed and had upon him one of those moments of self-denigration which came to him from time to time. He complained with heart-rending conviction that he. had done nothing, absolutely nothing of his essential task in life and with each "nothing" he would hit a rut of snow beside him with that stout English country walking-stick of his. Laurens van der Post; Jung and the Story of our Time, Page 190

This difficult and much neglected book [Psychological Types] of Jung is a turning point in the art of human communications about which we hear so much and do so little these days. It is a discovery, as it were, of a fool-proof technology of mind for making communication intelligible between all men, no matter what their differences. Laurens van der Post; Jung and the Story of our Time, Page 190

Human beings are forever killing one another over words, whereas if they had only understood what the words were trying to say, they would have embraced one another. Laurens van der Post, Jung and the Story of our Time, Page 192

After Jung's Psychological Types, I am convinced, we no longer have any valid excuse for not· realising that were all ultimately trying to say the same things and express the same longings in terms of our own unique natures. Laurens van der Post, Jung and the Story of our Time, Page 192

"I am an increasingly lonely old man writing for other lonely men," Laurens van der Post, Jung and the Story of our Time, Page 192

And I chose Goethe also because of his significance in this regard to Jung, and in particular for his orchestration of this drama of what Jung was to call the "shadow" in the human spirit. Laurens van der Post, Jung and the Story of our Time, Page 193

One of Jung's main tasks, therefore, was to enable modern man to allow these two elements of Philemon and Baucis to be reborn and grow in his spirit and once more open himself and all others to the experience of the ultimate urge and resurge of life. Laurens van der Post, Jung and the Story of our Time, Page 193

Best of all, one should read Aniela Jaffe's analysis of the whole affair as set out in her masterly essay "Der Nationalsozialismus," which she wrote largely at my sustained pleading over several years, because I was so dismayed by the way this unwarranted charge continued to be raised against Jung. Laurens van der Post, Jung and the Story of our Time, Page 196

Evidence of his [Jung] admiration for the inspired concern of the Jews for all things of the spirit is to be found in the fact that of the three literary trustees appointed by him, two are Jews; the other one, his beloved daughter Marianne Niehus-Jung, alas, is dead. Laurens van der Post, Jung and the Story of our Time, Page 197

In fact, Jung had nothing but pity for the spiritually impoverished European

who went, as it. were, to beg for spirit in the East. One did not do one's best by beggars, he would say in their regard, in giving them all they ask for as alms. Laurens van der Post, Jung and the Story of our Time, Page 204

Yet even so, despite the warning, the road to Katmandu is still crowded with young European beggars of spirit and pirates after this fashion, despite their possession of a key of their own to all they seek in Jung. Laurens van der Post, Jung and the Story of our Time, Page 204

Not the least of Jung's services to his time was his demonstration of how the dreaming process in man, far from being archaic and redundant, was more relevant than ever. Laurens van der Post, Jung and the Story of our Time, Page 205

For years Jung had observed a sort of circular movement of awareness, dreams, visions, and new inner material round an as yet undefined centre like planets and moons around a sun. It was· a strange rediscovery of what had once been called the "magic circle." Laurens van der Post, Jung and the Story of our Time, Page 205

Some of Jung's women patients who could not describe it in words or paintings would even dance the magic circle for him. And, as I was able to tell him also, the Stone Age man of Africa to this day does as well. Laurens van der Post, Jung and the Story of our Time, Page 205

Jung found this circular pattern such a compulsive, one is inclined to say transcendental, constant in himself and others that he started to paint it and to derive such comfort and meaning from it that for years he hardly drew anything else. Laurens van der Post, Jung and the Story of our Time, Page 205

He [Jung] instantly told me how important a piece of evidence the -discovery of the famous "sun-wheel" in Rhodesia had been to him, since it was perhaps the oldest visual representation of this pattern. Laurens van der Post, Jung and the Story of our Time, Page 205

One called Window on Eternity, though painted long before his [Jung] meeting with Wilhelm, is included in the "examples of · European mandalas" accompanying The Secret of the Golden Flower, of which the· dream magnolia was obviously an example. Laurens van der Post, Jung and the Story of our Time, Page 205

Jung uncovers much of this "delicate magic of life" and shows that it is not dead but· relevant and alive in the symbolism of our imagination and continues to be of great concern to our well-being in the present. Laurens van der Post, Jung and the Story of our Time, Page 206

This new and revolutionary view of an unconscious was set out by Jung with an immense wealth of empirical detail, drawn not only from his work in the mental asylums and in his practice but from history, art, literature, and the mythologies and religions of the world. Laurens van der Post, Jung and the Story of our Time, Page 209

Jung himself in his Red Book, in the mural paintings he did so magnetically on the walls of his tower at Bollingen, and in his carvings on stone, gave visual expression to his own personifications and abstractions of some of these greatest archetypal images and powers. Laurens van der Post, Jung and the Story of our Time, Page 210

Embattled as he was, Jung was moved to go on painting and repainting his portrait at Bollingen in a manner which is so decisive and electric that no imagination can look at the painting and doubt his validity. Laurens van der Post, Jung and the Story of our Time, Page 211

The vision came to him in kingfisher-blue wings. Jung painted it with an electric-blue immediacy that to this day is quite startling. Some hours afterwards, walking in his garden by the lake, he found a dead kingfisher lying there. Laurens van der Post, Jung and the Story of our Time, Page 211

Wherever Jung looked he saw a world sickening more and more because of a loss of soul, and because of a loss of soul deprived of meaning. Laurens van der Post, Jung and the Story of our Time, Page 212

From that moment on, Jung's concern became more and more a religious concern, however scientific and empiric the instruments chosen for the service. Laurens van der Post, Jung and the Story of our Time, Page 212

The moment Jung could direct his patients to see, a meaning in their own suffering, the suffering, even if it did not go, became endurable. Laurens van der Post, Jung and the Story of our Time, Page 213

He [Jung] knew, he protested over and over again, that only religion could replace religion. Laurens van der Post, Jung and the Story of our Time, Page 213

Jung's task was to make religion once more credible to unbelieving men and women for whom belief and exhortation were useless if not insulting. Laurens van der Post, Jung and the Story of our Time, Page 213

"You tell me you have had many dreams lately but have been too busy with your writing to pay attention to them. You have got it the wrong way round. Your writing can wait but your dreams cannot because they come unsolicited from within and point urgently to the way you must go." Carl Jung, Jung and the Story of our Time, Page 214

"I cannot define for you what God is, I can only say that my work has proved empirically that the pattern of God exists in every man, and that this pattern has at its disposal the greatest of all his energies for transformation and transfiguration of his natural being. Not only the meaning of his life but his renewal and his institutions depend on his conscious relationship with this pattern in his collective unconscious." Carl Jung, Jung and the Story of our Time, 216-217

Jung winced at the word "superior"[regarding Africans] but held his peace. It was obviously for him one of those classically futile exercises of attempting to

explain a unique phenomenon of life, and indeed life itself, purely in terms of cause and effect. Jung clearly had little interest in promoting it and when he decently could, decided to leave the party. Laurens Van Der Post, Jung and the Story of our Time, Page 45

Yet I was finding as we talked that Jung, although he had not walked literally so far and wide as I had done, understood African aboriginal patterns of life even better than I and, if anything, revered them more. Laurens Van Der Post, Jung and the Story of our Time, Page 48

Until that moment I had not known of his [Jung]love for Africa; I had not known chat he had gone on a long, far safari through it and had even lived among the ancient Elgonyi of Mount Elgon in East Africa in

Africa, it became clear, meant so much to him [Jung] not only because of it-self. He called it, always with a note of awe in his voice, "truly God's country." Laurens Van Der Post, Jung and the Story of our Time, Page 48

He [Jung] loved Africa, among other things, also because it had finally settled whatever doubts he might have had of the validity and universality of an area of the human spirit shared by all men, no matter how different their cultures, their creeds, and their races and colours, an area for which he had coined the, term "collective unconscious" but of which I was yet unaware. Laurens Van Der Post, Jung and the Story of our Time, Page 48-49

***Aniela Jaffe - From the Life and Work of C.G. Jung:**

[6]From the Life and Work of C.G. Jung by Aniela Jaffe

He [Jung] seemed to be endowed with an unusual "permeability" to events in the background of the psyche. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 10

Prophetic dreams and precognitions were no rarity in Jung's life, though far from habitual. Whenever they occurred he noted them with surprise – one is tempted to say, with the awe due to the miraculous. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 10

Her [Jung's Mother] father, Samuel Preiswerk (1799-1870), was head of the reformed clergy in Basel, and as a child she was often assigned the task of pro-tecting him from "spirits." Aniela Jaffe, From the Life and Work of C.G. Jung, Page 10

She [Jung's Mother] had to sit behind him [Her Father] when he was writing his sermons, because he could not bear "spirits" passing behind his back and

disturbing him. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 10

The family traced this ["second sight"] back to an episode when, as a young girl, she [Augusta Jung] lay for thirty-six hours in a state of catalepsy resembling death. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 10

Her [Augusta Jung] gifts, however, could stand the test of a more rigorous judgment: she sometimes saw apparitions of persons unknown to her, but whose historical existence was later proved. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 10

"I [Carl Jung] for one am certainly convinced that they are exteriorizations. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 12

After collecting psychological experiences from many people and many countries for fifty years, I no longer feel as certain as I did in 1919, when I wrote this sentence. To put it bluntly, I doubt whether an exclusively psychological approach can do justice to the phenomena in question. Carl Jung, From the Life and Work of C.G. Jung, Page 12

The psychoid archetype is not to be confused with archetypal images or archetypal contents. These belong to the knowable realm of consciousness and occur as analogous motifs in myths, fairy tales, dreams, delusions, etc., at all times and in all parts of the world. Carl Jung, From the Life and Work of C.G. Jung, Page 12

Jung compared the archetype per se to the "axial system of a crystal, which, as it were, preforms the crystalline structure in the mother liquid, although it has no material existence of its own." Aniela Jaffe, From the Life and Work of C.G. Jung, Page 13

His [Jung] hypothesis is supported by the fact that "in parapsychological experiments decreases of weight up to several kilograms have been observed during the [physical] phenomena, both in the case of the medium and of some of the participants, who were all sitting on scales." Aniela Jaffe, From the Life and Work of C.G. Jung, Page 15

"Although I have not distinguished myself by any original researches in this field, I do not hesitate to declare that I have observed a sufficient number of such phenomena to be completely convinced of their reality. To me they are inexplicable, and I am therefore unable to decide in favor of any of the usual interpretations." Carl Jung, From the Life and Work of C.G. Jung, Page 15

In a letter of May 1960, he wrote that in so far as the psyche is capable of telepathic and precognitive perceptions it exists, at least in part, in a "continuum outside time and space," hence the possibility of authentic post-mortal phenomena. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 16

Yes, we ourselves may simultaneously exist in both worlds, and occasionally we do have intimations of a twofold existence. Carl Jung, From the Life and Work of C.G. Jung, Page 16

In a condition of profound unconsciousness, with the brain completely inactive, a person can have experiences about which he is able to report on returning to consciousness and which can be verified down to the smallest detail. Carl Jung, From the Life and Work of C.G. Jung, Page 16

Yet insects have no cerebrospinal system at all, but only a double chain of ganglia corresponding to the sympathetic system in man. Jung concludes that the ganglionic system can evidently produce thoughts and perceptions just as easily as the cerebrospinal system. He asks, What then are we to think of the sympathetic system in vertebrates? Aniela Jaffe, From the Life and Work of C.G. Jung, Page 17

During a coma the sympathetic system is not paralyzed and could therefore be considered as a possible carrier of psychic functions. Carl Jung, From the Life and Work of C.G. Jung, Page 17

Of far more importance for Jung's scientific work than the occult or spiritualistic phenomena we have been discussing (ghosts, and the question of life after death), were certain causally inexplicable events generally summed up as extrasensory perceptions. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 17

"Rhine's experiments have taught us," he says, "if practical experience has not already done so, that the improbable does occur, and that our picture of the world only tallies with reality when the improbable has a place in it." Aniela Jaffe, From the Life and Work of C.G. Jung, Page 18

At that point, therefore, ionized molecules were going in and out through the surface of the body. Apparently it is these molecules that lead to the formation of the whitish or luminous ectoplasmic mist and also of materialized bodily parts. "If such things can occur," wrote Jung, "then it is also conceivable that persons in the vicinity of mediums might act as a source of ions – in other words, nourishment might be effected by the passage of living molecules of albumen from one body to another." Aniela Jaffe, From the Life and Work of C.G. Jung, Page 15

When I became his secretary in the autumn of 1955, Jung had just turned eighty. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 74

But, on each occasion, illness and the proximity of death rekindled his [Jung] creative powers, and new ideas sprang to life. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 74

After the journey to India, his [Jung] preoccupation with alchemy took a central place in an extraordinarily fertile period of scientific work. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 74

Recovery from the cardiac infarct [by Jung] was followed by a phase of intense intellectual activity. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 74

"On the Nature of the Psyche," Aion, "Answer to Job," "Synchronicity: An Acausal Connecting Principle" – some of his most important writings – appeared in quick succession. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 74

What was so palpably impressive about him [Jung] sprang from the superiority of a man who had engaged in a life-and-death struggle with the creative daemon and mastered him, but on whom the struggle had left its mark. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 74

In 1947 I was made the secretary of the C. G. Jung Institute in Zurich, which had just been founded. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 74

Visits and analytical sessions, as well as the work for Jung, had one thing in common: they took place in a protected area sealed off against everyday life, forming islands of peace in the flux of time. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 74.

I was further expected [by Jung] not to try to make myself indispensable. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 75

In Jung's eyes this well-known female aim was nothing but a secret demand for power; and the conscious or unconscious craving for power was for him the dark shadow, the root of countless evils, above all in human relationships. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 75

Jung never ruled out the possibility that life knew better than the correcting mind, and his attention was directed not so much to the things themselves as to that unknowable agent which organizes the event beyond the will and knowledge of man. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 75

Jung possessed a small antique mortar of shining bronze, which he used as an ashtray. Smoldering matches sometimes flared up again and started to consume everything in the vessel. Anyone who solicitously tried to blow out the little conflagration was mockingly chided or gravely rebuked. Don't interfere! Aniela Jaffe, From the Life and Work of C.G. Jung, Page 75

Suffering accepted can gradually change into strength, composure, serenity; joy that remains heedless can change all too quickly and all too often into sorrow and restlessness. Carl Jung, From the Life and Work of C.G. Jung, Page 76

The sorrows of life, the wretchedness of the times, were alive and present for him [Jung] every moment as realities that had to be endured. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 76

Although it might be regarded as "interfering with nature," Jung, being a doctor, did not of course disapprove of treatment by medication. Only, he was very chary of using sleeping pills, particularly on himself. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 77

Even when he was long past eighty, he [Jung] felt the rare occasions on which he had to resort to a soporific as a "moral defeat," and this pained him. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 77

His [Jung] disturbed sleep was most quickly restored in his Tower in Bollingen, where in earlier years he would often spend weeks by himself. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 77

Above all it had been sailing, letting himself [Jung] go with the wind, that brought relaxation and inner peace. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 77

Enchantment like that is the oldest form of medicine. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 77

Only wasted time and emptiness were a burden to him [Jung], though they too are part of the whole. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 78

It may be remarked parenthetically that he [Jung] supported women's right to vote, a right hitherto non-existent in Switzerland and a subject of fervent disputes. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 78

A sizeable collection of small Asiatic sculptures was added later, and finally his [Jung] valuable collection of alchemical books. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 78

Observation belongs to the world of sensation, which must be considered his [Jung] "inferior function," his intuition and thinking being highly differentiated. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 79

But as the nature of the psyche is not straightforward and does not always obey the laws of logic, these inconsistencies are only apparently out of place; they reflect psychic truth better than straightforward thinking. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 79

To Jung it seemed better, more honest, and wiser to look the possibility of disharmony in the eye and, once it had got that far, not to evade it, but rather to try to overcome it by frank discussion followed by an understanding silence. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 80

Jung had a high opinion of the undistorted judgment of children and the sensibleness of their reactions. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 80

In any collectivity emotions are dynamite; they easily lead to senseless squabbles and make collaboration difficult if not impossible. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 80

"Jung's binges were rare but loud." Nobody enjoyed laughing as much as Jung; nobody made others laugh as he could. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 80

His [Jung] impatience was due not only to his temperament – astrologically he was a Leo – but also to his extreme sensitivity, which both enriched and burdened

his life. It was an enrichment because it gave him the extraordinarily differentiated awareness I have already spoken of; it was a burden because it encroached upon the personal realm and manifested itself as touchiness. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 81

Jung was touchy, his feelings were easily hurt and needed sparing in order to display themselves. Aniela Jaffe, From the Life and Work of C.G. Jung, Page Aniela Jaffe, From the Life and Work of C.G. Jung, Page 81

As usually happens, he [Jung] found the weaknesses of others which were also his own the hardest to bear. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 81

Bach, Handel, Mozart, and the pre-Mozartians were pure joy to him. He [Jung] had a penchant for Negro spirituals. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 82

Experiences of the inner world, he explained, above all of dreams, had engraved themselves indelibly in his memory as with a stylus. It was exceptional for him [Jung] to tell the same dream in different versions. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 83

Jung was wonderfully lavish with his thoughts; we could ask as many questions as we liked. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 83

Neighbors far and wide sent messages to Mrs. Fröbe, complaining about this unwonted disturbance of the peace, but in vain. Jung was slightly tipsy, and so were all the others – rather more so than less. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 84

He [Jung] had a smattering of Arabic, probably acquired in youth from his father, Pastor Paul Jung, who had graduated not as a theologian but as an Arabist. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 85

After the death of his [Jung] wife, his four daughters and his daughter-in-law – each the center of a large family of her own –took turns staying with him for a while, to keep him company. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 85

In earlier years his [Jung] son, who now lives with his family in the Küsnacht house, was his best sailing companion, and up to the end father and son formed a well-attuned team in the country life at Bollingen. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 85

Because of his wife's severe illness the atmosphere in the house was muted, and it touched me to see how Jung took over the function of the master. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 85

"I have never counted upon any strong response, any powerful resonance, to my writings," "They represented a compensation for our times, and I have been compelled to say what no one wants to hear. … I knew that what I said would be

unwelcome, for it is difficult for people of our times to accept the counterweight to the conscious world." Carl Jung, From the Life and Work of C.G. Jung, Page 86

He [Jung] could never get it into his head that his language, his way of thinking, was not easy for outsiders to understand, and that the powerful impression made by his words, his voice and gestures, and the whole effect of his personality deceived the listener: he thought he understood what in reality remained dark to him. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 86

Jung seldom initiated a correspondence, but in later life his sense of responsibility bade him answer nearly all the letters that reached him from the outside world – private letters came under other rules. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 86

He [Jung] never disdained to answer the questions of an unknown woman or a quite simple man, to explain to a young girl something she didn't understand, or even to give advice to a prisoner. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 86

For an American who described himself as "just a little fellow, fifty-eight years old and employed as a packer," he [Jung] did his best to answer the question: What did he think about reincarnation. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 86

But sometimes among them were letters that deserved special consideration, such as those from a seventy-year-old spinster bearing the name of an old Zurich family. Jung had seen her only once a few years earlier and diagnosed senile schizophrenia. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 86

Jung wrote it in [Undiscovered Self] English, because, he said, this forced him to express himself with the greatest simplicity. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 87

It [Undiscovered Self] was completed only a few weeks before his [Jung] death. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 87

Our work together on the memoirs had begun in 1957, and I have given an account of its genesis in the introduction to that book [Memories Dreams Reflections]. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 87

Now and then Jung prepared his own mixture [Tobacco] – a solemn performance at which I had to assist. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 88

The mixture [Tobacco] was kept in a dark bronze box, which for some unaccountable reason bore the name "Habbakuk." Aniela Jaffe, From the Life and Work of C.G. Jung, Page 88

Occasionally he smoked a Brissago, or a strange, snake-like, dark, exotic cigar the name of which I unfortunately never learned. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 88

Smoking was one of the pleasures of the day. "A little tobacco assists concentration and contributes to one's peace of mind," was his justification to his doctor. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 88

There was nothing romantic or gushing about it [Bollingen]; it was a genuine rootedness in his own earth, a communion with the whole countryside. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 90

In the rough surface of the heavy blocks of hewn stone forming the walls of the Tower he saw [at Bollingen] figures, just as one does in clouds or inkblots, and their outlines became the ground plan for several carvings. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 90

After he [Jung] bought the land [Bollingen] in 1922, he evolved an amusing game he was much addicted to, which consisted in digging new channels for the water to flow along in clear, rippling streams. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 90

Unfortunately I no longer remember what wines Jung preferred. But I do know that at times he much enjoyed a simple country wine, and at others a glass of burgundy. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 91

Cocktails he [Jung] detested. Seldom, or only on special occasions, did I stay in the Tower until evening. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 91

His [Jung] whole life was one dedicated, not to the passing of judgment and dispensation of justice in life, but to the understanding of human beings, their innermost spirit and motivations, and the shadows they and their communities cast. Laurens Van Der Post, From the Life and Work of C.G. Jung, Page 67

He [Jung] said to me on several occasions that he found understanding perhaps the most exciting element in life, on one occasion referring to the feeling of having understood objectively as "hellishly exciting." Laurens Van Der Post, From the Life and Work of C.G. Jung, Page 67

He [Jung] regarded the task of seeking the totality, and understanding it objectively, as truly religious; partial and one-sided seeing, thinking and feeling were almost blasphemy to him. Laurens Van Der Post, From the Life and Work of C.G. Jung, Page 67

One could say in a sense that Mussolini ruled Italy, but one could not say that Hitler rules Germany. Hitler is Germany. He is more of a myth than a man. He is the loudspeaker that makes audible all the inaudible murmurings of the German soul. Carl Jung, From the Life and Work of C.G. Jung, Page 68

Jung's own spiritual involvement with the war, and his total opposition to all that Germany had come to represent, was borne out by the way he repeatedly dreamed of Churchill. Laurens Van Der Post, From the Life and Work of C.G. Jung,

Page 71

He [Jung] told me that he often dreamed about Churchill, and then discovered from the newspaper days later that Churchill, on his way to Cairo, Tehran and other parts of the far-flung war front, had flown over Switzerland on the very night in which he had dreamed. Laurens Van Der Post, From the Life and Work of C.G. Jung, Page 71

In his memoirs he [Jung] describes early childhood experiences, dreams, unusual games, frightening experiences; these can be understood as preparations for the later creative phases of his life. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 94

Jung concludes his description of this dream: ‘‘My intellectual life had its unconscious beginnings at that time.” Aniela Jaffe, From the Life and Work of C.G. Jung, Page 95

Seen in the light of depth psychology, a man’s destiny is always shaped at the point where his fear lies. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 95

Jung recalls in his memoirs that he experienced the phallic figure as a “subterranean God ‘not to be named’,” who appeared to him throughout his youth as the antagonist of the trusted, bright Lord Jesus. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 95

In 1903, at the age of twenty-eight, he married Emma Rauschenbach, and in 1906 moved into his own house in Küsnacht near Zurich. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 96

In this first creative phase Jung’s interest was turned more to the dark aspects of the psyche: the realm of the occult, the unconscious background and its feeling-toned complexes, which he discovered by means of the association experiments, and above all, the chaotic world of the insane. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 97

Freud returned thanks for Jung’s Studies in Word Association, which he had received from Jung as a gift but had already bought and read beforehand. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 97

We are the men of the day over here. It is very good to be able to enjoy this side a bit. I feel that my libido is enjoying it in full measure. Carl Jung, From the Life and Work of C.G. Jung, Page 98

Freud on his side made the mistake of plying Jung with his paternal demands and moreover named him his successor or, as he himself said, the ‘‘crown prince.” Jung resisted this from the beginning. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 98

Psychic incest can be overcome only at the price of a sacrifice. Aniela Jaffe,

From the Life and Work of C.G. Jung, Page 99

When old age and death begin to cast their shadows, other psychological necessities are constellated which differ from those of the expansive phase of youth. Carl Jung, From the Life and Work of C.G. Jung, Page 99

After his separation from Freud, nearly all of Jung's former friends and acquaintances fell away from him. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 100

During the First World War he acted as a health commissioner, and in 1918 he became commandant of the interned British prisoners of war at Château d'Oex, for which he received a citation from the British. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 101

Having yielded to the pull of the unconscious and let himself fall into the depths; Jung experienced a superabundance of inner figures. It amounted to an individual revelation that went on for several years. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 101

A younger anima figure emerged in place of a mother-anima. At that time he met Toni Wolff, who became his helper in the intellectual penetration of the world of psychic images and remained his helper until her death in 1953. Alchemically, she was his "soror mystica." Aniela Jaffe, From the Life and Work of C.G. Jung, Page 104

As a result he [Jung] produced the "Septem Sermones ad Mortuos," a kind of poem in Gnostic style, which differs from the other fantasies by its concentrated language and content. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 104

Individuation means the progressive integration of the timeless background; we might even say of the unconscious self in the time- and space-bound individual. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 104

It was only after a decade of intensive research and testing that Jung published these ideas; he did so in a book, written jointly with Richard Wilhelm, on the Chinese alchemical Taoist text The Secret of the Golden Flower. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 105

As much as he loved to give free rein to his thoughts and intuitions – in conversation for example (he called this "mythologizing") – his hypotheses had to be thoroughly supported by facts before he presented them to the world. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 105

"That was the first event that broke through my isolation. I became aware of an affinity; I could establish ties with something and someone." Aniela Jaffe, From the Life and Work of C.G. Jung, Page 105

Now he knew where he had to set to work scientifically in order to find the historical antecedents of his personal experiences: it was alchemy. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 105

Psychological Types began a new creative period, which Jung described as the phase of "supplements and interpretations" of his fantasies. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 106

The first caesura occurred in 1944 when Jung suffered a heart attack and nearly died. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 106

In 1946 Jung took the decisive step: at his Eranos lecture he formulated his hypothesis of the psychoid quality of the archetype. "It is exceedingly difficult to write anything definite or descriptive about the progression of psychological states. It always seemed to me as if the real milestones were certain symbolic events characterized by a strong emotional tone." Aniela Jaffe, From the Life and Work of C.G. Jung, Page 106

From the ''initiation into the realm of darkness" it would appear to have been decreed by fate that Jung's creative impulse should tend toward the negative pole of the psychic opposites. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 106

Marie Louise Von Franz – C.G. Jung: His Myth in Our Time

[7]C.G. Jung: His Myth in Our Time by Marie-Louise Von Franz

Everything I have written has a double bottom. Carl Jung, C.G. Jung: His Myth in Our Time, Page 4.

The most essential and certainly the most impressive thing about synchronicity occurrences…is the fact that in them the duality of soul and matter seems to be eliminated. They are therefore an empirical indication of an ultimate unity of all existence, which Jung, using the terminology of medieval natural philosophy, called the Unus Mundus. Marie-Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 247

Life has been so cruel to some people that one cannot pass judgment on them for being warped. Carl Jung, C.G. Jung: His Myth in Our Time, Page 24

Strangely enough, Jung's discoveries were less accepted or were accepted more slowly in his own profession, academic psychiatry, than in many others. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 6

As I saw it, a scientific truth was a hypothesis which might be adequate for the moment but was not to be preserved as an article of faith for all time. Carl Jung, C.G. Jung: His Myth in Our Time, Page 9

I have set up neither a system nor a general theory but have merely formulated auxiliary concepts to serve me as tools.... Carl Jung, C.G. Jung: His Myth in Our Time, Page 9

I have never been inclined to think that our senses were capable of perceiving all forms of being.... All comprehension and all that is comprehended is in itself psychic, and to that extent we are hopelessly cooped up in an exclusively psychic world. Carl Jung, C.G. Jung: His Myth in Our Time, Page 9

... at the source of the great confessional religions as well as of many smaller mystical movements we find individual historical personalities whose lives were distinguished by numinous experiences. Carl Jung, C.G. Jung: His Myth in Our Time, Page 11

The significant difference ... between merely pathological cases and 'inspired' personalities is that sooner or later the latter find an extensive following and can therefore transmit their effect down the centuries.... they are talking of something that is 'in the air' and is 'spoken from the heart.' Carl Jung, C.G. Jung: His Myth in Our Time, Page 11

The wise man who is not heeded is counted a fool, and the fool who proclaims the general folly first and loudest passes for a prophet and Führer, and sometimes it is luckily the other way round. Carl Jung, C.G. Jung: His Myth in Our Time, Page 11

it seems to me very much more cautious and reasonable to take cognizance of the fact that there is not only a psychic but also a psychoid unconscious, before presuming to pronounce metaphysical judgments.... There is no need to fear that the inner experience will thereby be deprived of its reality and vitality. Carl Jung, C.G. Jung: His Myth in Our Time, Page 12

There was a daimon in me.... It overpowered me, and if I was at times ruthless it was because I was in the grip of the daimon. I could never stop at anything once attained. I had to hasten on, to catch up with my vision. Since my contemporaries, understandably, could not perceive my vision, they saw only a fool rushing ahead. ... I had no patience with people aside from my patients. I had to obey an inner law.... Carl Jung, C.G. Jung: His Myth in Our Time, Page 22

"Shamefully

A power wrests away the heart from us,

For the Heavenly Ones each demand sacrifice;

But if it should be withheld

Never has that led to good," Holderlin, C.G. Jung: His Myth in Our Time, Page 23

The daimon of creativity has ruthlessly had its way with me. Carl Jung, C.G.

Jung: His Myth in Our Time, Page 23

Part of being a good cook, of course, is being a gourmet. He loved to let his guests guess what ingredients had gone into a soup or a sauce; I remember a boeuf braisé à la marseillaise with a sauce of sixteen ingredients! Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 25

Rather like Goethe's "God-nature," Jung referred to nature as "God's world" an overwhelming mystery all around us, full of the most wonderful and awesome events and forms. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 27

To 'God's world' belonged everything superhuman dazzling light, the darkness of the abyss, the cold impassivity of infinite space and time, and the uncanny grotesqueness of the irrational world of chance. Carl Jung, C.G. Jung: His Myth in Our Time, Page 27

For the rest of his life, and despite certain moral criticisms of the character of Faust, Jung kept his great admiration for Goethe and, indeed, loved him as one loves a kindred spirit. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 35

This transformation is a process in the collective psyche, which is a preparation for the new aeon, the Age of Aquarius. This new image of God appears in Jung's first dream of the underground phallic god-king, awaiting in this hidden form its eventual resurrection. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 37

The play and counter play between personalities No. 1 and No. 2, which has run through my whole life, has nothing to do with a it' or dissociation in the ordinary medical sense. On the contrary, it is played out in every individual. Carl Jung, C.G. Jung: His Myth in Our Time, Page 39

Now I knew that No. 1 was the bearer of the light, and that No. 2 followed him like a shadow. My task was to shield the light and not look back at the vita peracta; this was evidently a forbidden realm of light of a different sort.... I recognized clearly that my path led irrevocably outward, into the limitations and darkness of three-dimensionality. Carl Jung, C.G. Jung: His Myth in Our Time, Page 41-42

in the light of consciousness the inner realm of light appears as a gigantic shadow... Now all at once I understood ... that cold shadow of embarrassment which passed over people's faces whenever I alluded to anything reminiscent of the inner realm Carl Jung, C.G. Jung: His Myth in Our Time, Page 42

I deliberately chose this form because I wanted to avoid the impression that I had any idea of announcing an 'eternal truth.' The book [Answer to Job] does not pretend to be anything but the voice or question of a single individual who hopes or expects to meet with thoughtfulness in the public. Carl Jung, C.G. Jung: His Myth in Our Time, Page 42

From earliest times attempts have been made to classify individuals according

to types, and so to bring order into the chaos. The oldest attempts known to us were made by oriental astrologers.... Carl Jung, C.G. Jung: His Myth in Our Time, Page 47

Here [Psychology] alone the two currents of my interest could flow together.... Here was the empirical field common to biological and spiritual facts.... It was as though two rivers had united and in one grand torrent were bearing me inexorably toward distant goals. Carl Jung, C.G. Jung: His Myth in Our Time, Page 52

It cannot be assumed, the analyst is a superman who is above such differences, just because he is a doctor who has acquired a psychological theory and a corresponding technique.... There is no therapeutic technique or doctrine that is of general application, since every case that one receives for treatment is an individual in a specific condition. Carl Jung, C.G. Jung: His Myth in Our Time, Page 53

The thinking type finds the feeling type stupid and sentimental; the latter takes the thinking type to be a "cold intellectual. To the sensation type, the intuitive is "unreal," whereas the latter finds the sensation type a "flat spiritless pedestrian creature," etc. Food for one is poison for the other. Judging from my practical experiences, the merit of Jungian typology, Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 48

There is no therapeutic technique or doctrine that is of general application, since every case that one receives for treatment is an individual in a specific condition. It is much more important to establish a relationship of trust than it is to demonstrate a clinical theory. The doctor "has something to say, but so has the patient. Carl Jung, C.G. Jung: His Myth in Our Time, Page 53

The treatment is also never merely logotherapy (Victor Frankl), because to therapeutic encounter, as understood by Jung, belong all those irrational imponderabilia, such as tone of voice, facial expression, gestures and by no means least that unconscious itself "which really is unconscious." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 54

You see, I have some rare and beautiful plants. I offer them the soil. If they like it they can stay here and bloom and grow. If they don't, well then, nothing can be done. Carl Jung, C.G. Jung: His Myth in Our Time, Page 55

Matter and spirit both appear in the psychic realm, "as distinctive qualities of conscious contents. The ultimate nature of both is transcendental, that is, irrepresentable, since the psyche and its contents are the only reality which is given to us without a medium.' Carl Jung, C.G. Jung: His Myth in Our Time, Page 58

In consequence of the inevitability of psychic phenomena, a single approach to the mystery of existence is impossible, there have to be at least two: namely, the material or physical event on the one hand and its psychic reflection on the other. Carl Jung, C.G. Jung: His Myth in Our Time, Page 58

[Psychology] is not concerned with things as they are 'in themselves,' but only with what people think about them. Carl Jung, C.G. Jung: His Myth in Our Time, Page 58

Since the human body is built up by heredity out of a multitude of Mendelian units, it does not seem altogether out of the question that the human psyche is similarly put together. Carl Jung, C.G. Jung: His Myth in Our Time, Page 59

From the start of my psychiatric career the studies of Breuer and Freud, along with the work of Pierre Janet, provided me with a wealth of suggestions and stimuli. Above all, I found that Freud's technique of dream analysis and dream interpretation cast a valuable light upon schizophrenic forms of expression. Carl Jung, C.G. Jung: His Myth in Our Time, Page 59

it should be clear enough that Jung was not a pupil of Freud's who defected, as has often been erroneously reported, but that he had already developed the basic features of his own life-work before his meeting with Freud. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 61

For Freud, sexuality in the last analysis is rooted in a biological drive; for Jung, sexuality, although indeed a biological occurrence, is also the expression of a "chthonic spirit," which is "God's other face," the dark side of the God-image (phallus dream). Carl Jung, C.G. Jung: His Myth in Our Time, Page 61

I knew Jung personally from 1933 until his death and I never perceived the slightest conscious or unconscious trace of any such attitude. On the contrary he frequently inveighed against Hitler and Nazism in quite unambiguous terms. He had numerous Jewish refugees among his analysands (some of whom he treated gratis) Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 63

This [Nazism] evil is so abysmal that it can only end in total destruction. Even the innocent people who are left can no longer be spared the suffering that is coming now. Carl Jung, C.G. Jung: His Myth in Our Time, Page 64

As Mircea Eliade points out, the shaman himself does not heal; he mediates the healing confrontation of the patient with the divine powers. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 66

Among the so-called neurotics of our day there are a good many who in other ages would not have been neurotic that is, divided against themselves. If they had lived in a period and in a milieu in which man was still linked by myth with the world of the ancestors, and thus with nature truly experienced and not merely seen from outside, they would have been spared this division' with themselves. Carl Jung, C.G. Jung: His Myth in Our Time, Page 67-68

In reality ... individuation is an expression of that biological process simple or complicated as the case may be by which every living thing becomes what it was destined to become from the beginning. Carl Jung, C.G. Jung: His Myth in Our Time, Page 73

The reproach most frequently levelled against Jung is that individuation is an asocial, egocentric exercise. This is by no means the case. The human being, in his instinctual nature, is a social being, and when this nature is rescued from

unconsciousness and related to consciousness he becomes more socially fit and better related to his fellow men. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 75

Spirit threatens the naïve minded man with inflation, of which our own times have given us the most horribly instructive examples. Carl Jung, C.G. Jung: His Myth in Our Time, Page 84

We can perceive the slightest emotional fluctuations in others and have a very fine feeling for the quality and quantity of affects in our fellow-men. Carl Jung, C.G. Jung: His Myth in Our Time, Page 85

In exactly the same way Jung thought that psychic processes, and especially dreams, should be described both causally and in respect to their goal or purpose. The psychic healing process can only be understood from the final standpoint, whereas the causal standpoint is more apt to yield a diagnosis. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 87

The mind, as the active principle in the inheritance, consists of the sum of the ancestral minds, the 'unseen fathers' whose authority is born anew with the child. Carl Jung, C.G. Jung: His Myth in Our Time, Page 89

The creative function of the symbol-forming psychic dynamic or the spirit always appears in the single individual. Only in the individual are new ideas, artistic inspirations and constructive hunches and fantasies created. Carl Jung, C.G. Jung: His Myth in Our Time, Page 90

One of Jung's most important contributions to the art of dream analysis lay in adding an interpretation on the subjective level to Freud's interpretation on the objective level. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 92

We must therefore take it that the dream is just what it pretends to be, neither more nor less Carl Jung, C.G. Jung: His Myth in Our Time, Page 94

The dream never points exclusively to something known but always to complex data not yet grasped by our ego-consciousness. It points to a meaning we have not yet consciously realized. Carl Jung, C.G. Jung: His Myth in Our Time, Page 94

"The shaman," says Eliade, "is the great specialist in the human soul; he alone 'sees' it, for he knows its 'form' and its destiny." Mircea Eliade, C.G. Jung: His Myth in Our Time, Page 99

Dreams, sickness, or initiation ceremony, the central element is always the same: death and symbolic resurrection of the neophyte. Mircea Eliade, C.G. Jung: His Myth in Our Time, Page 100

Sometimes I know so little about what the unconscious demands that I simply leave it to my hands, so that afterwards I can think about what I have shaped. Carl Jung, C.G. Jung: His Myth in Our Time, Page 106

Active imagination is the most effective means through which the patient can become independent of the therapist and learn to stand on his own feet. However, he must then undertake the inner work on his own, for no one else can do it for him. Carl Jung, C.G. Jung: His Myth in Our Time, Page 112

In the reading of this Eastern guide to meditation it became clear to Jung that he had set out quite spontaneously along an inner way that had not only been known in the East for hundreds of years but had over many centuries been developed into a structured inner path. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 113

Most Zen masters expressly decline to take serious account of dreams, which they look upon as fragments of illusion which must be overcome. Jung, on the other hand, regards dreams as ”messages from the Self" which support the way of meditation. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 114

Although the wisdom of the East made a profound impression on Jung, nevertheless he constantly warned Westerners against imitating its yoga techniques and other practices. He looked upon such imitation as theft and as a disregard of our own psychic heritage, especially of our shadow. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 114

He [Jung] writes that he does not seek, as the East Indian does, to be freed from nature and the inner opposites. Instead he seeks that wisdom which comes from the fullness of a life lived with devotion "Nature, the psyche, and life appear to me like divinity unfolded. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 115

Here Jung confesses his Christian spiritual heritage: conflict (represented by the symbol of the cross) may not be circumvented, nor suffering avoided. He liked to quote Thomas à Kempis to the effect that suffering is the horse which carries us fastest to wholeness. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 115

Jung found the Buddha to be a more complete human being than the Christ, because the Buddha lived his life and took as his task the realization of the Self through understanding, whereas with the Christ this realization was more like a fate which happened to him. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 115

Jung foresaw that the East would exert a growing psychological influence on our culture, while we would intervene drastically in their world with materialism and political destruction. He saw that Buddhism, too, has been weakened by a partial hardening into an outer formula, as Christianity has with the Westerner. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 115-116

It is clear to me," wrote a Japanese professor, "that Jung can contribute to our spiritual tradition and religion a reality basis that we have partly lost." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 116

The dynamic which produces such inner symbolic patterns in the psyche is what Jung understands by the word "spirit." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 93

Religion, says Jung, "on the primitive level means the psychic regulatory system that is coordinated with the dynamism of instinct. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 83

In Jung's opinion, therefore, symbols were not invented or thought up by man, but were produced from the unconscious by way of so-called revelation or intuition. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 88

The advocates of hallucinogenic drugs are engulfed in a one-sidedly overvalued unconscious, and movements and parties which are politically and rationalistically oriented hope to change the world with only conscious sociological measures, completely ignoring the unconscious. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 97

The medically controlled use of hallucinogenic drugs which has come into practice in recent years is also crippled by the same misuse of power, which is characteristic of many of the methods which employ imagination: the power of the unconscious is conjured up through the use of the drug, but it is then the controlling therapist, instead of the experiencing subject, who is responsible for the confrontation. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 119

Drug users are often plagued by fearful anxiety dreams and visions which are meant to prevent them from going further into the unconscious (a bad trip!), and the dreams of politically and sociologically oriented world reformers generally criticize their intellectualism, their inflation and their lack of feeling. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 98

In civilized societies the priest is primarily the guardian of existing collective ritual and tradition; among primitive peoples, however, the figure of the shaman is characterized by individual experience of the world of spirits (which today we call the unconscious) and his main function is the healing of personal illnesses and disturbances in the life of the collective. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 99

Jung did not enter this world in a trance-state, but rather in full consciousness and without any diminution of the individual moral responsibility which is one of the attainments of Western culture. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 117

It is generally agreed today that Jung's greatest and most characteristic discovery was the empirical proof that there is in fact such a "collective soul" or collective psyche the collective unconscious, to use the name he gave it. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 123-124

In his later work Jung wrote that the archetypes might, in the last analysis, be partly non-psychic, but for the present at least can be described only in terms

of their ordering function in the psychic field. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 125

At first Jung regarded the question of the origin of the archetypes as one of heredity, but in his later works he left the question completely open. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 126

Intensive contact with the unconscious is thus not only important for the mentally ill, because the healing tendencies of the psychic self-regulatory system can come into their consciousness in this way. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 97

The secret poet and director of the dream, however, is, as we have said, the "spirit," the active, dynamic aspect of the psyche. Spirit is the real culture creating factor in human beings. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 88

From ancient Iran there are accounts of such celestial journeys in which the ecstatic experiences what, under normal conditions, would be in store for the soul after death. In the Book of Artay Viraf there is a description of the suffering of Viraf for seven days from tetanus. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 104

In the Roman Sominum Scipionis, described by Macrobius, Scipio is instructed in the secrets of the beyond by tile spirit. of his dead ancestor, and the so-called Oracula Chaldaica depict at great length an initiate's visionary journey to the beyond. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 105

The future will show whether a psychic process of development will arise from the psychological "binding-back" (religion), whether the scientific path of subjective knowledge can lead without a break into the heartening universe of objective faith. In the fact ... that it is no longer exclusively 'psychology' in the scientific sense intended by Freud but is already in a position to claim to be a theory of the soul in this fact lies the real meaning of complex psychology. Jean Gebser, C.G. Jung: His Myth in Our Time, Page 129

Those who do not realize the special feeling-tone of the archetype, end with nothing more than a jumble of mythological concepts, which can be strung together to show that everything means anything or nothing at all. Carl Jung, C.G. Jung: His Myth in Our Time, Page 130

Although in the last analysis the myth, like the dream, is "its own meaning," one cannot ignore the historical fact that myths do not have the same meaning for people living in the present that they had for past cultures. If they are to have meaning for us today, then they must be reinterpreted psychologically. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 130

Psychology is the only science that has to take the factor of value (i.e., feeling) into account, because it is the link between events and life. Psychology is often accused of not being scientific on this account; but its critics fail to under-

stand the scientific and practical necessity of giving due consideration to feeling. Carl Jung C.G. Jung: His Myth in Our Time, Page 131-132

Our "modern" interpretations will probably be regarded as amplifying mythologems and a new interpretation will once again attain validity. This does no damage to the "eternal" myth. We are the ones who suffer when we can no longer connect it to our own psychic life. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 133

One wonders why the Christ-image, as an Anthropos figure uniting humanity, was inadequate to the task of liberating "the true man," so that such projections of a differently modified Anthropos-image occurred and why was the symbolic image of the Buddha unable to protect the East from the invasion of communistic ideology? Marie Louise von Franz, C.G. Jung: His Myth in Our Time, Page 135

The astrological image of the Aquarian period is an image of man which, according to Jung, represents the Anthropos as an image of the Self, or of the greater inner personality which lives in every human being and in the collective psyche. He pours water from a jug into the mouth of a fish, of the constellation of the so-called "Southern Fish," which represents something still unconscious. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 136

This could mean that the task of man in the Aquarian Age will be to become conscious of his larger inner presence, the Anthropos, and to give the utmost care to the unconscious and to nature, instead of exploiting it (as is the case today, for the most part). Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 136

In the Kabbala, Adam Kadmon consists of the precepts of the Torah, and the Adam-image of the Mandaeans consisted of "the law." Psychologically this means that at this cultural level the individual cannot make direct contact with the "inner man" but must do so through religious precepts. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 136

The Anthropos, seen as mankind's "group soul" is, namely, an image of the bond uniting all men, or of inter-human Eros, the preconscious ground of all communication and community among men, as well as being that psychic element which, through its power to compensate and limit, stands opposed to the boundless or one-sided drive to live out any single instinct. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 138

Later on they drew together into one god, and then that god became man. But in our day even the Godman seems to have descended from his throne and to be dissolving himself in the common man." Carl Jung, C.G. Jung: His Myth in Our Time, Page 152

... Is it possible that God wishes to see whether I am capable of obeying His will even though my faith and my reason raise before me the specters of death and hell? That might really be the answer! But these are merely my own thoughts. I may be mistaken.... Carl Jung, C.G. Jung: His Myth in Our Time, Page 159

The appearance of the Antichrist at the end of the second Christian millen-

nium is to be accompanied by an indescribable world-wide catastrophe, which is described in the darkest colors in the Johannine Revelation. Then, however, unmediated and in the midst of the most utter destruction, there will appear in heaven the sun-woman, "with the moon under her feet, and on her head a crown of twelve stars." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 164

If God himself should demand from me a murder, I would not commit it; instead, I would throw my tiny human freedom and consciousness onto the scale, and sooner offer myself as a sacrifice. Carl Jung, C.G. Jung: His Myth in Our Time, Page 167

If, however, latent meaning as a conscious plan for creation is ascribed to the Creator, then the question arises: Why should the Creator organize this whole phenomenon of the world, since he already knows wherein he can see his reflection? And why should he be reflected, since he is already conscious of himself? Carl Jung, C.G. Jung: His Myth in Our Time, Page 169

After all these reflections I have come to the conclusion that man's likeness to God is a matter which concerns not only man but also his Creator. Carl Jung, C.G. Jung: His Myth in Our Time, Page 169

Evil has become a determinant reality. It can no longer be dismissed from the world by a circumlocution. We must learn how to handle it, since it is here to stay. Carl Jung, C.G. Jung: His Myth in Our Time, Page 172

Nothing can spare us the torment of ethical decision. Nevertheless, harsh as it may sound, we must have the freedom in some circumstances to avoid the known moral good and do what is considered to be evil, if our ethical decision so requires. Carl Jung, C.G. Jung: His Myth in Our Time, Page 172

Naturally, human understanding and the human will can never pretend to have fathomed the depths of the divine spirit; any such statements are of course merely human and an "endless approximation" to the concealed. Carl Jung, C.G. Jung: His Myth in Our Time, Page 174

St. Augustine, the Church father, made a distinction between two kinds of awareness: a morning awareness (cognitio matutina) and an evening awareness (cognitio vespertina). Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 176

Augustine compares the gradual transformation of morning awareness into evening awareness with the succession of the symbolic days of the Genesis story of creation. On the first day there is knowledge of the Self in God, then follows knowledge of the firmament, of the earth, of the sea, of "things that grow out of the earth," of "all animals that swim in the water and that fly in the air" until finally, on the sixth day, man discovers knowledge of man himself. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 176

He [Eckhart] too made a distinction between an "evening knowledge," in which the creature is known in himself and a "morning knowledge" in which creature and the

human self are known "in the One which is God Himself." This morning knowledge, however, is discovered only by the man who is "detached," who has forgotten his ego and all creatures and who lives in a psychic condition "in which God is nearer the soul than the soul is to itself." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 177

Toynbee has seen what I mean, by historical function of archetypal developments. That is a mighty important determinant of human behavior and can span centuries or thousands of years. It expresses itself in symbols. Carl Jung, C.G. Jung: His Myth in Our Time, Page 181

The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of matter. Carl Jung, C.G. Jung: His Myth in Our Time, Page 184

We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world ... seen from within. It is just as though you were seeing into another aspect of matter." At present, however, most materialists still believe in "dead" matter. Carl Jung, C.G. Jung: His Myth in Our Time, Page 184

The psyche is an autonomous factor, and religious statements are psychic confessions which in the last resort are based on unconscious, i.e., on transcendental, processes. These ... statements are filtered through the medium of human consciousness: that is to say, they are given visible forms which in their turn are subject to manifold influences from within and without. Carl Jung, C.G. Jung: His Myth in Our Time, Page 187

It is, in fact, impossible to demonstrate God's reality to oneself except by using images which have arisen spontaneously or are sanctified by tradition, and whose psychic nature and effects the naïve-minded person has never separated from their unknowable metaphysical background.... Carl Jung, C.G. Jung: His Myth in Our Time, Page 188

Only heedless fools will wish to destroy [the Christian dogma]: the lover of the soul, never. Carl Jung, C.G. Jung: His Myth in Our Time, Page 188

Psychology as the science of the soul has to confine itself to its subject and guard against overstepping its proper boundaries by metaphysical assertions or other professions of faith. Carl Jung, C.G. Jung: His Myth in Our Time, Page 188

For it is not that 'God' is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth, rather it speaks to us as a Word of God. The Word of God comes to us, and we have no way of distinguishing whether and to what extent it is different from God. Carl Jung, C.G. Jung: His Myth in Our Time, Page 192

The essay by James Hillman, "Psychology: Monotheistic or Polytheistic," on this subject seems to me to be unsuccessful. Hillman's conclusions are based on the erroneous assumption that monotheism equals Self equals old king, and polytheism equals animus and anima equals son, which historically is not justified. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 196

The feminine factor had a determining influence on Jung's personality and thought. The intellect, the purely masculine spirit of the world of professional scholarship, was alien to him, because this world knows nothing of the process of fertilization through the unconscious. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 145

But a larger mind bears the stamp of the feminine; it is endowed with a receptive and fruitful womb which can reshape what is strange and give it a familiar form. Carl Jung, C.G. Jung: His Myth in Our Time, Page 145

But the integration of the feminine into the world of masculine Logos to which our culture has been committed up to the present was not simply a personal matter with Jung. He was convinced that in general it is required of everyone these days. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 146

The mandala differs from a personal god-image not only in its feminine aspect but also in its unequivocally mathematical-geometrical character. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 150

If the process of robbing cosmic nature of its soul by the withdrawal of the gods or of God into the human being continues as at present, "then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 153

One might also say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala. Since modern mandalas are amazingly close parallels to the ancient magical circles, which usually have a deity in the center, it is clear that in the modern mandala man the deep ground, as it were, of the Self is not a substitute but a symbol for the deity. Carl Jung, C.G. Jung: His Myth in Our Time, Page 154

He [Christ] must have been a person of singular gifts to have been able so completely to express and to represent the general, though unconscious, expectations of his age.... In those times the omnipresent, crushing power of Rome ... had created a world where countless individuals, indeed whole peoples, were robbed of their cultural independence and of their spiritual autonomy." Carl Jung, C.G. Jung: His Myth in Our Time, Page182

Like Toynbee, Jung was convinced that we are in a period of cultural decline today and that the survival or disappearance of our culture depends on a renewal of our archetypal myth. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 183

Christianity slumbers and has neglected to develop its myth in the course of the centuries. Those who gave expression to the dark stirrings of growth in mythic ideas were refused a hearing. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 199

It is one of Jung's greatest achievements, the significance of which has not yet been adequately recognized, that he rediscovered the projected religious myth of alchemy and showed unmistakably where it originated and where it is still at work today: not in matter but in the objective unconscious psyche of Western man. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 201

In their day the alchemists were the "empiricists in experience of God," in contrast to the denominational representatives of the different creeds, whose aim was not experience but the consolidation and exegesis of a historically revealed truth. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 203

Greek alchemy, like the mathematics and the natural sciences of antiquity, was continued by the Arabs. In the Islamic world the alchemists were much closer in spirit to the Shi'ites, who were also "empiricists in experience of God," Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 203-204

Thus he [Mercurius] is always a paradox containing within himself the most incompatible possible opposites. The alchemists at least suspected the psychic origin of this symbol and therefore defined Mercurius as "spirit" and "Soul." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 208

There have always been great individuals who knew about this divine aspect of the soul: St. Augustine, Meister Eckhart, Ruysbroeck, Tauler and numerous others even Giordano Bruno called the soul "God's light." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 218

The "terrible God" whom Nicholas of Flüe also encountered, whom Martin Luther and Jakob Böhme and many others knew, became for Jung a permanent reality as a result of this experience. All his childish and naïve ideas about a "loving God" as a Summum Bonum were outgrown once and for all. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 160

In Western alchemy, too, several masters suspected that it was a question of a meditative development of one's own inner personality which, it was hoped, would then complete itself in the outer world. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 220

Petrus Bonus then further describes the stone as the resurrecting body which is spiritual as well as corporeal and of such subtlety that it can penetrate and pervade anything. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 221

…for without the conscious acknowledgment and acceptance of our kinship with those around us there can be no synthesis of personality.... The inner consolidation of the individual is not just the hardness of collective man on a higher plane, in the form of spiritual aloofness and inaccessibility; it emphatically includes our fellow man. Carl Jung, C. G. Jung: His Myth in Our Time, Page 226

The Gnostics, in their way, attained to a similar deep understanding of Christ as symbol of the Self, but they were caught in an inflation. They felt themselves

to be superior to the "blind multitude," in possession of a mystery which set them apart. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 233

As physics has to relate its measurements to objects, it is obliged to distinguish the observing medium from the thing observed, with the result that the categories of space, time, and causality become relative. Carl Jung, C.G. Jung: His Myth in Our Time, Page 236

From 1929 on Jung observed a class of events that appear to point to a direct relation between psyche and matter. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 236

Toward the end of his life Jung planned to concentrate his research on the nature of natural numbers, in which he saw archetypal structures and a primordial, very primitive expression of the spirit, that is, of psychic dynamics. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 246

While the mandala represents a psychological analogy to the unus mundus, synchronistic phenomena represent a parapsychological analogy which points empirically to an ultimate unity of the world. In the end everything that happens happens in one and the same world and is part of it. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 249

In the final analysis, we count for something only because of the essential we embody, and if we do not embody that, life is wasted. Carl Jing, C.G. Jung: His Myth in Our Time, Page 250

Jung had his dream of the giant radiolarian, hidden in the center of the forest, while he was still a student in the Gymnasium, and this dream led to his decision to study natural science. Although at that time he could not have known anything about the universal meaning of the dream image, he rightly concluded that it was an indication that he should seek the light of all further knowledge in the secret orderedness of nature. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 139

My mandalas were cryptograms concerning the state of the self.... I had the distinct feeling that they were something central, and in time I acquired through them a living conception of the self. The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad and corresponds to the microcosmic nature of the psyche.... The mandala is the center. It is the exponent of all paths. It is the path to the center, to individuation. Carl Jung, C.G. Jung: His Myth in Our Time, Page 139-140

In 1927 Jung dreamed of such a mandala. He painted it and called it a "Window on Eternity." A year later he painted a similar picture, with a golden castle in the center. Shortly after that there ensued an extraordinary coincidence: Richard Wilhelm sent him the manuscript of The Secret of the Golden Flower, in which Jung enthusiastically recognized a description of the same process at work. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 140

This dream brought with it a sense of finality. I saw that here the goal had been revealed.... Through this dream I understood that the self is the principle and archetype of orientation and meaning. Therein lies its healing function.... Out of [this insight] emerged a first inkling of my personal myth. Carl Jung, C.G. Jung: His Myth in Our Time, Page 141

The symbols of the cosmic Anthropos and the mandala are synonymous; they both point to an ultimate inner psychic unity, to the Self. The Buddha, the great Eastern symbol of this unity, was always represented in the early days as a twelve-spoked wheel; it was only after some contact with Greece that he began to be represented in India as a human figure. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 141

As womb or matrix of the "psychic ground," the mandala contains more feminine features, which in the East are expressed by the image of Buddha's lotus and the golden city, and in Western culture by the image of Eden divided into four parts, by the temenos, the fortress and the round vessel all feminine symbols. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 145

"The dream discloses a thought and a premonition that have long been present in humanity: the idea of the creature that surpasses its creator by a small but decisive factor. This "small but decisive factor" is consciousness. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 168

Through his investigations into the principle of synchronicity Jung prepared the way for an eventual alliance between depth psychology and microphysics, and therewith for the use of his ideas by contemporary natural science. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 254

We ought not to underestimate the psychological effect of the statistical world-picture: it thrusts aside the individual in favour of anonymous units that pile up into mass formations. Instead of the concrete individual, you have the names of organizations Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 254

The goal and meaning of individual life (which is the only real life) no longer lie in individual development but in the policy of the State, which is thrust upon the individual from outside and consists in the execution of an abstract idea which ultimately tends to attract all life to itself. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 254

The fact that historically collective consciousness is probably older and more important than ego-consciousness is relevant here; the ego-consciousness of the individual appears to be a late acquisition and even today is a very labile factor in a great many people. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 256

Mass-degeneration does not come only from without: it also comes from within, from the collective unconscious. Against the outside, some protection was offered by the droits de l'homme which at present are lost to the greater part of Europe, and even where they are not actually lost we see political parties, as naïve as they

are powerful, doing their best to abolish them in favour of the slave state, with the bait of social security." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 258

But most religions have compromised with the world and with the State to such an extent that they have become creeds, that is, collective institutions with general convictions instead of a subjective relation to the irrational inner powers. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 260

The State takes the place of God; that is why, seen from this angle, the socialist dictatorships are religions and State slavery is a form of worship.... Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 260

Western man, however, has fallen under the spell of the ideal of community, and for some time now the churches have been making every effort to encourage "group experience" and to attract the public to every sort of social "come-on," from marriage and job bureaus to pop concerts, instead of doing their job, which is to speak to the "inner spiritual man." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 261

The contemporary division of society into a "right" wing and a "left" wing is nothing but a neurotic dissociation, reflecting on the world stage what is happening in the individual modern man: a division within himself, which causes the shadow that is, what is unacceptable to consciousness to be projected onto an opponent, while he identifies with a fictitious self-image and with the abstract picture of the world offered by scientific rationalism, which leads to a constantly greater loss of instinct and especially to the loss of caritas, the love of one's neighbor so sorely needed in the contemporary world. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 265

therefore, that one could even define the ego as a "relatively constant personification of the unconscious itself, or as the Schopenhauerian mirror in which the unconscious becomes aware of its own face. All the worlds that have ever existed before man were physically there. But they were a nameless happening, not a definite actuality, for there did not yet exist that minimal concentration of the psychic factor, which was also present, to speak the word that outweighed the whole of Creation: That is the world and this is I! That was the first morning of the world ... when that inchoately conscious complex, the ego, the son of the darkness, knowingly sundered subject and object, and thus precipitated the world and itself into definite existence...." Carl Jung, C.G. Jung: His Myth in Our Time, Page 52

Freud's greatest achievement probably consisted in taking neurotic patients seriously and entering into their peculiar individual psychology.... He saw with the patient's eyes, so to speak, and so reached a deeper understanding of mental illness than had hitherto been possible. In this respect he was free of bias, courageous, and succeeded in overcoming a host of prejudices. Carl Jung, C.G. Jung: His Myth in Our Time, Page 60

When I once remarked to Jung that his psychological insights and his attitude to the unconscious seemed to me to be in many respects the same as those of

the most archaic religions for example shamanism, or the religion of the Naskapi Indians who have neither priest nor ritual but who merely follow their dreams which they believe are sent by the "immortal great man in the heart" Jung answered with a laugh: "Well, that's nothing to be ashamed of. It is an honor!" Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 13

Hegel's weakness lay in what Jung calls "the attempt to dominate everything by the intellect" including the unconscious. In order to avoid the necessity of admitting that one is exposed to uncanny autonomous psychic influences from the unconscious, and thereby to circumvent the experience of these influences, one interprets them in an "artificial ... two-dimensional conceptual world in which the reality of life is well covered up by so-called clear concepts." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 44-45

They were perfect creatures of God, for He created only perfection, and yet they committed the first sin.... How was that possible? They could not have done it if God had not placed in them the possibility of doing it. That was clear, too, from the serpent, whom God had created before them, obviously so that it could induce Adam and Eve to sin.... Therefore it was God's intention that they should sin. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 159

Now right at first, I even thought she might be crazy, for she had no more connection with India by all external considerations that I did. But, of course, we are all similar in at least one respect—we are all human. This girl was just highly intuitive and oriented toward a "wholistic" manner of thinking or thinking always within a context of totality or wholeness, a mode of thinking which is known in and characteristic of India. Carl Jung, Conversations with Jung and Richard L. Evans, Page 35

1. https://smile.amazon.com/C-G-Jung-Bennet/dp/1630510505/ref=sr_1_1?dchild=1&keywords=E.A.+bennet&qid=1617793195&sr=8-1
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Miss Wolff: Perhaps a side of the problem which Zarathustra himself has not seen. (2021-04-08 04:53)

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[1]Zarathustra Seminars

Miss Wolff: Perhaps a side of the problem which Zarathustra himself has not seen. It might be that snake which he has thrown out of his mouth to other people to handle, so they give it back to him, because without that the circle is not complete.

Prof Jung: Yes, and besides the chapter about the bite of the adder, there is a chapter later where the snake crept into the shepherd's mouth.

Miss Wolff: I meant that chapter particularly-! anticipated.

Prof Jung: Well, the serpent is rejected by Zarathustra.

He loathes it because it is the earth, the darkness, the Yin, the female principle. Zarathustra is entirely masculine, the masculine archetype of the wise old

man par excellence; and he is the pneuma, the wind-god, and therefore has to reject the serpent.

That is the reason why he throws only the golden ball to his disciples; they add the serpent.

And how does it come about that they are able to do that? You see, it is the pelote again.

Prof Reichstein: They have the connection with the earth because they are also with collectivity.

Prof Jung: Exactly. You see, when Zarathustra is in the circle of his disciples, he already represents that symbolism; one could say that the sun and the serpent symbolized his relation to his disciples.

He is in the center, the pneuma surrounded by the circle of mankind, and mankind is the earth; so his disciples are his earth.

He is rooted in his disciples.

And in throwing the golden ball to them, he gives them himself, his own principle, and they receive it as the earth receives the seed.

They form a circle round him like the earth snake that bites its own tail.

It is the female that forms a ring round the male in the Tantric Yoga also; the Shakti in everlasting embrace with the god Shiva is an eternal symbol, and it is one of the most complete symbols of the self.

The self conceived of as the superpersonal Atman (or the Paramatman or Prajapati or the Purusha) is alone, one could say; therefore, he emanates a world which is his mirror, the mirror being of course of a different substance from that which is mirrored.

The mirror is the shakti that creates the real illusion, the veil of Maya, round the god; the god sees all his millions of faces mirrored in the magic mirror of Maya. 794-795

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=BSZGM4A4QG7CNNKTDJJP&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=3d37670e-a63e-4bcf-a1bb-6eded34

Carl Jung: This change became visible at the time of the “Renaissance” **(2021-04-08 04:54)**

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There can be no doubt that the original Christian conception of the imago Dei embodied in Christ meant an all-embracing totality that even includes the animal side of man...
Carl Jung, Aion
Roberto Ferri

[1]Aion

There can be no doubt that the original Christian conception of the imago Dei embodied in Christ meant an all-embracing totality that even includes the animal side of man.

.Nevertheless the Christ-symbol lacks wholeness in the modern psychological sense, since it does not include the dark side of things but specifically excludes it in the form of a Luciferian opponent.

.Psychologically the case is clear, since the dogmatic figure of Christ is so sublime and spotless that everything else turns dark beside it. It is, in fact, so one-sidedly perfect that it demands a psychic complement to restore the balance.

.A factor that no one has reckoned with, however, is the fatality inherent in the Christian disposition itself, which leads inevitably to a reversal of its spirit not through the obscure workings of chance but in accordance with psychological law.

.The ideal of spirituality striving for the heights was doomed to clash with the materialistic earth-bound passion to conquer matter and master the world.

This change became visible at the time of the “Renaissance” Carl Jung, CW 9ii, Para 78

1. https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_2?dchild=1&keywords=jung+aion&qid=1607335115&s=books&sr=1-2

Carl Jung, Lucien Levy-Bruhl and "Participation Mystique." (2021-04-08 12:11)

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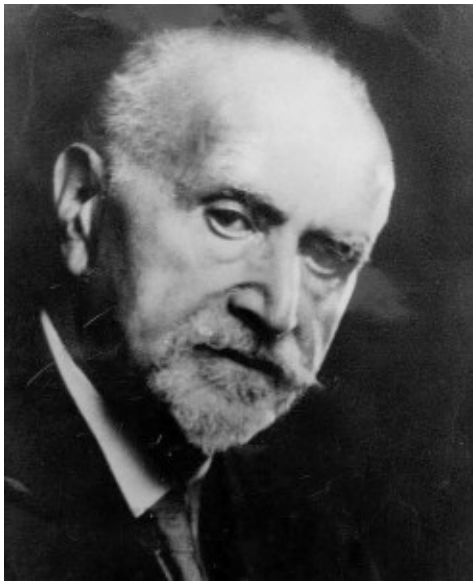

Recently this concept as well as that of the état prélogique have been severely criticized by ethnologists, and moreover Lévy-Bruhl himself began to doubt their validity in the last years of his life.

First he cancelled the adjective “mystique,” growing afraid of the term’s bad reputation in intellectual circles.

It is rather to be regretted that he made such a concession to rationalistic superstition, since “mystique” is just the right word to characterize the peculiar quality of “unconscious identity.”

There is always something numinous about it.

Unconscious identity is a well-known psychological and psychopathological phenomenon

(identity with persons, things, functions, roles, positions, creeds, etc.), which is only a shade more characteristic of the primitive than of the civilized mind. Lévy-Bruhl, unfortunately having no psychological knowledge, was not aware of this fact, and his opponents ignore it. Carl Jung, CW 11, Page 504, Fn 28

I take the concept of participation mystique, in the sense defined above, from the works of Lévy-Bruhl.

Recently this idea has been repudiated by ethnologists, partly for the reason that primitives know very well how to differentiate between things.

There is no doubt about that; but it cannot be denied, either, that incommensurable things can have, for them, an equally incommensurable tertium comparationis.

One has only to think of the ubiquitous application of “mana,” the werewolf motif, etc.

Furthermore, “unconscious identity” is a psychic phenomenon which the psychotherapist has to deal with every day.

Certain ethnologists have also rejected Levy-Bruhl’s concept of the Hat prelogique, which is closely connected with that of participation.

The term is not a very happy one, for in his own way the primitive thinks just as logically as we do. Levy-Bruhl was aware of this, as I know from personal conversation with him.

By “prelogical” he meant the primitive presuppositions that contradict only our rationalistic logic.

These presuppositions are often exceedingly strange, and though they may not deserve to be called “prelogical” they certainly merit the term “irrational.”

Astonishingly enough Lévy-Bruhl, in his posthumously published diary, recanted both these concepts.

This is the more remarkable in that they had a thoroughly sound psychological basis. Carl Jung, CW 14, Page 250, Fn 662

Lévy-Bruhl’s view has recently been disputed by ethnologists, not because this phenomenon does not occur among primitives, but because they have not understood it. Like so many other specialists, these critics prefer to know nothing of the psychology of the unconscious. Carl Jung, CW 14, Page 488, Fn 106

Lévy-Bruhl later retracted this term [Participation Mystique” under the pressure of adverse criticism, to which he unfortunately succumbed. His critics were wrong inasmuch as unconscious identity is a well-known psychological fact. CW 18, Page 194, Fn 2

How Natives Think, p. 129. It is to be regretted that Lévy-Bruhl expunged this exceedingly apt term from later editions of his books. Probably he succumbed to the attacks of those stupid persons who imagine that “mystic” means their own nonsensical conception of it. [Cf.

the original edn., Les Fonctions mentales, p. 140. Editors, CW 8, Page 268. Fn 12

The Pueblo Indians of New Mexico still think in the "heart" and not in the head.

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique [11] is abolished. Carl Jung, Letters Vol. II, Page 264

A term coined by Levy-Bruhl for the "prelogical" mentality of primitives, but later abandoned by him.

Jung made frequent use of it to denote the state of projection in which internal and external events are inextricably mixed up, resulting in an irrational and unconscious identity of inside and outside. Carl Jung, Letters Vol. II, Page 264, fn 11

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried.

You can find detailed descriptions of this in Levy-Bruhl’s Le Surnaturel et la nature dans la mentalite primitive.

The ka is probably a descendant of the placenta. Carl Jung, Letters Vol. I, Page 259-260

It seems as if this process of analogy-making had gradually altered and added to the common stock of ideas and names, with the result that man’s picture of the world was considerably broadened.

Specially colourful or intense contents (the “feeling-toned” complexes) were reflected in countless analogies, and gave rise to synonyms whose objects

were thus drawn into the magic circle of the psyche.

In this way there came into being those intimate relationships by analogy which Lévy-Bruhl fittingly describes as “participation mystique.”

It is evident that this tendency to invent analogies deriving from feeling-toned contents has been of enormous significance for the development of the human mind.

We are in thorough agreement with Steinthal when he says that a positively overwhelming importance attaches to the little word “like” in the history of

human thought.

One can easily imagine that the canalization of libido into analogy-making was responsible for some of the most important discoveries ever made by primitive man. Carl Jung, CW 5, Para 203

The further we go back into history, the more we see personality disappearing beneath the wrappings of collectivity.

And if we go right back to primitive psychology, we find absolutely no trace of the concept of an individual.

Instead of individuality we find only collective relationship or what Lévy-Bruhl calls participation mystique.

The collective attitude hinders the recognition and evaluation of a psychology different from the subject's, because the mind that is collectively oriented is quite incapable of thinking and feeling in any other way than by projection.

What we understand by the concept "individual" is a relatively recent acquisition in the history of the human mind and human culture.

It is no wonder, therefore, that the earlier all-powerful collective attitude prevented almost completely an objective psychological evaluation of individual differences, or any scientific objectification of individual psychological processes.

It was owing to this very lack of psychological thinking that knowledge became "psychologized," i.e., filled with projected psychology.

We find striking examples of this in man's first attempts at a philosophical explanation of the cosmos.

The development of individuality, with the consequent psychological differentiation of man, goes hand in hand with the de-psychologizing work of objective science. Carl Jung, CW 6, Para 12

Rousseau is deceived; he believes this state of affairs is a recent development.

But it is not so; we have merely become conscious of it recently; it was always so, and the more so the further we descend into the beginnings of things.

For what Rousseau describes is nothing but that primitive collective mentality which Lévy-Bruhl has aptly termed participation mystique.

This suppression of individuality is nothing new, it is a relic of that archaic time when there was no individuality whatever.

So it is not by any means a recent suppression we are dealing with, but merely a new sense and awareness of the overwhelming power of the collective.

One naturally projects this power into the institutions of Church and State, as though there were not already ways and means enough of evading even moral commands when occasion offered!

In no sense do these institutions possess the omnipotence ascribed to them, on account

of which they are rom time to time assailed by innovators of every sort; the suppressive power lies unconsciously in ourselves, in our own barbarian collective mentality.

To the collective psyche every individual development is hateful that does not directly serve the ends of collectivity.

Hence although the differentiation of the one function, about which we have spoken above, is a development of an individual value, it is still so largely determined by the views of the collective that, as we have seen, it becomes injurious to the individual himself. Carl Jung, CW 6, Para 123

From these definitions the dependence of the naïve poet on the object is especially clear.

His relation to the object has a compelling character, because he introjects the object—that is, he unconsciously identifies with it or has, as it were, an a priori identity with it.

Lévy-Bruhl describes this relation to the object as participation mystique.

This identity always derives from an analogy between the object and an unconscious content.

One could also say that the identity comes about through the projection of an unconscious association by analogy with the object.

An identity of this kind has a compelling character too, because it expresses a certain quantity of libido which, like all libido operating from the unconscious, is not at the disposal of consciousness and thus exercises a compulsion on its contents.

The attitude of the naïve poet is, therefore, in a high degree conditioned by the object; the object operates independently in him, as it were; it fulfils itself in him because he himself is identical with it.

He lends his expressive function to the object and represents it in a certain way, not in the least actively or intentionally, but because it represents itself that way in him.

He is himself Nature: Nature creates in him the product.

He "allows Nature unlimited sway in him." Supremacy is given to the object. To this extent the naïve attitude is extraverted. Carl Jung, CW 6, Para 216

It is this fearful and sorrowful vision of the world that forces the Buddhist into his abstracting attitude, just as, according to legend, a similar impression started the Buddha on his life's quest.

The dynamic animation of the object as the impelling cause of abstraction is strikingly expressed in the Buddha's symbolic language.

This animation does not come from empathy, but from an unconscious projection that actually exists a priori.

The term "projection" hardly conveys the real meaning of this phenomenon.

Projection is really an act that happens, and not a condition existing a priori, which is what we are obviously dealing with here.

It seems to me that Lévy-Bruhl's participation mystique is more descriptive of this condition, since it aptly formulates the primordial relation of the

primitive to the object.

His objects have a dynamic animation, they are charged with soul-stuff or soul-force (and not always possessed of souls, as the animist theory supposes), so that they have a direct psychic effect upon him, producing what is practically a dynamic identification with the object. In certain primitive languages articles of personal use have a gender denoting "alive" (the suffix of animation).

With the abstracting attitude it is much the same, for here too the object is alive and autonomous from the beginning and in no need of empathy; on the contrary, it has such a powerful effect that the subject is forced into introversion.

Its strong libido investment comes from its participation mystique with the subject's own unconscious.

This is clearly expressed in he words of the Buddha: the universal fire is identical with the fire of libido, with the subject's burning passion, which appears to him as an object because it is not differentiated into a disposable function. Carl Jung, CW 6, Para 495

COLLECTIVE. I term collective all psychic contents that belong not to one individual but to many, i.e., to a society, a people, or to mankind in general.

Such contents are what Lévy-Bruhl calls the représentations collectives of primitives, as well as general concepts of justice, the state, religion, science, etc., current among civilized man.

It is not only concepts and ways of looking at things, however, that must be termed collective, but also feelings.

Among primitives, the représentations collectives are at the same time collective feelings, as Lévy-Bruhl has shown.

Because of this collective feeling-value he calls the représentations collectives "mystical," since they are not merely intellectual but emotional.

Among civilized peoples, too, certain collective ideas—God, justice, fatherland, etc.—are bound up with collective feelings.

This collective quality adheres not only to particular psychic elements or contents but to whole functions (q.v.).

Thus the thinking function as a whole can have a collective quality, when it possesses general validity and accords with the laws of logic.

Similarly, the feeling function as a whole can be collective, when it is identical with the general feeling and accords with general expectations, the general moral consciousness, etc.

In the same way, sensation and intuition are collective when they are at the same time characteristic of a large group of men.

The antithesis of collective is individual (q.v.). Carl Jung, CW 6, Para 692

Participation Mystique is a term derived from Lévy-Bruhl.

It denotes a peculiar kind of psychological connection with objects, and consists in the fact that the subject cannot clearly distinguish himself from the object but is bound to it by a direct relationship which amounts to partial identity (q.v.).

This identity results from an a priori oneness of subject and object.

Participation mystique is a vestige of this primitive condition.

It does not apply to the whole subject-object relationship but only to certain cases where this peculiar tie occurs.

It is a phenomenon that is best observed among primitives, though it is found very frequently among civilized peoples, if not with the same incidence and intensity.

Among civilized peoples it usually occurs between persons, seldom between a person and a thing.

In the first case it is a transference relationship, in which the object (as a rule) obtains a sort of magical—i.e. absolute—influence over the subject.

In the second case there is a similar influence on the part of the thing, or else an identification (q.v.) with a thing or the idea of a thing. Carl Jung, CW 6, Para 781

My reader may think that the last remark is something of an exaggeration, since in general one is aware of individual differences.

But it must be remembered that our individual conscious psychology develops out of an original state of unconsciousness and therefore of non-differentiation (termed by Lévy-Bruhl participation mystique).

Consequently, consciousness of differentiation is a relatively late achievement of mankind, and presumably but a relatively small sector of the indefinitely large field of original identity.

Differentiation is the essence, the sine qua non of consciousness.

Everything unconscious is undifferentiated, and everything that happens unconsciously proceeds on the basis of non-differentiation—that is to say, there is no determining whether it belongs or does not belong to oneself.

It cannot be established a priori whether it concerns me, or another, or both.

Nor does feeling give us any sure clues in this respect. Carl Jung, CW 7, Para 329

Much that was taken by investigators animistically as spirit, demon, or numen really belongs to the primitive concept of energy.

As I have already remarked, it is, in the strict sense, incorrect to speak of a “concept.”

“A concept of primitive philosophy,” as Lovejoy calls it, is an idea obviously born of our own mentality; that is to say, for us mana would be a

psychological concept of energy, but for the primitive it is a psychic phenomenon that is perceived as something inseparable from the object.

There are no abstract ideas to be found among primitives, not even, as a rule, simple concrete concepts, but only “representations.”

All primitive languages offer abundant proof of this.

Thus mana is not a concept but a representation based on the perception of a “phenomenal” relationship.

It is the essence of Lévy-Bruhl’s participation mystique.

In primitive speech only the fact of the relationship and the experience it evokes are indicated, as some of the above examples clearly show, not the nature or essence of that relationship, or of the principle determining it.

The discovery of a suitable designation for the nature and essence of the unifying principle was reserved for a later level of culture, which substituted symbolic expressions. Carl Jung, CW 8, Para 127

The behaviour of new contents that have been constellated in the unconscious but are not yet assimilated to consciousness is similar to that of complexes.

These contents may be based on subliminal perceptions, or they may be creative in character.

Like complexes, they lead a life of their own so long as they are not made conscious and integrated with the life of the personality.

In the realm of artistic and religious phenomena, these contents may likewise appear in personified form, especially as archetypal figures.

Mythological research designates them as “motifs,” to Lévy-Bruhl they are représentations collectives, Hubert and Mauss call them “categories of the imagination.”

I have employed the concept of the collective unconscious to embrace all these archetypes.

They are psychic forms which, like the instincts, are common to all mankind, and their

presence can be proved wherever the relevant literary records have been preserved.

As factors influencing human behaviour, archetypes play no small role.

The total personality can be affected by them through a process of identification.

This effect is best explained by the fact that archetypes probably represent typical situations in life.

Abundant proof of identification with archetypes can be found in the psychological and psychopathological case material.

The psychology of Nietzsche's Zarathustra also furnishes a good example.

The difference between archetypes and the dissociated products of schizophrenia is that the former are entities endowed with personality and charged with meaning, whereas the latter are only fragments with vestiges of meaning—in reality, they are products of disintegration.

Both, however, possess to a high degree the apacity to influence, control, and even to suppress the ego-personality, so

that a temporary or lasting transformation of personality ensues. Carl Jung, CW 8, Para 254

If you can put yourself in the mind of the primitive, you will at once understand why this is so. He lives in such "participation mystique" with his world, as Lévy-Bruhl calls it, that there is nothing like that absolute distinction between subject and object which exists in our minds.

What happens outside also happens in him, and what happens in him also happens outside.

I witnessed a very fine example of this when I was with the Elgonyi, a primitive tribe living on Mount Elgon, in East Africa.

At sunrise they spit on their hands and then hold the palms towards the sun as it comes over the horizon.

"We are happy that the night is past," they say.

Since the word for sun, adhista, also means God, I asked: "Is the sun God?"

They said "No" to this and laughed, as if I had said something especially stupid.

As the sun was just then high in the heavens, I pointed to it and asked: "When the sun is there you say it is not God, but when it is in the east you say it is God. How is that?"

There was an embarrassed silence till an old chief began to explain.

"It is so," he said. "When the sun is up there it is not God, but when it rises, that is

God [or: then it is God].”

To the primitive mind it is immaterial which of these two versions is correct.

Sunrise and his own feeling of deliverance are for him the same divine experience, just as night and his fear are the same thing.

Naturally his emotions are more important to him than physics; therefore what he registers is his emotional fantasies.

For him night means snakes and the cold breath of spirits, whereas morning means the birth of a beautiful god. Carl Jung, CW 8, Para 329

Just as we tend to assume that the world is as we see it, we naïvely suppose that people are as we imagine them to be.

In this latter case, unfortunately, there is no scientific test that would prove the discrepancy between perception and reality.

Although the possibility of gross deception is infinitely greater here than in our perception of the physical world, we still go on naïvely projecting our own psychology into our fellow human beings.

In this way everyone creates for himself a series of more or less imaginary relationships based essentially on projection.

Among neurotics there are even cases where fantasy projections provide the sole means of human relationship.

A person whom I perceive mainly through my projections is an imago or, alternatively, a carrier of imagos or symbols.

All the contents of our unconscious are constantly being projected into our surroundings, and it is only by recognizing certain properties of the objects

as projections or imagos that we are able to distinguish them from the real properties of the objects.

But if we are not aware that a property of the object is a projection, we cannot do anything else but be naïvely convinced that it really does belong to the object.

All human relationships swarm with these projections; anyone who cannot see this in his personal life need only have his attention drawn to the psychology of the press in wartime.

Cum grano salis, we always see our own unavowed mistakes in our opponent.

Excellent examples of this are to be found in all personal quarrels.

Unless we are possessed of an unusual degree of self-awareness we shall never see through our projections but must always succumb to them, because the mind in its natural

state presupposes the existence of such projections.

It is the natural and given thing for unconscious contents to be projected.

In a comparatively primitive person this creates that characteristic relationship to the object which Lévy-Bruhl has fittingly called “mystic identity” or “participation mystique.”

Thus every normal person of our time, who is not reflective beyond the average, is bound to his environment by a whole system of projections.

So long as all goes well, he is totally unaware of the compulsive, i.e., “magical” or “mystical,” character of these relationships.

But if a paranoid disturbance sets in, then these unconscious relationships turn into so many compulsive ties, decked out, as a rule, with the same unconscious material that formed the content of these projections during the normal state.

So long as the libido can use these projections as agreeable and convenient bridges to the world, they will alleviate life in a positive way.

But as soon as the libido wants to strike out on another path, and for this purpose begins running back along the previous bridges of projection, they will work as the greatest hindrances it is possible to imagine, for they effectively prevent any real detachment from the former object.

We then witness the characteristic phenomenon of a person trying to devalue the former object as much as possible in order to detach his libido from it.

But as the previous identity is due to the projection of subjective contents, complete and final detachment can only take place when the imago that mirrored itself in the object is restored, together with its meaning, to the subject.

This restoration is achieved through conscious recognition of the projected content, that is, by acknowledging the “symbolic value” of the object. Carl Jung, CW 8, Para 507

“Archetype” is an explanatory paraphrase of the Platonic.

For our purposes this term is apposite and helpful, because it tells us that so far as the collective unconscious contents are concerned we are dealing with archaic or—I would say—primordial types, that is, with universal images that have existed since the remotest times.

The term “représentations collectives,” used by Lévy-Bruhl to denote the symbolic figures in the primitive view of the world, could easily be applied to unconscious contents as well, since it means practically the same thing.

Primitive tribal lore is concerned with archetypes that have been modified in a special way.

They are no longer contents of the unconscious, but have already been changed into conscious formulae taught according to tradition, generally in the form of esoteric teaching.

This last is a typical means of expression for the transmission of collective contents originally derived from the unconscious. Carl Jung, CW 9i, Para 8

The concept of the archetype, which is an indispensable correlate of the idea of the collective unconscious, indicates the existence of definite forms in the psyche which seem to be present always and everywhere.

Mythological research calls them “motifs”; in the psychology of primitives they correspond to Lévy-Bruhl’s concept of “représentations collectives,” and in the field of comparative religion they have been defined by Hubert and Mauss as “categories of the imagination.” Adolf Bastian long ago called them “elementary” or “primordial thoughts.”

From these references it should be clear enough that my idea of the archetype—literally a pre-existent form—does not stand alone but is something that is recognized and named in other fields of knowledge. Carl Jung, CW 9i, Para 89

I am speaking here of the subjective feeling-value, which is subject to the more or less periodic changes described above.

But there are also objective values which are founded on a consensus omnium—moral, aesthetic, and religious values, for instance, and these are universally recognized ideals or feelingtoned collective ideas (Lévy-Bruhl’s “representations collectives”).

The subjective feeling-tones or “value quanta” are easily recognized by the kind and number of constellations, or symptoms of disturbance, they produce.

Collective ideals often have no subjective feeling-tone, but nevertheless retain their feeling-value.

This value, therefore, cannot be demonstrated by subjective symptoms, though it may be by the attributes attaching to these collective ideas and by their characteristic symbolism, quite apart from their suggestive effect. Carl Jung, CW 9ii, Para 54

Nevertheless something is lost in this development, and that is the irreplaceable feeling of immediate oneness with the parents.

This feeling is not just a sentiment, but an important psychological fact which Lévy-Bruhl, in an altogether different context, has called participation mystique.

The fact denoted by this not immediately understandable expression plays a great role in the psychology of primitives as well as in analytical psychology.

To put it briefly, it means a state of identity in mutual unconsciousness.

Perhaps I should explain this further.

If the same unconscious complex is constellated in two people at the same time, it produces a remarkable emotional effect, a projection, which causes either a mutual attraction or a mutual repulsion.

When I and another person have an unconscious relation to the same important fact, I become in part identical with him, and because of this I orient myself to him as I would to the complex in question were I conscious of it. Carl Jung, CW 10, Para 69

When we first come into contact with primitive peoples or read about primitive psychology in scientific works, we cannot fail to be deeply impressed with the strangeness of archaic man. Lévy-Bruhl himself, an authority in the field of primitive psychology, never wearies of emphasizing the striking difference between the “prelogical” state of mind and our own conscious outlook.

It seems to him, as a civilized man, inexplicable that the primitive should disregard the obvious lessons of experience, should flatly deny the most evident causal connections, and instead of accounting for things as simply due to chance or on reasonable grounds of causality, should take his “collective representations” as being intrinsically valid.

By “collective representations” Lévy-Bruhl means widely current ideas whose truth is held to be self-evident from the start, such as the primitive ideas concerning spirits, witchcraft, the power of medicines, and so forth.

While it is perfectly understandable to us that people die of advanced age or as the result of diseases that are recognized to be fatal, this is not the case with primitive man.

When old persons die, he does not believe it to be the result of age.

He argues that there are persons who have lived to be much older.

Likewise, no one dies as the result of disease, for there have been other people who recovered from the same disease, or never contracted it.

To him, the real explanation is always magic.

Either a spirit has killed the man, or it was sorcery.

Many primitive tribes recognize death in battle as the only natural death.

Still others regard even death in battle as unnatural, holding that the enemy who caused it must either have been a sorcerer or have used a charmed weapon.

This grotesque idea can on occasion take an even more impressive form.

For instance, two anklets were found in the stomach of a crocodile shot by a European.

The natives recognized the anklets as the property of two women who, some time before, had been devoured by a crocodile.

At once the charge of witchcraft was raised; for this quite natural occurrence, which would never have aroused the suspicions of a European, was given

an unexpected interpretation in the light of one of those presuppositions which Lévy-Bruhl calls “collective representations.”

The natives said that an unknown sorcerer had summoned the crocodile, and had bidden it catch the two women and bring them to him.

The crocodile had carried out this command. But what about the anklets in the beast’s stomach?

Crocodiles, they explained, never ate people unless bidden to do so.

The crocodile had merely received the anklets from the sorcerer as a reward. Carl Jung, CW 10, Para 106

Lévy-Bruhl has coined the expression participation mystique for these remarkable relationships.

It seems to me that the word “mystical” is not happily chosen.

Primitive man does not see anything mystical in these matters, but considers them perfectly natural.

It is only we who find them so strange, because we appear to know nothing about the phenomena of psychic dissociation.

In reality, however, they occur in us too, not in this naïve but in a rather more civilized form.

In daily life it happens all the time that we presume that the psychology of other people is the same as ours.

We suppose that what is pleasing or desirable to us is the same to others, and that what seems bad to us must also seem bad to them.

It is only recently that our courts of law have nerved themselves to admit the psychological relativity of guilt in pronouncing sentence.

The tenet quod licet Jovi non licet bovi still rankles in the minds of all unsophisticated people; equality before the law is still a precious achievement.

And we still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior “soul” has emigrated from one person to another.

The world is still full of bîtes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung, CW 10, Para 130

Projection is one of the commonest psychic phenomena.

It is the same as participation mystique, which Lévy-Bruhl, to his great credit, empha-

sized as being an especially characteristic feature of primitive man.

We merely give it another name, and as a rule deny that we are guilty of it.

Everything that is unconscious in ourselves we discover in our neighbour, and we treat him accordingly.

We no longer subject him to the test of drinking poison; we do not burn him or put the screws on him; but we injure him by means of moral verdicts pronounced with the deepest conviction.

What we combat in him is usually our own inferior side. Carl Jung, CW 10, Para 131

Experiences of this kind are the common lot of the psychotherapist, or of anybody who has frequent occasion to talk professionally, about their intimate affairs, with people with whom he has no personal relationship.

One should not conclude from this that every subjective pang of conscience which seems unfounded is caused by the person one is conversing with.

Such a conclusion is justified only when the ever-present guilt component in oneself proves, after mature reflection, to be an inadequate explanation of the reaction.

The distinction is often a very delicate matter because, in therapy, ethical values must not be injured on either side if the treatment is to be successful.

Yet what happens in the therapeutic process is only a special instance of human relationships in general.

As soon as the dialogue between two people touches on something fundamental, essential, and numinous, and a certain rapport is felt, it gives rise to a phenomenon which Lévy-Bruhl fittingly called participation mystique.

It is an unconscious identity in which two individual psychic spheres interpenetrate to such a degree that it is impossible to say what belongs to whom.

If the problem is one of conscience, the guilt of the one partner is the guilt of the other, and at first there is no possibility of breaking this emotional identity.

For this a special act of reflection is required.

I have dwelt at some length on this problem because I wanted to show that by the concept of the archetype nothing final is meant, and that it would be wrong to suppose that the essence of conscience could be reduced to nothing but the archetype.

The psychoid nature of the archetype contains very much more than can be included in a psychological explanation.

It points to the sphere of the unus mundus, the unitary world, towards which the psychologist

and the atomic physicist are converging along separate paths, producing independently of one another certain analogous auxiliary concepts.

Although the first step in the cognitive process is to discriminate and divide, at the second step it will unite what has been divided, and an explanation will be satisfactory only when it achieves a synthesis. Carl Jung, CW 10, Para 852

The theory of preconscious primordial ideas is by no means my own invention, as the term “archetype,” which stems from the first centuries of our era, proves.

With special reference to psychology we find this theory in the works of Adolf Bastian and then again in Nietzsche.

In French literature Hubert and Mauss,18 and also Lévy-Bruhl, mention similar ideas.

I only gave an empirical foundation to the theory of what were formerly called primordial or elementary ideas, “catégories” or “habitudes directrices

de la conscience,” “representations collectives,” etc., by setting out to investigate certain details. Carl Jung, CW 11, Para 89

The act of making a sacrifice consists in the first place in giving something which belongs to me.

Everything which belongs to me bears the stamp of “mineness,” that is, it has a subtle identity with my ego.

This is vividly expressed in certain primitive languages, where the suffix of animation is added to an object—a canoe, for instance—when it belongs to me, but not when it belongs to somebody else.

The affinity which all the things bearing the stamp of “mineness” have with my personality is aptly characterized by Lévy-Bruhl as participation mystique. It is an irrational, unconscious identity, arising from the fact that anything which comes into contact with me is not only itself, but also a symbol.

This symbolization comes about firstly because every human being has unconscious contents, and secondly because every object has an unknown side. Your watch, for instance.

Unless you are a watchmaker, you would hardly presume to say that you know how it works.

Even if you do, you wouldn’t know anything about the molecular structure of the steel unless you happened to be a mineralogist or a physicist.

And have you ever heard of a scientist who knew how to repair his pocket watch?

But where two unknowns come together, it is impossible to distinguish between them.

The unknown in man and the unknown in the thing fall together in one.

Thus there arises an unconscious identity which sometimes borders on the grotesque.

No one is permitted to touch what is “mine,” much less use it.

One is affronted if “my” things are not treated with sufficient respect.

I remember once seeing two Chinese rickshaw boys engaged in furious argument.

Just as they were about to come to blows, one of them gave the other’s rickshaw a violent kick, thus putting an end to the quarrel.

So long as they are unconscious our unconscious contents are always projected, and the projection fixes upon everything “ours,” inanimate objects as well as animals and people.

And to the extent that “our” possessions are projection carriers, they are more than what they are in themselves, and function as such.

They have acquired several layers of meaning and are therefore symbolical, though this fact seldom or never reaches consciousness.

In reality, our psyche spreads far beyond the confines of the conscious mind, as was apparently known long ago to the old alchemist who said that the soul was for the greater part outside the body. Carl Jung, CW 11, Para 389

The statement “Nor is one’s own mind separable from other minds” is another way of expressing the fact of “all-contamination.”

Since all distinctions vanish in the unconscious condition, it is only logical that the distinction between separate minds should disappear too.

“Wherever there is a lowering of the conscious level we come across instances of unconscious identity or what Lévy-Bruhl calls “participation mystique.”

The realization of the One Mind is, as our text says, the “at-one-ment of the Trikāya”; in fact it creates the at-one-ment.

But we are unable to imagine how such a realization could ever be complete in any human individual.

There must always be somebody or something left over to experience the realization, to say “I know at-one-ment, I know there is no distinction.”

The very fact of the realization proves its inevitable incompleteness.

One cannot know something that is not distinct from oneself.

Even when I say “I know myself,” an infinitesimal ego—the knowing “I”—is still distinct

from “myself.”

In this as it were atomic ego, which is completely ignored by the essentially non-dualist standpoint of the East, there nevertheless lies hidden the whole unabolished pluralistic universe and its unconquered reality. Carl Jung, CW 11, Para 817

In so far as the offered gift is the sacrificer himself, in so far as the priest and congregation offer themselves in the sacrificial gift, and in so far as Christ is both sacrificer and sacrificed, there is a mystical unity of all parts of the sacrificial act.

The combination of offering and offerer in the single figure of Christ is implicit in the doctrine that just as bread is composed of many grains of wheat, and wine of many grapes, so the mystical body of the Church is made up of a multitude of believers.

The mystical body, moreover, includes both sexes, represented by the bread and wine.

Thus the two substances—the masculine wine and the feminine bread—also signify the androgynous nature of the mystical Christ. Carl Jung, CW 11, Para 337

This unity is a good example of participation mystique, which Lévy-Bruhl stressed as being one of the main characteristics of primitive psychology—a view that has recently been contested by ethnologists in a very short-sighted manner.

The idea of unity should not, however, be regarded as “primitive” but rather as showing that participation mystique is a characteristic of symbols in general.

The symbol always includes the unconscious, hence man too is contained in it.

The numinosity of the symbol is an expression of this fact. Carl Jung, CW 11, Para 32

By a stroke of genius, Lévy-Bruhl singled out what he called participation mystique as being the hallmark of the primitive mentality.

What he meant by it is simply the indefinitely large remnant of non-differentiation between subject and object, which is still so great among primitives that it cannot fail to strike our European consciousness very forcibly.

When there is no consciousness of the difference between subject and object, an unconscious identity prevails.

The unconscious is then projected into the object, and the object is introjected into the subject, becoming part of his psychology.

Then plants and animals behave like human beings, human beings are at the same time animals, and everything is alive with ghosts and gods.

Civilized man naturally thinks he is miles above these things.

Instead of that, he is often identified with his parents throughout his life, or with his affects and prejudices, and shamelessly accuses others of the things he will not see in himself.

He too has a remnant of primitive unconsciousness, of nondifferentiation between subject and object.

Because of this, he is magically affected by all manner of people, things, and circumstances, he is beset by disturbing influences nearly as much as the primitive and therefore needs just as many apotropaic charms.

He no longer works magic with medicine bags, amulets, and animal sacrifices, but with tranquillizers, neuroses, rationalism, cult of the will, etc. Carl Jung, CW 13, Para 66

The representation of the “alchemystical” process by persons needs a little explanation.

The personification of lifeless things is a remnant of primitive and archaic psychology.

It is caused by unconscious identity, or what Lévy-Bruhl called participation mystique.

The unconscious identity, in turn, is caused by the projection of unconscious contents into an object, so that these contents then become accessible to consciousness as qualities apparently belonging to the object.

Any object that is at all interesting provokes a considerable number of projections.

The difference between primitive and modern psychology in this respect is in the first place qualitative, and in the second place one of degree. Consciousness develops in civilized man by the acquisition of knowledge and by the withdrawal of projections.

These are recognized as psychic contents and are reintegrated with the psyche.

The alchemists concretized or personified practically all their most important ideas—the four elements, the vessel, the stone, the prima materia, the tincture, etc.

The idea of man as a microcosm, representing in all his parts the earth or the universe, is a remnant of an original psychic identity which reflected a twilight state of consciousness. Carl Jung, CW 13, Para 122

These are not personal acquisitions, but vestiges of an earlier collective psyche.

There are, however, not a few patients who, as if to prove the reversibility of psychological rules, not only understand the universal significance of their dream symbols but also find it therapeutically effective.

The great psychic systems of healing, the religions, likewise consist of universal myth motifs whose origin and content are collective and not personal; hence Lévy-Bruhl rightly called such motifs représentations collectives.

The conscious psyche is certainly of a personal nature, but it is by no means the whole of the psyche.

The foundation of consciousness, the psyche per se, is unconscious, and its structure, like that of the body, is common to all, its individual features

being only insignificant variants.

For the same reason it is difficult or almost impossible for the inexperienced eye to recognize individual faces in a crowd of coloured people. Carl Jung, CW 13, Para 478

This singular identity, simply postulated and never taken as a problem, is an example of that "participation mystique" which Lévy-Bruhl very rightly stressed as being characteristic of the primitive mentality.

The same is true of the unquestionably psychic unio mentalis, which is at the same time a substance-like "truth" hidden in the body, which in turn coincides with the quintessence sublimed from the "phlegm."

It never occurred to the mind of the alchemists to cast any doubt whatsoever on this intellectual monstrosity.

We naturally think that such a thing could happen only in the "dark" Middle Ages.

As against this I must emphasize that we too have not quite got out of the woods in this respect, for a philosopher once assured me in all seriousness that "thought could not err," and a very famous professor, whose assertions I had ventured to criticize, came out with the magisterial dictum: "It must be right because I have thought it." Carl Jung, CW 13, Para 695

The ideas underlying all the motifs are visual representations of an archetypal character, symbolic primordial images which have served to build up and differentiate the human mind.

These primordial images are difficult to define; one might even call them hazy.

Cramping intellectual formulae rob them of their natural amplitude.

They are not scientific concepts which must necessarily be clear and unequivocal; they are universal perceptions of the primitive mind, and they never denote any particular content but are significant for their wealth of associations.

Lévy-Bruhl calls them "collective representations," and Hubert and Mauss call them a priori categories of the imagination. Carl Jung, CW 16, Para 15

Now it is a well-known fact that the factors composing the "superego" correspond to the "collective representations" which Lévy-Bruhl posited as basic to the psychology of primitive man.

The latter are general ideas and value-categories which have their origin in the primordial motifs of mythology, and they govern the psychic and social life of the primitive in much the same way as our lives are governed and moulded by the general beliefs, views, and ethical

values in accordance with which we are brought up and by which we make our way in the world.

They intervene almost automatically in all our acts of choice and decision, as well as being operative in the formation of concepts.

With a little reflection, therefore, we can practically always tell why we do something and on what general assumptions our judgments and decisions are based. The false conclusions and wrong decisions of the neurotic have pathogenic effects because they are as a rule in conflict with these premises.

Whoever can live with these premises without friction fits into our society as perfectly as the primitive, who takes his tribal teachings as an absolute rule of conduct. Carl Jung, CW 16, Para 247

One is dimly aware here of a region full of incalculable possibilities, a hydra-headed monster of a problem that is as much the concern of the biologist and psychologist as of the philosopher.

For anyone acquainted with the psychology of primitives there is an obvious connection between this “identity” and Lévy-Bruhl’s idea of “participation mystique.”

Strange to say, there are not a few ethnologists who still kick against this brilliant idea, for which the unfortunate expression “mystique” may have to shoulder no small part of the blame.

The word “mystical” has indeed become the abode of all unclean spirits, although it was not meant like that originally, but has been debased by sordid usage.

There is nothing “mystical” about identity, any more than there is anything mystical about the metabolism common to mother and embryo.

Identity derives essentially from the notorious unconsciousness of the small child.

Therein lies the connection with the primitive, for the primitive is as unconscious as a child.

Unconsciousness means non-differentiation.

There is as yet no clearly differentiated ego,

only events which may belong to me or to another.

It is sufficient that somebody should be affected by them.

The extraordinary infectiousness of emotional reactions then makes it certain that everybody in the vicinity will involuntarily be affected.

The weaker ego-consciousness is, the less it matters who is affected, and the less the individual is able to guard against it.

He could only do that if he could say: you are excited or angry, but I am not, for I am

not you.

The child is in exactly the same position in the family: he is affected to the same degree and in the same way as the whole group. Carl Jung, CW 17, Para 83

This kind of education can proceed wholly unconsciously and is therefore the oldest and perhaps the most effective form of all. It is aided by the fact that the child is psychologically more or less identical with its environment, and especially with its parents.

This peculiarity is one of the most conspicuous features of the primitive psyche, for which the French anthropologist, Lévy-Bruhl, coined the term “participation mystique.”

Because unconscious education through example rests on one of the oldest psychic characteristics, it is effective where all other direct methods fail, as for instance in insanity.

Many insane patients have to be made to work in order to keep them from degenerating: to give them advice, or to try to order them about, is in most cases quite useless.

But if you just send them along with a group of workers, eventually they get infected by the example of the others and begin to work themselves. Carl Jung, CW 17, Para 253

On this collective level we are no longer separate individuals, we are all one.

You can understand this when you study the psychology of primitives.

The outstanding fact about the primitive mentality is this lack of distinctiveness between individuals, this oneness of the subject with the object, this participation mystique, as Lévy-Bruhl terms it.

Primitive mentality expresses the basic structure of the mind, that psychological layer which with us is the collective unconscious, that underlying level which is the same in all.

Because the basic structure of the mind is the same in everybody, we cannot make distinctions when we experience on that level.

There we do not know if something has happened to you or to me. In the underlying collective level there is a wholeness which cannot be dissected.

If you begin to think about participation as a fact which means that fundamentally we are identical with everybody and everything, you are led to very peculiar theoretical conclusions.

You should not go further than those conclusions because these things get dangerous.

But some of the conclusions you should explore, because they can explain a lot of peculiar things that happen to man. Carl Jung, CW 18, Para 87

On the primitive level the psyche or soul is by no means a unit, as is widely supposed.

Many primitives assume that, as well as his own, a man has a “bush-soul,” incarnate in a wild animal or a tree, with which he is connected by a kind of psychic identity.

This is what Lévy-Bruhl called participation mystique.

In the case of an animal it is a sort of brother, so much so that a man whose brother is a crocodile is supposed to be safe while swimming across a crocodile-infested river.

In the case of a tree, the tree is supposed to have authority over the individual like a parent.

Injury to the bush-soul means an equal injury to the man.

Others assume that a man has a number of souls, which shows clearly that the primitive often feels that he consists of several units.

This indicates that his psyche is far from being safely synthesized; on the contrary, it threatens to fall asunder

only too easily under the onslaught of unchecked emotions. Carl Jung, CW 18, Para 440

Benoît, who produced a surprising parallel to Rider Haggard’s She in his novel L’Atlantide, when accused of plagiarism had to answer that he had never come across Rider Haggard’s book and was entirely unaware of its existence.

This case could also have been one of cryptomnesia, if it had not been an elaboration of a sort of representation collective, as Lévy-Bruhl has named certain general ideas characteristic of primitive societies.

I shall be dealing with these later on. Carl Jung, CW 18, Para 457

Seen from Tylor’s point of view, animism is quite obviously his individual bias.

Lévy-Bruhl measures primitive facts by means of his extremely rational mind.

From his standpoint it appears quite logical that the primitive mind should be an “état prélogique.”

Yet the primitive is far from being illogical and is just as far from being “animistic.”

He is by no means that strange being from whom the civilized man is separated by a gulf that cannot be bridged.

The fundamental difference between them is not a difference in mental functioning, but rather in the premises upon which the functioning is based. Carl Jung, CW 18, Para 1297

Participation mystique:

A term derived from anthropology and the study of primitive psychology, denoting a mystical connection, or identity, between subject and object. (See also archaic, identification and projection.)

[Participation mystique] consists in the fact that the subject cannot clearly distinguish himself from the object but is bound to it by a direct relationship which amounts to partial identity. . . . Among civilized peoples it usually occurs between persons, seldom between a person and a thing. In the first case it is a transference relationship . . . . In the second case there is a similar influence on the part of the thing, or else an identification with a thing or the idea of a thing.["Definitions," CW 6, par. 781.]

[Identity] is a characteristic of the primitive mentality and the real foundation of participation mystique, which is nothing but a relic of the original non-differentiation of subject and object, and hence of the primordial unconscious state. It is also a characteristic of the mental state of early infancy, and, finally, of the unconscious of the civilized adult.[Ibid., par. 741.]

A variety of forms is revealed through the realization of the self. The self is dissolved into many egos. When the self has become conscious it leads to "participation mystique." Carl Jung, Conversations with C.G. Jung, Page 36.

The man who has attained consciousness of the present is solitary. The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. Carl Jung; "The Spiritual Problems of Modern Man" (1928). In CW 10: Civilization in Transition. P. 150

Most connections in the world are not relationships, they are participation mystique. One is then apparently connected, but of course it is never a real connection, it is never a relationship; but it gives the feeling of being one sheep in the flock at least. Carl Jung, Visions, p 625.

People with a narrow conscious life exteriorize their unconscious, they are continually in participation mystique with other people… if more unconscious things have become conscious to you, then you live less in participation mystique. Carl Jung, Visions, para 1184.

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished. Carl Jung, Letters Vol. II, Pages 257-264.

The participation mystique by which society contains the individual may be understood as a statement of the fact that individuals are still undifferentiated from each other, that is to say, they have not yet been self-consciously broken up into individual personalities. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

W. [Toni Wolff] was experiencing a similar stream of images.

I had evidently infected her or was the declencheur [trigger] that stirred up her imagination.

My phantasies and hers were in a participation mystique.

It was like a common stream, and a common task.

Gradually I became conscious and gradually I became the center; and in the measure to which I attained these insights, she also found her center.

But then she got stuck somewhere along the way, I remained too much the center that functioned for her.

Therefore I was never permitted to be other than she wanted me to be, or than she needed to have me be.

At that time she was entirely drawn into this terrible process in which I was involved, and she was just as helpless as I was. Carl Jung, The Black Books, Vol. I, Page 31-32

Jung took over the term participation, or participation mystique, from Lévy-Bruhl.

It means that a subject is not able to distinguish itself clearly from an object, but is connected to it by a partially unconscious ("mystical") identification (cf. C. G. Jung, Psychological Types, CW 6, §§ 741, 781) (ed.). Children's Dreams Seminars, Page 59, fn 54

The separation from the mother, the fasting of many days' duration, the painful tattoos, the inflicting of pain, for example, knocking out the teeth, and then the bestowing of a new name, as well as the rituals of being devoured and eaten up, with the ensuing salvation and rebirth, as reported by Lévy- Bruhl, Frobenius, and others, all these symbolize the transition, the passing into a new phase in life. Children's Dreams Seminars, Page 267

In his book The "Soul" of the Primitive, Lucien Lévy-Bruhl gives a number of examples as evidence of the mystical view of primitives that certain humans and animals are actually one and the same.

All of the Naga people (a people living in the northeast of India), at least those belonging to the western group, claim that humans and tigers have a common origin. Children's Dreams Seminars, Page 399

Jung took the term and concept participation mystique from the French philosopher Lucien Levy-Bruhl (1857-1939), who introduced it in Les Fonctions mentales dans les societes inferieures (Paris, 1912), tr. L.A. Clare, How Natives Think (London, 1926).

Jung first used the term in Psychologfral Types (1921), CW 6: see especially par. 781, definition: "psychological connection [in which] the subject cannot clearly distinguish himself from the object but is bound to it by a direct relationship which amounts to partial identity." See also Mysterium Coniunctionis (1956), CW 14, par. 336, n. 662, and par. 695, n. 106. Children's Dreams Seminars, Page 31, fn 2

In very early childhood we are in a completely primitive state, and inasmuch as we re-

main one with our family this state of unconsciousness persists.

This has very strange consequences for until we know what we are made of, what our essential quality is, we are in participation mystique with our surroundings : unless I know what I am I cannot tell the difference between myself and the table.

Distinguishing differences is the essential quality of consciousness, dis crimination is the essence of consciousness.

Just amazing things can happ en in what Levy Bruhl calls " participation mystique. " Carl Jung, ETH Lectures, 22nd June, 1934, Page 124-125

This is the ritual repeated in many forms by primitive man.

Some paleolithic primitives in Central Australia believe that their ancestors are still dwelling in primeval time , when all the trees were planted and all the animals were created, and that they still rep e at their work as rites and ceremonies in order that the world order may continue.

Levy Bruhl has called such ancestors the archetypes.

The s e primitive s are wholly convinced of the necessity of their totem ceremonies, they must be repeated or the world order would break up ; for man

would no longer b e linked with primeval, eternal time which exists side by side with our ordinary time. Carl Jung, ETH Lectures, 26th May, 1939, Page 124

Among the Australians there are even clearer concepts.

They must transform themselves into their ancestors who lived in altjira, the time of the ancestors, the time before time.

Les éternels incréés, the eternally uncreated things, as Lévy-Bruhl says.

They must identify with these, and only they can perform the dance for them. Carl Jung, Psychology Yoga Meditation, Page 91

Altjiranga mitjina, “the eternal dream-time” or “the Dreaming,’ ” refers in the mythology of some Australian aborigines to a concept of sacred time or belonging to the gods.

The French anthropologist Lucien Lévy-Bruhl (1857–1939) translated altjiranga mitjina or churinga with “les éternels incréés” (Lévi-Bruhl, 1935, pp. 48–49).

Jung came across the concept when he read Lévy-Bruhl’s The Mental Functions in Inferior Societies (1910) in preparation for Transformations and Symbols of the Libido (1912).

Lévy-Bruhl borrows the concept from Spencer and Gillen’s The Central Tribes of Northern Australia (1899) and Strehlow’s Die Aranda- und Loritja-Stämme in Zentral-Australien (1907).

Jung discussed the concept in his Children’s Dreams Seminar (1936–1940), p. 151. See

Shamdasani (2003), pp. 295–297. Carl Jung, Psychology Yoga Meditation, Page 91, fn 293

However, this is not a ridiculous notion but a very clear mythical residue of that time when our consciousness was still absolutely captivated by objects and incapable of elevating itself in any way above objective events, where man found himself in a participation mystique and was unconsciously still identified with the whole of nature, as Lévy-Bruhl said, because that inhered in the quality of time. Carl Jung, Psychology Yoga Meditation, Page 226

You find this with quite primitive people such as the Palaeolithic aboriginal people of Australia.

There, the aboriginal peoples from primordial time are great-grandfathers who created the whole of nature, from whom the trees, plants, and animals originate that made the world.

These ancestors, described by Lévy Bruhl as archetypes, are reiterated in the ritual lives of these tribes. Every year a certain ceremony must be conducted so that the grass grows, the streams flow, so that the rains come.

And it is their view that if these ritual actions are not carried out, the cosmic order would cease. Carl Jung, Psychology Yoga Meditation, Page 227

Jung said, "I term collective all psychic contents that belong not to one individual but to many, i.e., to a society, a people, or to mankind in general.

Such contents are what Levy-Bruhl calls the representation collective or primitives" (CW 6, par. 692).

Lucien LevyBruhl, How Native.\ Think, tr. Lillian A. Clare (orig. Paris, 191 o), p. 35ff Carl Jung, Zarathustra Seminars, Page 54

’Prnticipation mystique is a phrase of Le\·y-Bruhl. See Primitive Mentality (London, 192;)), fwssim.

It was much used by Jung to designate the failure, especially but not exclusively among primitive people, to distinguish oneself from various important objects in the environment. See CW 9 i. Carl Jung, Zarathustra Seminars, Page Par. 226, fn 58

Professor Levy-Bruhl alluded to that bugari world of the Central Australian aborigines, a mythical period in the past of mankind, a sort of heroic age when men were demigods and animals; and it was like a dream. Carl Jung, Zarathustra Seminars, Page 431

’The Shilluks are a people of the Sudan with whom Levy-Bruhl was especially concerned. They attach great importance to the power of the evil eye. See Primitives and the SujJematu-ral, tr. Lilian A. Clare (1’\ew York, 1923), pp. 167, 3flg. Carl Jung, Zarathustra Seminars, Page 686

I too have this archaic nature, and in me it is linked with the gift not always pleasant of seeing people and things as they are, I can let myself be deceived from here to Tipperary when 1 don’t want to recognize something, and yet at bottom I know quite well how matters really stand.

In this I am like a dog he can be tricked, but he always smells it out in the end.

This "insight" is based on instinct, or on a "participation mystique" with others. It is as if the "eyes of the background" do the seeing in an impersonal act of perception. Carl Jung, MDR, Page 50

Carl Jung Seminars - Quotations (2021-04-09 03:29)

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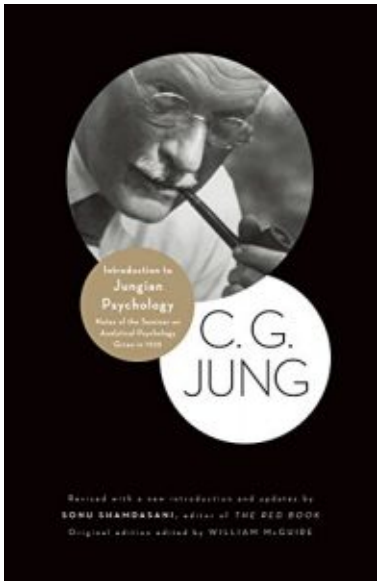


Carl Jung: 1925 Seminar

Life is never so beautiful as when surrounded by death. Carl Jung, Seminar 1925, Page 85

In my own case the release of the unconscious was demanded. The conscious had become practically a tabula rasa, and the contents underneath had to be freed. Carl Jung, 1925 Seminar, Page 55

The criterion of art is that it grips you. Carl Jung, 1925 Seminar, Page 57

Just as the dream seeks to maintain a psychological balance by filling out the daytime conscious attitude by the unconscious elements, so art balances the general public tendency of a given time. Carl Jung, 1925 Seminar, Page 57

So modern art leads us away from the too great scattering of the libido on the external object, back to the creative source within us, back to the inner values. In other words, it leads us by the same path analysis tries to lead us, only it is not a conscious leadership on the part of the artist. Carl Jung, 1925 Seminar, Page 60

Analysis would have been unthinkable in the Middle Ages, because those men were freely expressing those values from which we have cut ourselves off today. Carl Jung, 1925 Seminar, Page 60

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me. Carl Jung, 1925 Seminar, Page 62

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic. Carl Jung, 1925 Seminar, Page 65

If I just tell the anima that she is working off some collective notion on me which I have

no idea of accepting as part of my individuality, that does no good at all—when I am in the grip of an emotion it is no support to me to say it is a collective reaction. Carl Jung, 1925 Seminar, Page 49

The minute a thing goes into language it is ipso facto conditioned in its objectivity. Carl Jung, 1925 Seminar, Pages 63-64

Our mental processes cannot escape the intermingling with these preexisting images, so it is easy to see why a new idea always has to fight for its life against these ancestral predispositions. Carl Jung, 1925 Seminar, Page 64

The extravert is controlled by his relation to the thing without, the introvert by his relation to the thing within. Carl Jung, 1925 Seminar, Page 64

It is only through consciousness that the discrimination between inner and outer experience is achieved, and only by consciousness that a man can know he is connected with the outer object to the neglect of the inner and vice versa. Carl Jung, 1925 Seminar, Pages 64-65

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors. Carl Jung, 1925 Seminar, Page 65

When the intellect or any superior function is pushed that far, it becomes bloodless and takes on an airy, gas-like character. Carl Jung, 1925 Seminar, Page 66

The extravert, on the other hand, takes his unconscious material in an introverted way, that is, with extreme caution and with many incantations to exorcise the inner power the object exercises over him. Carl Jung, 1925 Seminar, Page 66

We cannot get anywhere in analysis with thinking until it reaches its antinomy—that is, something is and is not true at one and the same time. Carl Jung, 1925 Seminar, Page 66

The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function. Carl Jung, 1925 Seminar, Page 66

Why doesn't the inferior function come up at once? The inferior function is hooked up with the collective unconscious and has to come up first in the collective fantasies, which of course, in their first aspect, do not seem to be collective. Carl Jung, 1925 Seminar, Page 68

instinct is purposive. It works properly only under certain conditions, and as soon as it gets out of tune with these conditions it threatens the destruction of the species. Carl Jung, Seminar Given in 1925, Page 86.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation. Carl Jung, Seminar 1925, p. 111.

We can hardly predict today what the artist is going to bring forth, but always a great

religion has gone hand in hand with a great art. Carl Jung, 1925 Seminar, Page 61

I used the same technique [Active Imagination] of the descent, but this time I went much deeper. The first time I should say I reached a depth of about one thousand feet, but this time it was a cosmic depth. Carl Jung, 1925 Seminar, Page 68

When one gets an intuition of the collective unconscious, if there is any creative power in the individual a definite figure is formed, rather than that the material comes through in a fragmentary form. Carl Jung, 1925 Seminar, Page 71

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc. Carl Jung, 1925 Seminar, Page 71

When one assumes a perceptional attitude toward one's unconscious, an attitude often to be observed in certain intuitives, one makes no effort to assimilate the material into the personality. Carl Jung, 1925 Seminar, Page 73

Our effort today should be the double one of consciousness plus a full participation in life. Carl Jung, 1925 Seminar, Page 73

The common ideal of today is work at all costs, but many people simply work and do not live. We cannot depreciate the ideal of work, but we can understand that it is valueless when it divorces one from life. Carl Jung, 1925 Seminar, Page 73

If you leave all your energy and will in the superior function you slowly go to hell—it sucks you dry. Carl Jung, 1925 Seminar, Page 74

Today to bring up the inferior function is to live, but we pay dearly for it both in mistakes and in energy. Sometimes it is not our choice—the inferior function takes us unawares. Carl Jung, 1925 Seminar, Page 74

I had the feeling that I was an over-compensated psychosis, and from this feeling I was not released till August 1st, 1914. Carl Jung, 1925 Seminar, Page 48

Such a situation presented itself at the time of the spread of Christianity two thousand years ago. The spiritual values had at that time sunk into the unconscious, and in order to realize them again, people had to go to tremendous lengths in the repudiation of material values. Gold, women, art—all had to be given up. Carl Jung, 1925 Seminar, Page 74

We seek life, not efficiency, and this seeking of ours is directly against the collective ideals of our times. Carl Jung, 1925 Seminar, Page 74

Only those who have energy enough, or who have been gripped in spite of themselves, can go through this process, but once in it you have to bleed for it. It is a process that is going on all over the world today. Carl Jung, 1925 Seminar, Page 74

These people in the early Christian era were unaware of the general movement contemporaneous with them. They could not realize they were Christians, yet they were seeking initiation into all sorts of mysteries in search of the thing Christianity was offering. They could

not accept it because of its origin in the hands of despised peoples. Carl Jung, 1925 Seminar, Page 75

Most of the troubles of our times come from this lack of realization that we are part of a herd that has deviated from the main currents. Carl Jung, 1925 Seminar, Page 75

When you are in a herd you lose the sense of danger, and this it is that makes us unable to see where we deviate from the deep currents of collectivity. Carl Jung, 1925 Seminar, Page 75

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, 1925 Seminar, Page 75

You cannot get directly to the inferior function from the superior, it must always be via the auxiliary function. Intellect will not hold together sensation and intuition, rather it will separate them. Such a destructive attempt will be checked by feeling, which backs up intuition. Carl Jung, 1925 Seminar, Page 75

I like to reserve the concept of will for that small amount of energy that is disposable by us in consciousness. Now if you put this small amount toward activating the instinctive process, the latter then goes on with a force much bigger than yours. Carl Jung, 1925 Seminar, Pages 76-77

The libido of man contains the two opposite urges or instincts: the instinct to live and the instinct to die. Carl Jung, 1925 Seminar, Page 77

You cannot get out of your skin until you become an eternal ghost. Carl Jung, 1925 Seminar, Page 79

The idea of the pairs of opposites is as old as the world, and if we treated it properly, we should have to go back to the earliest sources of Chinese philosophy, that is to the I Ching oracle. Curiously enough, the pairs of opposites do not appear as such in Egyptian thought, but they are a basic part of both Chinese and Indian philosophy. Carl Jung, 1925 Seminar, Page 80

So in the Upanishads, in contrast to the Chinese viewpoint, the emphasis is not on the opposites as such, but on the peculiar creative process between them. One could say therefore that the general point of view of the Upanishads is monistic. Carl Jung, 1925 Seminar, Page 81

Atman is the central thing between the opposites; they themselves are almost taken for granted. Lao-tse on the other hand, as we have seen, stresses the opposites, although he knows the way between the two, Tao, and accepts it as the essence of life. Carl Jung, 1925 Seminar, Page 81

The Upanishads appeal to people who are beyond the pairs of opposites. Carl Jung, 1925 Seminar, Page 82

Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves. Carl Jung, 1925 Seminar, Page 82

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature. Carl Jung, 1925 Seminar, Page 82

After all, we really can think, even if not with an absolute independence from nature; but it is the duty of the psychologist to make the double statement, and while admitting man's power of thought, to insist also on the fact that he is trapped in his own skin, and therefore always has his thinking influenced by nature in a way he cannot wholly control. Carl Jung, 1925 Seminar, Page 83

The legend says of the I Ching that a horse came up out of the Yellow River bearing on his back the trigrams out of which the symbols are built up. The sages copied it and it was known as the River Map. Carl Jung, 1925 Seminar, Page 83

We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought. Carl Jung, 1925 Seminar, Page 83

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents. Carl Jung, 1925 Seminar, Page 84

He [Heraclitus] is singularly Chinese in his philosophy and is the only Western man who has ever really compassed the East. If the Western world had followed his lead, we would all be Chinese in our viewpoint instead of Christian. Carl Jung, 1925 Seminar, Page 84

Extreme fanaticism I found to rest on a concealed doubt. Torquemada, as the father of the Inquisition, was as he was because of the insecurity of his faith; that is, he was unconsciously as full of doubt as he was consciously full of faith. Carl Jung, 1925 Seminar, Page 85

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types. Carl Jung, 1925 Seminar, Page 86

The libido is not split in itself; it is a case of a balancing movement between opposites, and you could say that libido is one or that libido is two according as you concentrate now on the flow, now on the opposing poles between which the flow takes place. Carl Jung, 1925 Seminar, Page 86

The opposition is a necessary condition of libido flow, and so you may say that by virtue of that fact one is committed to a dualistic conception of the world; but you can also say that the "flow"—that is, the energy—is one, and that is monism. If there is no high and low, no water flows; if there is high and low and no water, nothing happens; thus there is at the same time duality and oneness in the world, and it is a matter of temperament which viewpoint you choose to assume. Carl Jung, 1925 Seminar, Page 86

If you are a dualist like Lao-tse, and concerned chiefly with the opposites, all you will find to say about what is between might go into his words, “Tao is so still.” But if, on the other hand, you are monistic like the Brahmans, you can write whole volumes about Atman, the thing between the opposites. Carl Jung, 1925 Seminar, Page 86

But when we become aware of the opposites we are driven to seek the way that will resolve them for us, for we cannot live in a world that is and is not, we must go forward to a creation that enables us to attain a third point superior to the pairs of opposites. Carl Jung, 1925 Seminar, Pages 86 - 87

We have to learn with effort the negations of our positions, and to grasp the fact that life is a process that takes place between two poles, being only complete when surrounded by death. Carl Jung, 1925 Seminar, Page 86

We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us. But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water. Carl Jung, 1925 Seminar, Page 87

Suppose a patient comes to me with a great conflict and I say to him, “Read the Tao Tê Ching” or “Throw your sorrows on Christ.” It is splendid advice, but what does it mean to the patient in helping his conflict? Nothing. Carl Jung, 1925 Seminar, Page 87

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients. Carl Jung, 1925 Seminar, Page 87

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy. Carl Jung, 1925 Seminar, Page 99

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient. Carl Jung, 1925 Seminar, Page 99

Moral views do not touch the collective unconscious. Carl Jung, 1925 Seminar, Page 99

Within the realm of willpower we have choice, but beyond that no choice at all. Carl Jung, 1925 Seminar, Page 99

As I am an introverted intellectual my anima contains feeling [that is] quite blind. In my case the anima contains not only Salome, but some of the serpent, which is sensation as well. As you remember, the real Salome was involved in incestuous relations with Herod, her stepfather, and it was because of the latter’s love for her that she was able to get the head of John the Baptist. Carl Jung, 1925 Seminar, Page 100

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well. Carl Jung, 1925 Seminar, Page 100

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance. Carl Jung, 1925 Seminar, Page 100

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one. Carl Jung, 1925 Seminar, Page 101

When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has. Carl Jung, 1925 Seminar, Page 102

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater. Carl Jung, 1925 Seminar, Page 102

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization. Carl Jung, 1925 Seminar, Page 102

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below. Carl Jung, 1925 Seminar, Page 102

He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air. Carl Jung, 1925 Seminar, Page 103

For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity. Carl Jung, 1925 Seminar, Page 103

We went far up, and reached a cyclopean wall, boulders piled up in a great ring. I thought, "Ha, this is a Druidic sacred place." We entered through an opening, and found ourselves in a large place, with a mound[ed] Druid altar. Carl Jung, 1925 Seminar, Page 104

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake's head resting on the man's head, and the face of the man that of a lion. Carl Jung, 1925 Seminar, Page 104

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics. Carl Jung, 1925 Seminar, Page 107

You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today. Carl Jung, 1925 Seminar, Page 108

As soon as horizontal forms show in design it is the appearance of the rational functions, because they are on our earth. Carl Jung, 1925 Seminar, Page 110

In itself this religion [Mithraic] is as antiquated as can be. It is only relatively important

as being the brother of Christianity, which has assimilated some elements from it. Carl Jung, 1925 Seminar, Page 112

The ringing of the bells in the celebration of the Mass probably comes from the Mithraic cult, where bells were rung at a certain point in the mysteries. Carl Jung, 1925 Seminar, Page 112

Also, Christmas day is a Mithraic feast. In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris. Carl Jung, 1925 Seminar, Page 113

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side. Carl Jung, 1925 Seminar, Page 114

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it. Carl Jung, 1925 Seminar, Page 114

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious. Carl Jung, 1925 Seminar, Page 114

As another example, one is always hearing persons who have had some experience of analysis saying, “I won’t make up my mind about that, I’ll see what my dreams say.” But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to “put it up” to the unconscious for a decision. Carl Jung, 1925 Seminar, Page 114

One can even come to clairvoyance; but when such a gift as the latter is developed, it makes the person permeable to all sorts of atmospheric conditions that may result in his misery. Carl Jung, 1925 Seminar, Page 115

So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal. Carl Jung, 1925 Seminar, Page 115

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us. Carl Jung, 1925 Seminar, Page 115

After all, an animal is not just a thing with fur on it; it is a complete being. Carl Jung, 1925 Seminar, Page 115

That is, Americans, being so split, turn to the East for the expression of the unconscious. Carl Jung, 1925 Seminar, Page 116

But if I ask myself how I establish an absolute or unconditioned connection with the world, my answer is that I can only do that when I am both passive and active at the same time, as much victim as actor. This only occurs for a man through woman. Carl Jung, 1925 Seminar, Page 117

If you give up the woman in reality, you fall a victim to the anima. It is this feeling of inevitability about his connection with woman that man dislikes the most. Carl Jung, 1925 Seminar, Page 117

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar, Page 119

Take the goodness expressed in Christianity, for instance. That is apparent to us but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity. Carl Jung, 1925 Seminar, Page 119

When a man knows his anima, she is both night and day to him. Carl Jung, 1925 Seminar, Page 120

A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her. Carl Jung, 1925 Seminar, Page 120

A woman too has a peculiar attitude toward nature, much more trusting than that of a man. Carl Jung, 1925 Seminar, Page 123

I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one. Carl Jung, 1925 Seminar, Page 124

It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women. Carl Jung, 1925 Seminar, Page 124

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being. Carl Jung, 1925 Seminar, Page 124

But that is altogether a mistake, for their [women] animalness contains spirituality, while in the man it is only brute. Carl Jung, 1925 Seminar, Page 124

There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity. Carl Jung, 1925 Seminar, Page 131

I would like to speak now of the four functions in relation to reality, for it is my idea that each of them brings to the subject a special aspect of reality. Carl Jung, 1925 Seminar, Page 131

Inasmuch as we can test the validity of intuition by seeing whether or not the possibilities do occur actually, and since millions of these possibilities arrived at by intuition have been realized, it is legitimate for the intuitive type to value his function as a means of understanding

one phase of reality, that is, dynamic reality. Carl Jung, 1925 Seminar, Page 132

Insofar as you live in a world, you cannot escape forming a persona. You can say, “I won’t have such and such a persona,” but as you discard one you get another—unless, of course, you live on Everest. You can only learn who you are through your effects on other people. By this means you create your personality. Carl Jung, 1925 Seminar, Page 117

It was only in later days, when the Mithraic cult was being overcome, that the Christians took the 25th of December, the day celebrated by the followers of Mithras as the day of Sol invictus, for their Christmas. Carl Jung, 1925 Seminar, Page 113

Thinking is based on reality only indirectly, but nonetheless it can carry just as much conviction. Nothing is more real than an idea to a person who thinks. Carl Jung, 1925 Seminar, Page 132

Thinking, then, derives from the reality of the image, but has the image reality? To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image. Carl Jung, 1925 Seminar, Page 132

The great philosophers have spoken of them always as being eternal. It is these static images that underlie thinking. We could call them, if we chose, Logos. Carl Jung, 1925 Seminar, Page 133

Each function type has a special way of viewing feeling and is likely to find things about it which are untrue for the other types. Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational. Carl Jung, 1925 Seminar, Page 134

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious. Carl Jung, 1925 Seminar, Page 134

Sometimes it is quite impossible to convince a person that he cannot grasp the transsubjective world with one function alone, no matter how strong that function may be. Carl Jung, 1925 Seminar, Page 134

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing. Carl Jung, 1925 Seminar, Page 135

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time. Carl Jung, 1925 Seminar, Page 136

Time means a past and a future, and so the individual is only complete when we add his actual structure as the result of past events, and at the same time the actual structure taken as the starting point of new tendencies. Carl Jung, 1925 Seminar, Page 137

We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality. Carl Jung, 1925 Seminar, Page 139

For we do have effects on people which we can neither predict nor adequately explain. Instinct warns us to keep away from this racial side of ourselves. Carl Jung, 1925 Seminar, Page 139

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140

The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system. Carl Jung, 1925 Seminar, Page 140

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical. Carl Jung, 1925 Seminar, Page 140

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as “outside” our brains, it has been assumed that I meant hanging somewhere in mid-air. Carl Jung, 1925 Seminar, Page 141

After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves. Carl Jung, 1925 Seminar, Page 141

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type. Carl Jung, 1925 Seminar, Page 132

He thinks the sensation type spends his life with corpses, but once he has taken up this inferior function in himself, he begins to enjoy the object as it really is and for its own sake instead of seeing it through an atmosphere of his projections. Carl Jung, 1925 Seminar, Page 90

In the same way I can see no sense in our blaming the war for things that have happened to us. Each of us carried within himself the elements that brought on the war. Carl Jung, 1925 Seminar, Page 92

The substance of energy so to speak is a dissipation of energy, that is, one never observes energy save as having movement and in a direction. Carl Jung, 1925 Seminar, Page 93

Coming back to the original point about the ambitendency, energy is not split in itself, it is the pairs of opposites and also undivided—in other words, it presents a paradox. Carl Jung, 1925 Seminar, Page 93

Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to

types—he can separate and discriminate. He does not want too many facts and ideas about. Carl Jung, 1925 Seminar, Page 94

The extravert is always calling for facts and more facts. He usually has one great idea, a fat idea you might say, that will stand for a unity back of all these facts, but the introvert wants to split that very fat idea. Carl Jung, 1925 Seminar, Page 94

Introverts want to see little things grow big and big things grow little. Extraverts like great things—they do not want to see good things going into worse, but always into better. Carl Jung, 1925 Seminar, Page 94

Moreover, the introvert leans toward accepting enantiodromia easily, because such a concept robs the object of much power, while the extravert, having no desire to minimize the importance of the object, is willing to credit it with power. Carl Jung, 1925 Seminar, Page 94

In a Platonist's idea of life, there is always a limited number of primordial images, but still there are many, not just one—so the introvert has the tendency to be polytheistic. Carl Jung, 1925 Seminar, Page 95

Similarly, the unconscious pits itself against the conscious, and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature. Carl Jung, 1925 Seminar, Page 38

Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched. Carl Jung, 1925 Seminar, Page 38.

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional. Carl Jung, 1925 Seminar, Page 38

But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases. That is to say, they are not complete egos. Carl Jung, 1925 Seminar, Page 38.

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor. Carl Jung, 1925 Seminar, page 38.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts. Carl Jung, 1925 Seminar, Page 39.

As soon as one begins to watch one's mind, one begins to observe the autonomous phe-

nomena in which one exists as a spectator, or even as a victim. Carl Jung, 1925 Seminar, Page 40.

In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world. Carl Jung, 1925 Seminar, Page 40

If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcendent function is made, or takes place, between the superior and the inferior functions. Carl Jung, 1925 Seminar, Page 27

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found. Carl Jung, 1925 Seminar, Page 27

On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition. Carl Jung, 1925 Seminar, Page 27

It is a fact that in analysis it often seems as though intuition were the most important of the functions, but that is only so because analysis is a laboratory experiment and not reality. Carl Jung, 1925 Seminar, Page 27

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were. Carl Jung, 1925 Seminar, Page 28

Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego. Carl Jung, 1925 Seminar, Page 28

I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me. Carl Jung, 1925 Seminar, Page 28

Or, to put it even more strongly, passive thinking seemed to me such a weak and perverted thing that I could only handle it through a diseased woman. As a matter of fact, Miss Miller did afterwards become entirely deranged. Carl Jung, 1925 Seminar, Page 28

Sexuality and spirituality are pairs of opposites that need each other. Carl Jung, 1925 Seminar, Page 30

The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage. Carl Jung, 1925 Seminar, Page 30

The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection. Carl Jung, 1925 Seminar, Page 30

We can conquer unconsciousness by regular work but never by a grand gesture. Carl Jung, 1925 Seminar, Page 31

We would say one got strength from God through prayer, but the primitive gets strength from God by work. Carl Jung, 1925 Seminar, Page 32

I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion. Carl Jung, 1925 Seminar, Page 33

There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted sides into me. Carl Jung, 1925 Seminar, Page 33

Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment. Carl Jung, 1925 Seminar, Page 33

Out of these experiences that were partly personal, I wrote a little pamphlet on the psychological types, and afterwards read it as a paper before a congress. There were contained in this several mistakes which I afterwards could rectify. Carl Jung, 1925 Seminar, Page 33

What I did then in order to get at this inferior, unconscious side of me was to make at night an exact reversal of the mental machinery I had used in the day. Carl Jung, 1925 Seminar, Page 35

That is to say, I turned all my libido within in order to observe the dreams that were going on. Carl Jung, 1925 Seminar, Page 35

By assuming a passive attitude at night, while at the same time pouring the same stream of libido into the unconscious that one has put into work in the day, the dreams can be caught and the performances of the unconscious observed. Carl Jung, 1925 Seminar, Page 35

I found that the unconscious is working out enormous collective fantasies. Carl Jung, 1925 Seminar, Page 35

I watched the creation of myths going on and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types. Carl Jung, 1925 Seminar, Page 35

I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes. Carl Jung, 1925 Seminar, Page 35

She [Miss Miller] took over my fantasy and became stage director to it, if one interprets the book subjectively. In other words, she became an anima figure, a carrier of an inferior function of which I was very little conscious. Carl Jung, 1925 Seminar, Page 2

The analyst can never be sure that in making the patient throw away a wrong form, he is not going to throw away the contained value. Carl Jung, 1925 Seminar, Page 10

As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact

with what is beautiful without reacting to it. Carl Jung, 1925 Seminar, Page 10

One could say that nature working alone works along the lines of the mediatory or transcendent function, but one has to admit that sometimes nature works against us and brings the wrong personality into reality, so to speak. Carl Jung, 1925 Seminar, Page 10

Our prisons and hospitals are full of people with whom nature has been experimenting to unhappy ends. Carl Jung, 1925 Seminar, Page 10

In youth the libido fills out a frame of generous proportions, while in old age it contracts to a much smaller amplitude. Carl Jung, 1925 Seminar, Page 11

Fantasy is the creative function—the living form is a result of fantasy. Fantasy is a prestage of the symbol, but it is an essential characteristic of the symbol that it is not mere fantasy. Carl Jung, 1925 Seminar, Page 11

Life often demands the trying out of new ways that are entirely unacceptable to the time in which we live, but we cannot shrink from undertaking a new way for that reason. Carl Jung, 1925 Seminar, Page 11

Suppose, for example, we are concerned with a certain historical problem. If I had five hundred years at my disposal I could solve it. Well now, I have within myself a “man” who is millions of years old, and he perhaps can throw light on these metaphysical problems. Carl Jung, 1925 Seminar, Page 12

One should be willing to make mistakes cheerfully. The most perfect analysis cannot prevent error. Carl Jung, 1925 Seminar, Page 13

Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world. Carl Jung, 1925 Seminar, Page 14

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it.” Sonu Shamdasani, Introduction 1925 Seminar, Page xi

When the First World War broke out, Jung considered that a number of his fantasies were precognitions of this event. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

The work [Liber Novus], though never published during Jung’s lifetime, was intended for publication. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

The paintings initially started out as illustrations of the fantasies in the text, and thereafter could be considered active imaginations in their own right, at times referring to contemporaneous fantasies in Jung’s Black Books. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

In this way we could come to discuss many things which never came up in my analysis

and I could understand your ideas from the foundation. Mona Lisa [Emma Jung] should be included too. Perhaps she knows all that is in it so well and understands it so completely that this would not appeal to her, but I thought it would he [Peter Baynes] asked me why it was such a problem with me about publishing the Red Book. Cary Baynes, Introduction 1925 Seminar, Page xiv

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing “a challenge to all brother-neurotics—go, my brethren, go to the Mecca, I mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life.” Sonu Shamdasani, Introduction 1925 Seminar, Page xv

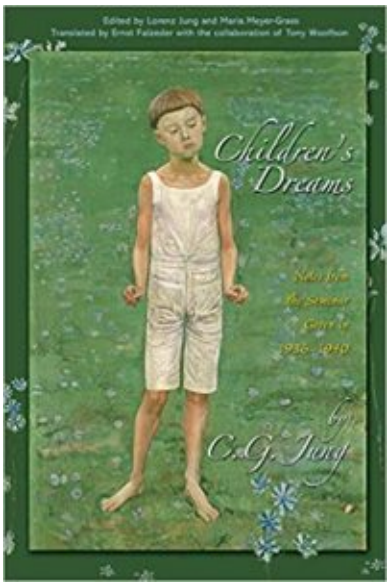
Jung made clear that it was only after having formed his initial conceptions of the unconscious and the libido and having made his mark through his experiment al researches in psychopathology that he came into contact with Freud. Sonu Shamdasani, Introduction 1925 Seminar, Page xvi

When Jung published three of his paintings from Liber Novus in his commentary on The Secret of the Golden Flower in 1929 as examples of “European mandalas,” they were presented anonymously. Sonu Shamdasani, Introduction 1925 Seminar, Page xxi

In the late 1950s, when Aniela Jaffé was engaged in her biographical project that resulted in Memories, Dreams, Reflections, she raided sections of this seminar to supplement the material from her interviews with Jung. Sonu Shamdasani, Introduction 1925 Seminar, Page xxii

In the final analysis, we count for something only because of the essential we embody, and if we do not embody that, life is wasted. Carl Jung, Memories, Dreams, Reflections, Page 325.

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues. Carl Jung, 1925 Seminar, Page 39.



Children’s Dreams Seminar

688

Around the eighth year there is a transition to ego consciousness, as we have already seen in previous children's dreams. The child breaks away from the extremely close relatedness with the familial milieu; he has already acquired a certain experience of the world, and the libido, which had up to then been tied to the parents, detaches itself from them and often is introverted. Carl Jung, Children's Dreams Seminar, Page 323.

We must not think that dreams necessarily have a benevolent intention. Nature is kind and generous, but also absolutely cruel. Carl Jung, Children's Dreams Seminar, Pages 159-160.

This is the secret of dreams—that we do not dream, but rather we are dreamt. We are the object of the dream, not its maker. - Carl Jung, Children's Dreams Seminar, Page 159.

The mental state of the first years of life does not differ from the collective unconscious; it is a world rich of images. Carl Jung, Children's Dreams Seminar, Page 182.

The child has to step out of this primordial world, to be able to really enter into life. Carl Jung, Children's Dreams Seminar, Page 184.

I am all for sending kids to public elementary schools, therefore, by no means to exclusive private schools, so that they can ingest the necessary dirt. Carl Jung, Children's Dreams Seminar, Page 213.

The latter [Madame de Guyon] a woman of the highest spiritual eroticism and of a strangely deep wisdom. Carl Jung, Children's Dreams Seminar, Pages 320-32

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function. Carl Jung, Children's Dreams Seminar, Page 313.

Around the eighth year there is a transition to ego consciousness, as we have already seen in previous children's dreams. The child breaks away from the extremely close relatedness with the familial milieu; he has already acquired a certain experience of the world, and the libido, which had up to then been tied to the parents, detaches itself from them and often is introverted. Carl Jung, Children's Dreams Seminar, Page 323.

The mental state of the first years of life does not differ from the collective unconscious; it is a world rich of images. Carl Jung, Children's Dreams Seminar, Page 182.

The child has to step out of this primordial world, to be able to really enter into life. Carl Jung, Children's Dreams Seminar, Page 184.

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function. Carl Jung, Children's Dreams Seminar, Page 313.

The relational function with the unconscious must not be transformed into a relational function with the conscious world! Carl Jung, Children's Dreams Seminar, Page 317.

In the Old Testament it says: "Your old men shall dream dreams." They had a wise anima who could open their inner ears. Carl Jung, Children's Dreams Seminar, Page 319.

Moreover, the unconscious has a different relation to death than we ourselves have. For example, it is very surprising in which way dreams anticipate death. Carl Jung, Children's Dreams Seminar, Page 343.

The four always expresses the coming into being of what is essentially human, the emergence of human consciousness. Carl Jung, Children's Dreams Seminar, Page 367.

Around the birth of Christ, there follows the Age of Pisces. Pisces is a water sign. That is probably why we have to look for the spirit in the water, in life's flow of images, and in the unconscious. And now we are on the threshold of the sign of Aquarius. The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal. Here the spirit is meant to become something subtle again, and man to become who he is. Carl Jung, Children's Dreams Seminar, Pages 354-355.

But there's absolutely no way around it, because we can be sure: the simpler a dream is, the more we are confronted with general and fundamental problems. Carl Jung, Children's Dreams Seminar, Page 368.

In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which the devil is ignored altogether. Carl Jung, Children's Dreams Seminar, Page 369.

The infantile soul is no tabula rasa at all, as presumed by modern psychology, but the ancient images are always already there a priori. Carl Jung, Children's Dreams Seminar, Page 369.

Thus the devil is a preliminary stage of individuation, in the negative it has the same goal as the divine quaternity, namely, wholeness. Although it is still darkness, it already carries the germ of light within itself. Carl Jung, Children's Dreams Seminar, Page 372.

If a primordial image forces itself onto consciousness, we have to fill it with as much substance as possible to grasp the whole scope of its meaning. Carl Jung, Children's Dreams Seminar, Page 368.

The division into four is a principium individuationis; it means to become one or a whole in the face of the many figures that carry the danger of destruction in them. It is what overcomes death and can bring about rebirth. Carl Jung, Children's Dreams Seminar, Page 372.

Nobody will ever become conscious if he does not hit his head on something. Carl Jung, Children's Dreams Seminar, Page 377.

Only when we bear our situation and accept our depression will it be possible for us to change internally. Carl Jung, Children's Dreams Seminar, Page 373.

As the unconscious has a tendency to project itself into the outer world, there is a danger that one might get dissipated in the environment, instead of staying with oneself. Carl Jung, Children's Dreams Seminar, Page 373.

In the process of individuation, too, new contents can announce themselves in this devouring form and darken consciousness; this is experienced as a depression, that is to say, as being pulled downward. - Carl Jung, Children's Dreams Seminar, Page 373.

When the unconscious intrudes into spaces of consciousness, it is automatically split into its pairs of opposites. Carl Jung, Children's Dreams Seminar, Page 408.

The fact that deity and devil belong together also plays a great role in alchemy. Carl Jung, Children's Dreams Seminar, Page 373.

The real purpose of the religious ceremonial is to revivify. It was created to lift man out of the ordinary, to disturb his habitual ways, that he may become aware of things outside. Carl Jung, Dreams Seminar, Page 399.

Children also contain a future personality within themselves, the being that they will be in the following years. Carl Jung, Children's Dreams Seminar, Page 50.

There are good circumstances when a good smack, morally or physically, is the most effective way to counter the great fascination of the images. Carl Jung, Children's Dreams Seminar, Page 184

Four flows emanate from the navel, two air- and two blood-vessels, so to speak, through which the growing child receives its food, the blood, and the pneuma. Carl Jung, Children's Dreams Seminar, Pages 365-366.

The children already live in a tomorrow, only they are not aware of it. Carl Jung, Children's Dreams Seminar, Page 50.

It is no sign of culture if a woman is only a daughter, or only a pregnant mother, or only a whore. Carl Jung, Children's Dreams Seminar, Page 321

The dream represents that tendency of the unconscious that aims at a change of the conscious attitude. Carl Jung, Children's Dreams Seminar, Page 5.

The color blue cannot be found in alchemy, but it is found in the East, where it takes the place of black and actually represents a color of the underworld. Carl Jung, Children's Dreams Seminar, Page 366.

The more we busy ourselves with dreams, the more we shall see such coincidences–chances. Remember that the oldest Chinese scientific book is about the possible chances of life. Carl Jung, Dreams Seminar, Page 45

When someone is able to perform the art of touching on the archetypal, he can play on the souls of people like on the strings of a piano. Carl Jung, Children's Dream Seminar, Page 150

For there is no coming into being and dying but in time. Carl Jung, Children's Dream Seminar, Page 101.

Nature itself speaks in such dreams. The wisdom of the child is the wisdom of nature,

and it needs the utmost cunning to follow nature. Carl Jung, Children's Dream Seminar, Page 136.

The snake touches on the deepest instincts of man, so that from time immemorial one thought it to be in possession of great secrets. Carl Jung, Children's Dream Seminar, Pages 248-251.

When you dream of a savage bull, or a lion, or a wolf pursuing you, this means it wants to come to you. You would like to split it off, you experience it as something alien, but it just becomes all the more dangerous. The best stance would be: 'Please, come and devour me." Carl Jung, Children's Dreams Seminar, Page 19.

The flow of creation and destruction never ends. Carl Jung, Children's Dreams Seminar, Page 328.

Indians have no thoughts that would prevent consciousness from functioning, no devils that could devastate consciousness. Carl Jung, Children's Dreams Seminar, Page 409.

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation. Carl Jung, Children's Dreams, Page 367.

If a fatal destiny is awaiting us, we are already seized by what will lead us to this destiny in the dream, in the same way it will overcome us in reality. Carl Jung, Children's Dreams, Page 159.

The human soul is something we only educate, but we are not interested at all in what it is! —Well, this is a critical age insofar as the child approaches school between the age of five and six. Carl Jung, Children's Dreams Seminar, Page 432

Yes, the lice are vampires, often also spirits. When a child is born in the Caucasus Mountains, they take a louse from the grandfather's head and plant it on the head of the grandchild. By this the soul has been transferred, because in the primitive view the spirits always accompany us, buzz around us like bats or like vampires; they suck the blood from us. Carl Jung, Children's Dreams Seminar, Page 465

It is surely her duty to feed the little pigs, to take care, that is, of these very primitive needs, or, in other words: sacrifices have to be made also to Aphrodite and the chthonic gods in the hierarchy of the soul powers, because otherwise they can make themselves felt in a very unpleasant way. Carl Jung, Children's Dreams Seminar, Page 459

Yes, this is the deity. Ignatius of Loyola, too, had such visions in which a globe appeared. This is the all-round, cosmic being, the world soul, the rotundum, the round one. And what would you say about the fact that the ball in the dream is red? Carl Jung, Children's Dreams Seminar, Page 441

A first step toward that has already been made; nevertheless, the child is still detained by a force effective in the unconscious, which probably does not originate in the child's own soul alone but creates an oppressive situation around him. Carl Jung, Children's Dreams Seminar, Page 428

Such events do not take place naturally but are caused by the atmosphere resulting from the unresolved unconscious of the parents. A thick wall separates these persons from their own souls, and the child then falls into it, is born out of this atmosphere and then bewitched by it, possessed by the darkness of which the parents have never wanted to be aware—and also have not been able to. Such dreams result from such conditions. Carl Jung, Children's Dreams Seminar, Page 422-423

An anima type would probably develop, a woman who always knows how to twist the father round her little finger so that he opens his fatherly arms and protects the poor little soul from the world. Carl Jung, Children's Dreams Seminar, Page 418-419

What has happened by this? Well, look for us the child is actually unity par excellence. With the eaten tiger, however, conflict moves into the soul of the child. The conflict had hitherto still been in the unconscious, but now it jumps at the child's consciousness. Carl Jung, Children's Dreams Seminar, Page 416

Above there is the anima rationalis, to use the medieval term, and below the anima vegetativa, only life as such. The moment it becomes conscious, the two aspects will reveal themselves. So what enters into the soul of the child? A whole tiger or a half tiger? Carl Jung, Children's Dreams Seminar, Page 416

In his book The "Soul" of the Primitive, Lucien Lévy-Bruhl gives a number of examples as evidence of the mystical view of primitives that certain humans and animals are actually one and the same. Carl Jung, Children's Dreams Seminar, Page 399

The child has been told a truth, the absolute, basic truth of humankind, for which there is no proof, of course. The proof lies in the truth itself. It is expressed by the soul and by what human beings have thought since time immemorial. These are the truths that live forever. Carl Jung, Children's Dreams Seminar, Page 378.

Thus our dream not only concerns the soul of this single child, but it pertains to much more, namely, to her parents, siblings, and the whole environment. I have to add that the child is from a German family, and that the father was very active politically. So there is no doubt that there is a great emphasis on the environment, and when exciting things happen there the child will be forced to take part in the emotional state of the family. Carl Jung, Children's Dreams Seminar, Page 371-372

The infantile soul is no tabula rasa at all, as presumed by modern psychology, but the ancient images are always already there a priori Carl Jung, Children's Dreams Seminar, Page 369

The ancient historical images, so immensely attractive to children's fantasy, no longer play any role at all today. This is a loss for our souls, because we don't give the soul a language to give expression to its contents. In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which the devil is ignored altogether. Carl Jung, Children's Dreams Seminar, Page 369

Snakes, and particularly red ones, are not only spirits of the dead, but can also represent emotional states, as you have heard in the paper. They stand for the heat of the soul, the fire of passion, and thus represent a more intense stage of development. Carl Jung, Children's

Dreams Seminar, Page 365

The gray mouse is, as Mrs. Brunner has mentioned, an animal that stands in connection to the darkness of the soul; it represents that fleetingly glimpsed, dark nature of man that makes itself unpleasantly felt from time to time, above all at night. Carl Jung, Children's Dreams Seminar, Page 363

Mrs. Brunner has given you enough evidence that the mouse is a soul animal. She has also quite correctly pointed to the transparency of the mouse and interpreted it as spirituality. Carl Jung, Children's Dreams Seminar, Page 363

We can assume that the closeness of death has already cast its shadow on the soul of the child, and has raised questions in her such as: "Why did it come into being in the first place, if it will end anyway?" Or: "Why did it come into being? For what reason?" Carl Jung, Children's Dreams Seminar, Page 361

We can perhaps draw only one conclusion from the amplification for the inner situation of the girl: that her soul is thirsty—thirsty for living water. And this dream originates in the living water, only she is not able to grasp it. That is why she confides in the father: maybe he can grasp it. Carl Jung, Children's Dreams Seminar, Page 357

In our amplifications to the mouse we have heard that the soul leaves the body at night in the form of a mouse, to quench its thirst; it is said that in most cases this is the soul of a girl, and that if the mouse does not come back, the girl will die. In our dream, the girl sees her soul mouse, but it does not turn toward her. Carl Jung, Children's Dreams Seminar, Page 356

Although all the animals that appear in it are considered souls of the dead, they stand in logical connection with the inner development. What is alarming is only the absolute completeness of the archetypal vision, and this at an age when the archetypal images should be covered and suppressed by her own perceptions and experiences. Carl Jung, Children's Dreams Seminar, Page 356

We know that the little girl died one year after this dream. The dream does not reveal anything pathological to me, it has a lysis. Although all the animals that appear in it are considered souls of the dead, they stand in logical connection with the inner development. Carl Jung, Children's Dreams Seminar, Page 356

So this is a reversed Bardo Thödol, beginning with what is lowest and smallest, to bring all creatures home to the blessedness of the soul. The Tibetan teachings about the dead, however, incessantly remind us: "Realize that you are looking at yourself. This is you. Everything depends on your reality and that image becoming one." Carl Jung, Children's Dreams Seminar, Page 356

Through greed the soul becomes entangled in the world, it becomes earthen, dark, and evil. It is touched by the objects and the humans, and everything is gray and dark. Page 355

And about the final transformation: "When the soul has to realize that no creature at all can come into the Kingdom of God, it begins to feel itself, goes its own way and no longer seeks God. Only then does it die its highest death. In this death the soul loses all desire, all capability of thinking, all form, and is deprived of all essence. Now at last it finds itself in the

highest primordial image, in which God lives and is active, where He is His own kingdom." Here the soul has found out that it itself is the "Kingdom of God." Carl Jung, Children's Dreams Seminar, Page 355

The lowest of these mandalas is the earth lotus. It corresponds to the gray mouse. It is the place of the world-bound souls. In its center there is the lingam, colored like a fresh sapling, perhaps reminiscent of a worm. Coiled around the lingam, the Kundalini serpent sleeps. In it sleeps the essence of the highest experience. Carl Jung, Children's Dreams Seminar, Page 355

Where previously there was fighting and activity, now there is also feeding and passivity. In the blue mouse the soul becomes the anima, which mirrors the contents. Life flows in and assumes a solid form. The thoughts become cool and clear. Carl Jung, Children's Dreams Seminar, Page 352

Blue coats are worn by the wise women who, as swan virgins, are linked to the water, to the mist, and to the sky. Mist rises from the water, rises up into the blue sky, to fall back on earth as rain. In alchemy and tarot, blue is the color of the moon, of silver, and of the soul. Carl Jung, Children's Dreams Seminar, Page 351

Let us have a look at their mythology: In the fairy tale "The Fisherman and His Wife," the flounder appears as a wish-fish. It fulfills all the wishes of Ilsebill.155 But when she wants to be God Himself, she plunges back into her old misery. In Hofmannsthal's Woman without a Shadow, seven little fish are the souls of unborn children. Carl Jung, Children's Dreams Seminar, Page 350

The snake symbolizes the freeing of the energy, the aim at an object, aggressiveness, and drive. The turning red of the mouse shows that the heat of the soul develops out of the material soul, so that passionate wishing is no longer experienced as imposed by the outside, but as an inner compulsion. Before, the shadow entered into the mouse, now the animus is revived; the male instinctual force is awakened, which wants to conquer the world to possess it. And each new conquest feeds the fire and the heat. Carl Jung, Children's Dreams Seminar, Page 349

Regarding the appearance of the snake in mythology: you remember what Ms. von Franz told us about the snake as an earth demon, as soul of the dead or the heroes, as a dark god of the Ophites, as the snake of the river bed, as movement, as vital force, as time, and as the snake of salvation Carl Jung, Children's Dreams Seminar, Page 348

The entering worms are the soul of the matter; they take their element, matter, into the transparent mouse. This means that the soul, driven by greed, begins to "eat the world," to get entangled in the world. The subtle mouse becomes a real, gray mouse. Darkness, impurity, the gray shadow enter into the pure vessel. Carl Jung, Children's Dreams Seminar, Page 347

As to the interpretation: for a naive observer, the worms eat earth and transform earth into life, into movement, into greed. They transform matter into soul. They are life originating in death. Worms symbolize the first, unreflected movements of the soul—contents that are still colorless, still completely undifferentiated and incoherent, without feeling, without reason, the stirrings of the blind life instinct. Worms are the most primitive forms of psychical reality,

hidden in matter. They belong to an unconscious level, in which the soul is still completely projected onto the outside, onto objects, and in which we experience the world only by blind devouring, by the resistance of the matter, and by involuntary innervation. Soul is here still little more than a physical-chemical substrate. Carl Jung, Children's Dreams Seminar, Page 347

We may probably interpret the transparent mouse, therefore, as the subtle body of the dreamer. The girl sees her own, still hardly born soul. Transparent brings to mind glassy. Carl Jung, Children's Dreams Seminar, Page 346.

While the girl witch is dancing with Faust on the Brocken, a little red mouse jumps out of her mouth. Innocent children's souls and the souls of the just appear as white mice, those of the godless as red ones. The souls of unborn children, too, appear as white mice. There is a very widespread notion that the soul leaves the human body during sleep in the form of a mouse, sometimes to quench its thirst, sometimes to cause nightmares in people, animals, and trees— in that case, it is usually the soul of a girl. If the mouse does not return, the girl will die. To whistle after mice means to lure the souls into the afterworld. Mice are often signs of death. Gray and black mice generally indicate disaster. They spread the Black Death and other diseases. The white mouse appears as a fever demon but, on the other hand, also attracts fever. It is said that mice are created out of earth or putrefaction or are made by witches. Because of their gray color they are seen as tempest animals, coming from the clouds or the fog, or being brought by the wind. Carl Jung, Children's Dreams Seminar, Page 345

Yes, it's the old story of the nixie or the mermaid who gets caught in his net. It is the being that has no soul and therefore strives after it. And that's where the problem begins. In the dream, too, the boy's fishing is a playful occupation with something of which he is not yet aware that this is an adventure and involves danger. Carl Jung, Children's Dreams Seminar, Page 333.

As Jung has explained in the definitions in Psychological Types, the soul, our inner attitude, is represented in the unconscious by certain persons who show the characteristics that are commensurate with the soul. The character of the soul would in general complement the outer character and contain all those attributes missing in the conscious attitude. Carl Jung, Children's Dreams Seminar, Page 329

In the Tibetan Book of the Dead, this transitional stage is expressed by the symbolic forty-nine days, which is the period of time between death and rebirth. It is significant that the greatest chance of salvation occurs in the direct process of dying. So here we have to conceive of the dead body as the direct expression and the symbol of the magical transformational capacity of the soul, the anima. Carl Jung, Children's Dreams Seminar, Page 329

This nixie-elf-anima represents the soul in its entirety, uniting the good and the bad; it is moving, iridescent like a butterfly. The soul is a life-giving demon and plays its elfish game beneath and above human existence. Carl Jung, Children's Dreams Seminar, Page 326

It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me. . .. Our concern with the unconscious has become a vital question, a question of spiritual being or

non-being. Carl Jung, Children's Dreams Seminar, Page 325

Many anima types have something masculine about them. But then, it is after all the soul image of a man. It is probably the unconscious feminine side in man which, however, does not completely lack maleness. That's why a man projects his anima onto a suitable woman who shows some male characteristics. For then she can also be a friend; the relationship is not just a heterosexual experience, but also friendship, and this is very important. Carl Jung, Children's Dreams Seminar, Page 321

It is strange that there are not many kinds of anima in a man's soul, but only one anima. Women, on the other hand, have a multiplicity of animuses. Carl Jung, Children's Dreams Seminar, Page 317

The fatefulness of the soul image announces itself very early. Whenever the anima figure appears in a boy's dream we have to be careful, because she represents life as such: that which moves herself as well as the dreamer. Carl Jung, Children's Dreams Seminar, Page 313

Yes, this girl has actually all the advantages of a soul image, and the noblest feelings have been associated with her. So it was impossible for him to associate her with the other side—his anima image would have been soiled. This is also the deeper reason for the anima to wash her hands. Carl Jung, Children's Dreams Seminar, Page 312

I have to point out that we have to be very cautious in the case of little children, when we think in terms of the personality and try to find a rational explanation. We must never forget that the infantile soul is no tabula rasa—this would be the greatest misconception—but we always have to keep a door open—to what? Carl Jung, Children's Dreams Seminar, Page 311

We have to consider the claim, therefore, that the prima materia, that earth of paradise, that primordial chaos, is hidden in the fecal matter, as a significant contribution to the psychology of this place. Carl Jung, Children's Dreams Seminar, Page 308

He wanted to teach them how to pray and said to them: "Our Father which art in heaven . . ." They said, however: "Our Father which art not in heaven . . ."—They simply could not repeat it otherwise. So he had to dismiss them again. And that is why they never received immortal souls. We have to imagine the girl in the dream as such an elfish being. Carl Jung, Children's Dreams Seminar, Page 305

We have shown the connection between the nature of the girl and the elves. Elves don't have souls. In her playful way, the girl now does something very significant: she washes her hands. Carl Jung, Children's Dreams Seminar, Page 302

Yes, there is a split. The dreamer has never really known who he is, where he actually belongs. You will find such a doubleness in those numerous people in whose soul prenatal remnants still exist. These may rise in visions or dreams, but mostly sink back into the unconscious again. It is only in a psychological treatment that these images are again remembered. Carl Jung, Children's Dreams Seminar, Page 298

The dreamer has never really known who he is, where he actually belongs. You will find such a doubleness in those numerous people in whose soul prenatal remnants still exist. Carl

Jung, Children's Dreams Seminar, Page 298

When he was told the meaning of the dream, both currents flowed together. Up to then they had never come together, and he had never really known: am I in this one or in the other one? Now he became a whole. He had found his soul. Carl Jung, Children's Dreams Seminar, Page 298

In India the sweating corresponds to the tapas. This is a kind of self-brooding. By the concentration of the soul powers on this one point, on the central point of the self, it is hatched like an egg. One is enclosed in it oneself, as in the retort or in the uterus. Carl Jung, Children's Dreams Seminar, Page 298-299

Thus we may hope that this tension between the two souls will lead the dreamer—or has led him already—to the place where he will be able to tolerate the dichotomy, that is, to himself. Carl Jung, Children's Dreams Seminar, Page 290

Then, in the revealing look up to the high ego on the pyramid, however, he will be fascinated like a Narcissus by his own mirror image and by inner reality, blinded by the boundless possibilities of the soul. In fantasies and daydreams he will, for instance, climb heights that are denied to him by reality. Carl Jung, Children's Dreams Seminar, Page 290

From the image, in which he sees this soul out there, far away, split off from him, and nearly unreachable, we might conclude that later on in life he will identify too one-sidedly with the conscious ego. Carl Jung, Children's Dreams Seminar, Page 290

When, in the development of this child, the great amnesia will have obscured the Bardo world with its primeval images, such a dream will shine like a spark from the lost paradise, and remind him that he, who lives down on earth, also has an immortal, versatile soul of divine nature. Carl Jung, Children's Dreams Seminar, Page 290

Basically, however, his adaptation to reality is only superficial, a pseudo-adaptation, because his soul is somewhere else entirely. Carl Jung, Children's Dreams Seminar, Page 289

The result is an image of the insoluble tension between limitedness and eternity, reality and dream, actuality and ideal, body and soul, mortality and immortality. Carl Jung, Children's Dreams Seminar, Page 287

When we apply this to our dream we could say that the Ka soul, the sidereal or subtle body of the child, sits on top of the pyramid: in general terms, the desire for perfection and boundlessness, for salvation and immortality, embodied in the dreamer. Carl Jung, Children's Dreams Seminar, Page 287

"The soul is an example of this: it too imagines many things [. . .] outside the body, just as God does." Carl Jung citing Ruland, Children's Dreams Seminar, Page 287

The Egyptians, according to whose belief the soul consisted of about fourteen parts or forces, know a part of the soul they called the Ka soul. It was immortal and its body, conceived as half physical and half spiritual, was absolutely identical with the person, even after his death. Carl Jung, Children's Dreams Seminar, Page 286

In fairy tales this vessel also appears as a glass casket, in which the soul slumbers, waiting for salvation (Snow White in the casket of glass). In the Visio Arislei, an alchemical text, a triple glass house is the place where the heroes are condemned to death in great heat, only to find new life again. Carl Jung, Children's Dreams Seminar, Page 284

To conclude, the symbol of the pyramid provides the following indications for our dream: it is an archetypal image, a body mandala, in whose depths the body of the king rests as a mummy, and at whose summit the glorification of the soul takes place. Carl Jung, Children's Dreams Seminar, Page 282

Often the tops of Egyptian pyramids were gilded or made of a specially gleaming stone. It was assumed that after the Pharaoh's death his soul, that is, his image, the Ka soul, would travel through the underworld and then be transformed into the god Osiris, or rise to Atum, the highest god of light, exactly at this top of his grave. Carl Jung, Children's Dreams Seminar, Pages 281-282

When this part of the soul becomes conscious it can cause immense disturbance. That is why one may touch this encapsulated world only with utmost caution, because otherwise there is the danger that all of a sudden a second personality erupts. Carl Jung, Children's Dreams Seminar, Page 254

It was also generally assumed that the souls of the dead would live on as chthonic snake gods, as inhabitants of the underworld where they became guardians of a treasure. Carl Jung, Children's Dreams Seminar, Page 244

The author goes on to say that the name lion was chosen because of the soul substance, and that dog or camel could have been chosen just as well, just as any other name of an animal, simply because it represents that living being which is drawn out of the first matter. Carl Jung, Children's Dreams Seminar, Page 226

One alchemical passage reads: "In this way the stone has been compared to the animals, because of the blood being their life substance, for the soul of each animal is in the blood." Carl Jung, Children's Dreams Seminar, Page 226

This snake simply replaces the source; it symbolizes the water of life. It is an alchemical idea that dragons or serpents—serpens mercurii—live in the

middle of the earth, the imperfect metal, and are, so to speak, the anima, the soul of the metal. Carl Jung, Children's Dreams Seminar, Page 216

The child had a premonition of the instinctual hell into which she will enter. In alchemy, this state of instinctual hell is represented as a snake with three heads, the so-called serpens mercurii. It leads the soul into the afterworld and is identical with the Gnostic Nous. Carl Jung, Children's Dreams Seminar, Page 203

This means in our own nature, in the unconscious, in the natural soul, there is such a figure, and it is clearly expressed in our dream. Carl Jung, Children's Dreams Seminar, Page 198

Without doubt, the fairy is the superior, enigmatic, magical being, a kind of helpful spirit.

Fairies, like elves, are beings of nature; they do not have Christian souls but are beings of nature who come from nature and live in nature. Carl Jung, Children's Dreams Seminar, Page 198

In the visions of Zosimos, too, the philosopher is only a bystander, watching. There, too, the figure of the guide burns himself, to show the alchemist the

way. The soul guide appears in the dream and shows him: this will have to happen to bring about what you are looking for. Carl Jung, Children's Dreams Seminar, Page 197

A very little child who dies before baptism is not condemned, not stigmatized as some hellish brute, but simply deprived of the Visio Dei. It is up to the mercy of God what to do with this unfinished soul. Carl Jung, Children's Dreams Seminar, Page 188

The Bardo lifespan is forty-nine days. The souls live, so to speak, in a collective world, and are confronted with spirits and other images of life, "images of all creatures," as Goethe says in Faust. Carl Jung, Children's Dreams Seminar, Page 183

And if she lets herself be seized, and suffers the fire's heat, the soul will be formed out of the unconscious body and spirit, the soul that is able to float, as the body's essence of light, between heaven and earth with the wings of the spirit. Carl Jung, Children's Dreams Seminar, Page 178

In the mirror we see our true nature, the image of our soul; reflection brings about insight and knowledge. Carl Jung, Children's Dreams Seminar, Page 176

In the hidden fire above heaven, all things are preserved. Through fire, which consumes the material form, the soul becomes the pure image, godlike and immortal. Carl Jung, Children's Dreams Seminar, Page 175

In Heraclitus we find the idea that the souls turn into water. In recent years, one Gurdjieff claimed that the moon was so fertilized by the many souls of soldiers killed during the last World War that a green spot appeared on it. Carl Jung, Children's Dreams Seminar, Page 167

The moon actually is sometimes the place of departed souls, absorbing the souls. If it absorbs many souls, it is said to become humid. The psyche is, after all, the humid breath—"psychros" is cold, and is related to "to blow." Carl Jung, Children's Dreams Seminar, Page 167

And it may come to mind that the same idea is found in Egypt, the idea of the burial chambers, above which there is the Ka, the semi-material soul of the Egyptian. Carl Jung, Children's Dreams Seminar, Page 165

The motif of multiplicity indicates a splitting of the soul. We find this motif particularly often in the dreams of schizophrenics. Carl Jung, Children's Dreams Seminar, Page 156

All cults of cremation have an idea in common, to assist the dead person on his way to the hereafter, that is, to assist in resurrection by freeing the soul through destruction of the mortal remains: the soul can thus float into the next world, into heaven. Carl Jung, Children's Dreams Seminar, Page 154

After death follows the resurrection. It can take place only if the form of the deceased's

body has been preserved by embalming. Ba, the soul, often rendered as a bird, has to be able to visit the embalmed body; its way goes through the tomb shaft, situated in the pyramid. Carl Jung, Children's Dreams Seminar, Page 153

The pyramid [. . .] is entirely based on the Egyptians' ideas on life after death: man is composed of at least three parts, the body, the soul (Ba), and the Ka, a being of its own, for whom it is hard to find a translation. Carl Jung, Children's Dreams Seminar, Page 153

At noon the shadow is shortest, giving rise to the fear that it might disappear altogether. This would be uncanny, for then one would have lost the shadow, the connection to the earth; one has suffered a loss of soul. Carl Jung, Children's Dreams Seminar, Page 129

The dream shows a typical process in the infantile soul that is so subtle, however, that the usual education does not notice it at all. Carl Jung, Children's Dreams Seminar, Page 123

For the monster is actually the soul of the doll/pupa in herself, the primal being, the dark abyss in man, which playfully creates life and creation. Carl Jung, Children's Dreams Seminar, Page 122

We also find this triad in the development of Goethe's Faust: the boy charioteer, the homunculus, and Euphorion. The boy charioteer is the soul-guiding function. Here we find the motif of "puer aeternus." Carl Jung, Children's Dreams Seminar, Page 120

Just like a primitive man, the child brings the doll to life with the images of her unconscious, and so animates, "en-souls," it. Carl Jung, Children's Dreams Seminar, Page 113

The problem is how to fill him with soul and thus make him into a real human being. But the vial of the homunculus is smashed to pieces on Galatea's chariot and pours out into the sea waves, whereupon the homunculus rises again as a living man out of the waters of the unconscious. Carl Jung, Children's Dreams Seminar, Page 113

The notion of the soul is connected to the fur, the skin, the shirt, the outer form, for shirt (e.g., the swan shirt) and fur stand for a great potential of transformation in the Teutonic tradition. Carl Jung, Children's Dreams Seminar, Page 106

The staff represents guidance; it will become a guide as an inner law when someone came into the inner ring of fire and remains suspended in the soul fire. Carl Jung, Children's Dreams Seminar, Page 102

The soul oscillates between air and water. It is always the go-between for the two principles marking the extremes: below there is earth, the material matter; above there is pneumatikos (spirit), air, and fire. Dry, hot air—this is the spirit. Carl Jung, Children's Dreams Seminar, Page 101

The word "psyche" (soul) is connected to "physein" (Greek, to blow); psychos corresponds with psychros (Greek, cold, damp). "The soul of a drunkard is moist," says Heraclitus. Carl Jung, Children's Dreams Seminar, Page 100-101

Here Hermes also has to be mentioned, the thief of the sun cattle of Helios, also the escort of the souls in the underworld. So the man mentioned in the dream can probably be

interpreted as a fatherly archetype. Carl Jung, Children's Dreams Seminar, Page 93

A Celtic legend tells of a bridge of horrors, not broader than a string. Moreover, in a Persian collection of legends there appears the so-called Chinvat bridge, on which angels and demons fight over the souls of the people crossing it. Carl Jung, Children's Dreams Seminar, Page 90

If consciousness is weak, it can get into the wake of that content from the collective unconscious and be towed away by it. This is possession, "the peril of the soul. Carl Jung, Children's Dreams Seminar, Page 80

When you have pictures from your ancestors, you can single out parts of your face and detect them in the various pictures of the ancestors. The same is true for the whole body, and likewise with the soul. Carl Jung, Children's Dreams Seminar, Page 73

The student from Prague, who sells his own reflection to the devil, no longer has any image, that is, the soul has left the body, and this means disaster. Carl Jung, Children's Dreams Seminar, Page 67

That is why the primitives do not want to be photographed, out of fear that their double, their soul image, be taken away from them, thus causing a loss of soul. Carl Jung, Children's Dreams Seminar, Page 67

The ancient Greeks, too, found the mirror, when it appeared in a dream, uncanny. It meant the death of a person; this is so because the image one sees in the mirror is one's own double. It is the Ka of the Egyptians. It is an image of the soul. Carl Jung, Children's Dreams Seminar, Page 67

That is why one avoids speaking about certain things or thinking of something particular—because then one can be robbed of one's soul or devoured by the

fantasies. Carl Jung, Children's Dreams Seminar, Page 66

We feel it may be justified to assume that this problem is not a conscious problem of the infantile soul, but rather a general one that finds expression in this dream: the fight of the spirit against physical matter, the longing of the creature to be saved from the bonds of the flesh, the fight of the higher against the lower powers. Carl Jung, Children's Dreams Seminar, Page 62

In Goethe's poem Erlking, the king tries to lure the soul of a boy away from his real father, to become a playmate for his own daughters! In the end, he takes it with force. Carl Jung, Children's Dreams Seminar, Page 55-56

In Persia, the dog is the companion of the dead. To give it bread is a ceremony: one gives it bread instead of the body, meaning, don't tear me apart, don't tear my soul apart, but guide it to the destination through the desert of Hades. Carl Jung, Children's Dreams Seminar, Page 52

The inevitable inner growth of the animal soul creates the big, dark spots in human life: "To earth, this weary earth, ye bring us, To guilt ye let us heedless go." Carl Jung, Children's Dreams Seminar, Page 52

This is the great difficulty: that we have to reach, from the completely unconscious animal soul, the stairs on which we can ascend to the heights. The Pueblo Indians have a mythical image for this: in the development of mankind, one cave on top of the other has to be reached. Carl Jung, Children's Dreams Seminar, Page 52

We do not have to look far to find such universal images. They are already found in language, not to mention those that probably rest at the bottom of our souls. Carl Jung, Children's Dreams Seminar, Page 27

As to the interpretation: for a naive observer, the worms eat earth and transform earth into life, into movement, into greed. They transform matter into soul. They are life originating in death. Worms symbolize the first, unreflected movements of the soul—contents that are still colorless, still completely undifferentiated and incoherent, without feeling, without reason, the stirrings of the blind life instinct. Worms are the most primitive forms of psychical reality, hidden in matter. They belong to an unconscious level, in which the soul is still completely projected onto the outside, onto objects, and in which we experience the world only by blind devouring, by the resistance of the matter, and by involuntary innervation. Soul is here still little more than a physical-chemical substrate. Carl Jung, Children's Dreams Seminar, Page 347

Carl Jung - Cornwall Seminar

Where one is identified with the collective unconscious, there is no recognition of the things which come from the unconscious, they cannot be distinguished from those of the self. Such a condition is a possession by the anima or animus. Possession by the animus or anima creates a certain psychological hermaphroditism. The principle of individuation demands a dissociation or differentiation of the male and the female in ourselves. We must dissociate our self from the unconscious. Carl Jung, Cornwall Seminar, Page 26.

When the new revelation has lost its life, it means that the fire has devoured all the old wood of the past, then there still remains the Institution or Church (Ecclesia means Society). Thus what we call Church may have the form of any Society, e.g. for amusement, etc. Ecclesia means a gathering of people for any common purpose. Carl Jung; Cornwall Seminar; Page 19.

The Catacombs: Many rich women went; it became a sort of fashion to join in this mystery cult. The mysteries were celebrated underground because of their nature, rather than on account of the persecution. Fashion molded many things in the early Church, for example, the form of the robes; the Church hood was worn to denote that we were all one, of the same standing. Carl Jung, Cornwall Seminar, Page 19.

Fanaticism is due to an unconscious doubt threatening the conscious attitude. For example, dogmatism is merely to protect a creed against an unrecognized doubt. True conviction needs nothing of the sort. Fanaticism is due to a threatened conviction. Carl Jung, Cornwall Seminar, Page 18.

The Animals. We appreciate them much more. We think of the psychology of animals. In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

Paradise, here, means the new impersonal attitude that is needed. The white magician cannot find the keys, because the way that seemed to be the wrong way led into the right way; for they needed the completion of things. Carl Jung; Cornwall Seminar; Page 26.

The repressed libido for animal relationship is living in the unconscious. It appears in dreams either as animals; or we appear as having animal reactions, for example, the panic fear of animals; or we have inhibited movements due to being in water, a racial memory; also many flying dreams are really swimming. Carl Jung; Cornwall Seminar; Page 23.

The primitives say the real scale of values begins with the elephant, lion, eagle, perhaps cobra, then man and monkey. They recognize the fact that man is one of the animals. To say that man is on top is megalomaniac. Carl Jung; Cornwall Seminar; Page 24.

The getting away from the respect for brother animal begets in us the animal. A man is only human when he is accompanied by brother animal. He is only individual in relationship to other individuals. Carl Jung; Cornwall Seminar; Page 23.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

Relationships must be fostered as far as possible and maintained, and thus a morbid transference can be avoided. Carl Jung; Cornwall Seminar; Page 5.

Introvert and Extrovert: The introvert discovers the possibility of being extroverted in the transference. The extrovert draws back on himself; he will become aware of the possibility of experiencing himself. The introvert discovers himself by learning the possibility of pouring himself out to the analyst. It is a discovery of his unconscious. Carl Jung; Cornwall Seminar; Page 8.

In states of excitement we speak to ourselves as though to an excited horse, that bit is the part possessed by the anima. In a woman the animus is multiform so that he cannot be nailed down so well as the anima. Carl Jung, Cornwall Seminar, Page 27.

Collective relationships must be based on individual relationships, for an individual cannot exist without relatedness, for we are each cells in an organism. When we make individual relationships we lay the foundations for an invisible church. Carl Jung, Cornwall Seminar, Page 20.

People vary very much in their relation to these problems; some prefer the settled thing, while others, the revolutionaries, prefer the fire. But to the Old Man in us it is painful to walk into the fire. He seeks an institution because of its regularity and safety. The revolutionaries will find a sword not peace. They must go out and fight; they are on fire; but they repel, even each other. Carl Jung, Cornwall Seminar, Page 19.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

She is legendary, that is to say, the anima-fact is unknown, the anima is that part of the soul which is unknown to our age. Carl Jung, Cornwall Seminar, Page 25.

Christ contains all projections. Men projected head and called him the Logos, and women projected heart and called him Love. Carl Jung, Cornwall Seminar, Page 16.

This Christianizing of the unconscious is observable through analysis. The unconscious becomes more manageable. In time we shall have the whole Christian church in our unconscious. Carl Jung, Cornwall Lecture, Page 25.

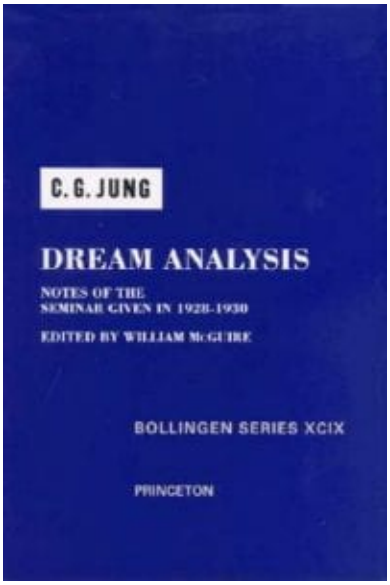
But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

When the fire has burnt all that should be burnt, the balanced people of common sense naturally settle down and control the fiery ones because they are a nuisance. Yet the fire remains alive in certain people, e.g. Meister Eckhart whose teaching lay dormant for six hundred years. Around Eckhart grew up a group of Brethren of the Free Spirit who lived licentiously. The problem we face is: "Is analytical psychology in the same boat?" "Are the second generation like the Brethren of the Free Spirit?" If so, it is the open way to Hell, and analytical psychology has come too soon and it will have to wait for a century or two. Carl Jung, The Cornwall Seminar, Page 20.

We can never enter the collective unconscious, but we can send the anima or animus to bring us information. By making things with your hands without conscious intent you find a vision of the things of the unconscious. The inspiration working through your hands is the Animus or Anima. Carl Jung, The Cornwall Seminar, Page 26.

If you want to go to heaven, your feet will grow into hell. Carl Jung, Cornwall Seminar, Page 12.

So we should talk to our animus or anima…so you listen to the inner mentor, you develop your inner ear; or you write automatically, and a word is formed by your hand, or your mouth speaks that which you have not thought Carl Jung, Cornwall Seminar, Page 26.



Dream Analysis Seminar

The Rosicrucians probably represented a half-baked attempt to make up for the dry Protestantism of that day with its lack of imagination. Carl Jung, Dream Analysis Seminar, Page 240

Heraclitus, the Dark One, the most intelligent of the old philosophers, said, "It is death to the soul to become water." Carl Jung, Dream Analysis Seminar, Page 90

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. Carl Jung, Dream Analysis Seminar, Page 90

She wanted me to tell her husband that she was no longer hysterical, and it was true she had no problems, no troubles; she had sucked them in, converted them into her body. Certain people cannot take life seriously, as if they were born to be eternal children. Carl Jung, Dream Analysis Seminar, Page 90

Those with a 'motor imagination' can take a mandala (or other motif) and make it into a beautiful dance. Carl Jung, Dream Analysis, Page 474

Savages are not dirty-only we are dirty. Domesticated animals are dirty, but never wild animals. Matter in the wrong place is dirt. People who have got dirty through too much civilization take a walk in the woods, or a bath in the sea. They may rationalize it in this or that way, but they shake off the fetters and allow nature to touch them. It can be done within or without. Walking in the woods, lying on the grass, taking a bath in the sea, are from the outside; entering the unconscious, entering yourself through dreams, is touching nature from the inside and this is the same thing, things are put right again. Carl Jung, Dream Analysis Seminar, Page 142

A patient once brought me a drawing of a mandala, telling me that it was a sketch for certain movements along lines in space. She danced it for me, but most of us are too self-conscious and not brave enough to do it. It was a conjuration or incantation to the sacred pool or flame in the middle, the final goal, to be approached not directly but by the stations of the cardinal points. Carl Jung, Dream Analysis Seminar, Page 304

The way of the individual . . . is symbolized by the serpentine way of the sun through the Zodiac, and the Zodiacal serpent is Christ, who said “I am the way.” He is the serpent, so in the early Christian church he is the sun, and the signs of the Zodiac, the apostles, are the twelve months of the year. Carl Jung, Dream Analysis Seminar, Page 307

Christ is represented as a great serpent who carries twelve signs on his back, meaning the twelve signs of the zodiac and also the twelve apostles. He says, “I am the vine, ye are the branches.” He is the zodiacal serpent and they are the manifestations of the months. Carl Jung, Dream Analysis Seminar, Page 434

Henri IV of France said, "My ideal is that every French peasant has his chicken in the pot on Sunday." I say, "Every man must be concerned with his own morality, and not with the welfare of other people." Carl Jung, Dream Analysis Seminar, Page 218

The spirit was there before man’s consciousness. It makes people do certain things in certain ways that you can never explain. Animals do not lift their paws to the rising sun, but men do. Carl Jung, Dream Analysis Seminar, Page 221

The new Gnostic churches are all new inventions of old things, like soup warmed up again, they have no direct relation. Carl Jung, Dream Analysis Seminar, Page 240

King’s Gnostics and Their Remains and Mead’s Fragments of a Faith Forgotten are two books dealing with the old Gnostics. Carl Jung, Dream Analysis Seminar, Page 240

The last trace pf the Gnostic. teaching. probably died out with the Cathar and the Albigenses. They were the Manichaeans; Gnostics called Bougres in France. "Bougre" derives from the word for Bulgarian and came into southern France. Carl Jung, Dream Analysis Seminar, Page 240

Some people, and particularly introverts, always put the wrong foot forward. They have a particular genius for putting their finger on the sore spot. Carl Jung, Dream Analysis Seminar, Page 258

In Christianity we are taught to throw all our burdens on Jesus, and he will bear them for us, and in such a way we maintain a suckling psychology. Carl Jung, Dream Analysis Seminar, Page 263

Yellow is the colour of envy, jealousy, anger, all things negative with us but in the East just the opposite. There is a reversal between the East and the West. The colour of mourning with us is black, there it is white. Carl Jung, Dream Analysis Seminar, Page 268

Wagner for instance never realized, while he was sitting there writing about Siegfried, that he was revealing his own shadow for anyone who saw him to look at. He wore a crinoline while hammering out the sword of Siegfried! Carl Jung, Dream Analysis Seminar, Page 283

As soon as you see your own shadow and admit that you are not perfect, you cannot identify yourself with the "Great Wise Man" and create a Puer Aeternus with your anima. Carl Jung, Dream Analysis Seminar, Page 283

The old mystical meaning of Christ was the perfect man who was the realization of the

gnostic Adam Kadmon, the Primordial Man, lifted up and perfected to the most perfect man. Carl Jung, Dream Analysis Seminar, Page 286

We have all been taught that our minds and other virtues are wings we put on, so we get to flying about above ourselves, and we live as if the body did not exist. This happens often with intuitives, with everybody in fact. Carl Jung, Dream Analysis Seminar, Page 288

It is quite possible that it is a quotation from some magic book in a sort of Hebrew. The Gnostics fabricated any number of them in faulty Syriac, Aramaic, Hebrew, and Greek, even inventing artificial words. Carl Jung, Dream Analysis Seminar, Page 293

We consist of a lot of particles which must come together as in the magic cauldron or melting-pot where all the dissociated parts of our personality are welded together. Carl Jung, Dream Analysis Seminar, Page 294

In the beginning everything was in the form of a vaporous cloud, so he drew that together till it became more and more condensed, and suddenly a light burnt through, and that was the Son, the first ray of Light. (Cf. The Gospel of St. John.) Carl Jung, Dream Analysis Seminar, Page 612.

The idea that God was perfectly helpless and lost in his loneliness and had to create man in order to become or to be is expressed in many myths or philosophical parabola, and thus is explained how man is in a way the indispensable means of God's becoming. Carl Jung, Dream Analysis Seminar, Page 612.

That is beautifully expressed by Meister Eckhart where he says that God in his very divinity is not God, he must be born through the soul of man again and again. "Without me God cannot live." Carl Jung, Dream Analysis Seminar, Page 612

Look at the men in Wall Street! At forty-five they are completely exhausted. Modern life in America is more efficient than in any place in the world, but it completely destroys the man. Carl Jung, Dream Analysis Seminar, Page 621-622

I don't say that we should accept an Eastern philosophy. Many people do go in for Indian theosophy and such stuff, but I am an opponent of that because I know that for us it is not healthy. Carl Jung, Dream Analysis Seminar, Page 622.

One could say that Eastern psychology suffers from an introversion neurosis. All those terrible epidemics out there, or the awful famines, and the fact that the West is able to conquer those peoples, all that is a sort of rebellion of objects against their introversion. Carl Jung, Dream Analysis Seminar, Page 622

We speak of Chinese philosophy in terms of the highest appreciation but we forget how cruel the Chinese are. I am glad that such things do not happen with us, though since the Great War we can say nothing. We have organized cruelty; there they do it in a more dilettantic way. Carl Jung, Dream Analysis Seminar, Page 623.

If the personal unconscious is cleared up, there is no particular pressure, and you will not be terrorized; you stay alone, read, walk, smoke, and nothing happens, all is "just so," you are right with the world. Carl Jung, Dream Analysis, Page 75.

Doubt is the crown of life and all is merely one-sided. For in uncertainty and doubt, truth and error come together. Doubt is life, truth is often stagnation and death. When you are in doubt you have the greatest opportunity to unite the dark and the light sides of life. Carl Jung, Dream Analysis, Page 89

Doubt is living, truth is sometimes death and stagnation. Carl Jung, Dream Analysis Seminar, Page 89.

ETH Lectures aka Modern Psychology

Through active imagination the image is imprinted on the psychic essence of personality with the purpose of transformation. Carl Jung, ETH Lecture 3rd Nov 1939

In my opinion our attitude to the East is one of Europe's worst sins. We ignore it or notice it in the wrong way. We are not alone on the earth. Carl Jung, ETH Lecture 15th Dec 1939

"Do you feel you are the result of chance, or do you feel that something of some kind was at work in you, that created you as you are?" Carl Jung, ETH Lecture 12th January 1940

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lecture 26th Jan 1940

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture 26 Jan 1940.

So when we say body, we really mean our psychic experience of the body. This has only a distant Relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26

I must mention an old author of the 16th century, a philosophical doctor, Dorneus, he was a sort of colleague of mine! He said: "Do you know that the heavens and the earth first of all were one, and that then through the art of the Creator they were divided into four so that you and all else could be created." Carl Jung, ETH Lecture 24 Feb 1939

The spirit is usually expressed by a serpent which proves that this spirit is not Just the human mind, but an animal or reptile mind. Carl Jung, ETH, Lecture XIII, Page 111.

The more complex a vision is the more doubtful its authenticity. Carl Jung, ETH Lecture 7th July 1939

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

The snake is a personification of the unconscious, for, as early as the Gnostics, it was

used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localized. Carl Jung, ETH, Lecture XIII, Page 111.

Therefore the Chinese alchemistic treatises, as far as we know them, do not differ in any essential way from the western treatises, in fact in places they agree with each other almost word for word. Carl Jung, ETH, Lecture XIII, Page 112.

One of the great dangers of our time is the uprooted population in big towns, they live too near together and become completely collective. Carl Jung, ETH Lecture 10Nov1939, Page 179.

The goal of alchemy is not merely material, it is partly in “the Beyond”, and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

Knowledge and intelligence are by no means identical, as you know; there are many people who know a great deal, who labour under loads of information, without being at all intelligent. Carl Jung, ETH, Page 154.

We find the flower-like, natural spiritual development, which is so universal in the East, also among the Pueblo Indians of New Mexico and Arizona. Carl Jung, ETH Lecture Epilogue 23rd June 1939

In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass. Carl Jung, ETH Lecture 7th July 1939.

For by Self-knowledge, they do not mean mere knowledge of the ego, but also knowledge of the Nous, that mind or spirit which is represented by the snake. Carl Jung, ETH, Lecture XIII, Page 113.

This field is the collective unconscious where the treasure is hidden, the royal treasure in the sea. Carl Jung, ETH, Lecture XIII, Page 113.

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body. This is the “corpus glorificationis” (glorified body), the transfigured body, which is our future portion. Carl Jung, ETH, Lecture XIV, Page 115.

The dreams of early childhood contain mythological motifs which the children could not possibly know of. These archetypal images are the primeval knowledge of mankind; we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways. Carl Jung, ETH, Lecture XIV, Page 119.

These things are then lost to consciousness and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life’s journey. Carl Jung, ETH, Lecture XIV, Page 119.

Visions are spontaneous phenomena which spring from the unconscious and are a-moral. A moral standpoint is introduced by consciousness, it is impressed by a certain atmosphere and declares the visions to be good or bad. Carl Jung, ETH Lecture 7th July 1939

The mighty of this earth are usually very ordinary human beings, no giants in intellect or stature. Carl Jung, ETH Lecture 8th Dec 1939

If you practise this art, there are certain thoughts which you can project at suitable moments. Mohammed seems to have been able to do this. His visions fitted the situation and corresponded to his own wishes. Carl Jung, ETH Lecture 7th July 1939

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is the saviour of the universe, not only of man but of nature. Carl Jung, ETH, Lecture XIV, Page 121.

Khunrath, who wrote in the sixteenth century, says directly: "He who knows the stone, is silent about it." This reminds us of Lao Tsu's words: "Whoever speaks does not know, whoever knows does not speak." Carl Jung, ETH, Lecture XV, Page 128.

Saturn is the ruler of the sign of Aquarius, and it is quite possible that Khunrath meant the coming age, the age of Aquarius, the water carrier, which is almost due now. Carl Jung, ETH, Lecture XV, Page 128.

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable other synonyms. Carl Jung, ETH, Page 143.

The, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

Knowledge and intelligence are by no means identical, as you know; there are many people who know a great deal, who labour under loads of information, without being at all intelligent. Carl Jung, ETH, Page 154.

For the Mass itself is an "opus" (the Benedictines themselves use this term), it is a work of transformation, and is therefore similar to the alchemistic procedure. Carl Jung, ETH, Page 156.

The alchemistic opus is older than the Mass, just as the eternal water of alchemy is older than Christian baptism. Carl Jung, ETH, Page 156.

With all our modern means of disinfection we cannot rid ourselves of our fears, and is not the history of the world made by factors far beyond man's conscious intentions? Carl Jung, ETH, Page 159.

The Unconscious is indeed the dark being within that hears what our conscious ears do not hear. Carl Jung, ETH, Alchemy, Pages 229

The spirit of God's wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel. Dr. Rulandus, Cited ETH, Page 171.

In the East the Void represents a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West. Carl Jung, ETH Lecture, Pages 175.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here – those of Yoga, Mahayana Buddhism and the Ignatian excercises – the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lecture 26 Jan 1940.

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27 Jan 1939

It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery when this is not the case. Carl Jung, ETH Lecture 27 Jan 1939

Where there are no forms and ceremonies, rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27 January 1939

There is one tribe in Central Australia which spends two thirds of its time in religious ritual – and how much do we? We look down on them as primitives, but their way is far more meaningful than ours. We work for ourselves but they for the whole world. Carl Jung, ETH Lecture 27 January 1939

We must have a psychic image of the body, in order to become conscious of it, we must translate the physical fact of the body into a psychic experience. Carl Jung, ETH Lecture IX, Page 221.

We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit. Carl Jung, ETH Lecture IX, Page 221.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture X, Page 225.

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture X, Page 225.

So when we say body, we really mean our psychic experience of the body. This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture X, Page 226.

Rama Krishna is not worshipped; his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic ide a of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture17th Nov 1939

Speaking from the standpoint of many thousands of dreams I cannot say that they show guidance. It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says “to do it in such and such a way would be well”, but states that it is so. Carl Jung, ETH, Page 198.

I have never carried out such exercises [Ignatian] but I have studied the extensive literature about them carefully, and I will try to give you information gathered from this as objectively as possible. Carl Jung, ETH Lecture 10Nov1939, Page 181.

So meditation, in the Ignatian sense of the word, is something very different to eastern meditation, it is less an oratio than a petitio. Carl Jung, ETH Lecture 10Nov1939, Page183.

This sun motif appears in many places and times and the meaning is always the same – that a new consciousness has been born. It is the light of illumination which is projected into space. This is a psychological event; the medical term “hallucination” makes no sense in psychology. Carl Jung, ETH, Page 231.

Avidya, not-knowing, is due to a lack of reflection, we just assume that temporal knowledge is eternal knowledge. Temporal things are full of pleasures, but they are never satisfactory because they always lead to disappointment. Carl Jung, ETH, Vol. 3, Page 17.

Guilt is also by no means the only cause of complexes, but with people who are especially sensitive on this point it is a very common complex ingredient, they have a moral complex, and it is as if they were ridden by the devil. Carl Jung, ETH Lecture XI 5July1934, Page 132.

Man was understood, already in antiquity, as a small mirror image of the whole of the world. Carl Jung, ETH, Alchemy, Page 59.

We are a part of this totality, we flow in a certain sense in the blood of Christ, we have our part in his body, which penetrates us, we breathe with his breath, and are therefore so to speak Christ himself, in spite of being parts. Carl Jung, ETH, Page 28.

Christmas is celebrated three days after the shortest day; therefore it is the festival of the rebirth of the sun. Carl Jung, ETH, Page 176.

What is the ego? It is primarily a subjective factor; however we can objectify it to a certain extent by making it the object of our thought. Therefore we can take for granted that behind the ego stands a second ego, something which comments on the actions of the ego. Carl Jung, ETH, Page 27.

Seeing visions is another of these phenomena; for instance, during three days she saw continually a mass of flames which ran through her whole body. Such visions can sometimes be observed in ordinary neuroses and have a symbolic meaning. Carl Jung, ETH, Vol. 1, Page 32.

1. Dorneus speaks of the veritas as an impregnable castle, a citadel which cannot be stormed, it contains the treasure which is taken away after death. The idea is that the treasure is something which is ordained to eternal life, and apparently after death it goes up to the skies and leads a post mortem existence. Carl Jung, ETH Lecture 3rd March 1939

The psyche is the Mother of everything and its investigation is of primary importance. The unconscious is what we do not know and yet it is a part of our psychological nature, of our psyche. Carl Jung, ETH, Vol. 1, Page 140.

There are cases where it is better not to interfere; we must fulfil our duty as doctors, but the fact remains that some people are not meant to be cured, they are not fitted for life and if you step in and interfere fate always takes its revenge on you. Carl Jung, ETH, Page 27.

The negro spirituals are tremendously alive, they belong to the most living religious expressions extant, which is a result of the tension between the opposites: a highly developed religion on one side and complete primitivity on the other. Carl Jung, ETH Lecture 23rd June 1939

I have known cases where people become as it were somnambulists and disappear into the unconscious, it is as if they had never been born. Carl Jung, ETH, Page 27.

Although I have often been called a philosopher, I am an empiricist. Carl Jung, ETH Lectures 1933-1934, Page 57

The Church as an effective force has disappeared too, and what is left? The mob, the State, the man-made State, a mere ant heap of individuals. Carl Jung, ETH Lecture 1st Dec 1939

We fall captive to the herd animal if we cannot reach the individual divinity in ourselves. Carl Jung, ETH Lecture Carl Jung, ETH Lecture 1st Dec 1939

The feminine side of Christ is much emphasized in Christian iconology, he is usually represented as a very feminine man. The same characteristic was apparently attributed to his cousin, Mithras. Carl Jung, ETH Lecture 8th Dec 1939

I define myself as an empiricist. Carl Jung, ETH Lectures 1933-1934, Page 57

I am an empiricist, with no metaphysical views at all. Carl Jung, ETH Lectures 1933-1934, Page 57

You see, I am not a philosopher. I am not a sociologist—I am a medical man. I deal with facts. This cannot be emphasized too much. Carl Jung, ETH Lectures 1933-1934, Page 57

You criticize me as though I were a philosopher. But you know very well that I am an empiricist. Carl Jung, ETH Lectures 1933-1934, Page 57

It is the soul which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinctions between metaphysical entities. Not only is it the condition of all metaphysical reality, it is that reality. Carl Jung, ETH Lecture17th Nov 1939

My concepts are based on empirical findings . . . I speak of the facts of the living psyche and have no use for philosophical acrobatics. Carl Jung, ETH Lectures 1933-1934, Page 57

My business is merely the natural science of the psyche, and my main concern to establish the facts. Carl Jung, ETH Lectures 1933-1934, Page 57

I have always been of the opinion that Hegel is a psychologist in disguise, just as I am a philosopher in disguise. Carl Jung, ETH Lectures 1933-1934, Page 58

We psychotherapists ought really to be philosophers or philosophic doctors—or rather . . . we already are so, though we are unwilling to admit it. Carl Jung, ETH Lectures 1933-1934, Page 58

This [Helene Preiswerk] was the one great experience which wiped out all my earlier philosophy and made it possible for me to achieve a psychological point of view. I had discovered some objective facts about the human psyche. Carl Jung, ETH Lectures 1933-1934, Page 62

There are only a few heaven-inspired minds who understand me. Carl Jung, ETH Lectures 1933-1934 Page 63.

Psychology proper appears only with the dawn of the age of Enlightenment at the end of the seventeenth century, and we will follow its development through a long line of philosophers and scientists who made the manifestations of the psyche their field of study. Carl Jung, ETH Lectures 1933-1934, Page 107

Still for Descartes (1596–1650), the soul is quite simply thought directed by the will. In his time, the whole of scientific interest was not yet focused on the human soul but flowed outward to concrete objects. Carl Jung, ETH Lectures 1933-1934, Page 107

The age of science coincided with the age of discovery, that is, the discovery of the surface of the world. Thus, science was only interested in what could be touched. Carl Jung, ETH Lectures 1933-1934, Page 107

This strange fact—namely, that phenomena of the soul were still contained within the religious sphere—holds true wherever religion is still alive. Carl Jung, ETH Lectures 1933-1934, Page 108

The Hypnerotomachia Poliphili is an important document humain, and actually represents the secret psychology of the Renaissance, namely, that which had struggled free from the grip of the symbol. Carl Jung, ETH Lectures 1933-1934, Page 109

In earlier days, the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering. It was a new point of view to look upon the individual psyche as something whole that also suffers individually. Carl Jung, ETH Lectures 1933-1934, Page 110

Thus, psychology was at first an entirely Protestant affair, then it became the business of the Enlightenment man, the skeptic, and the freethinker. Carl Jung, ETH Lectures 1933-1934, Page 110

Gottfried Wilhelm Leibniz (1646–1716), an encyclopedic genius and a celebrated philosopher in his day, made the first explicit contribution to what we call psychology today. Carl Jung, ETH Lectures 1933-1934, Page 110

Johann Nikolaus Tetens (1736–1807) 77 went even a step further. He is the actual founder of experimental, physiological psychology, which later flourished before World War One in the era of Wilhelm Wundt (1832–1920). Carl Jung, ETH Lectures 1933-1934, Page 112

Dreams can spring from physical or psychic causes, a dream can be caused by hunger, fever, cold, et cetera, but even then the dreams themselves are made of psychic material. Carl Jung, ETH Lecture 1May1935, Pages 202.

This age peaked in the great critical era whose pre-eminent figure was Immanuel Kant (1724–1804). His critique of knowledge also imposed boundaries on psychology. Carl Jung, ETH Lectures 1933-1934, Page 113

As a Privatdocent at the University of Zurich, Jung had lectured there from 1905 to 1913. He had resigned consciously, deliberately," feeling that he had to make a "choice of either continuing my academic career . . . or following the laws of my inner personality." ETH Lectures 1933-1934, Page 113 fn 56

Etienne Bonnot de Condillac (1715–1780), who took holy orders and later became an abbé, was La Mettrie's contemporary, but survived him by many years. From his love affair with one Mademoiselle Ferrand, Condillac learned that all psychic life originates in sensation. Carl Jung, ETH Lectures 1933-1934, Page 130

What I have practiced is simply a comparative phenomenology of the mind, nothing else. . .. There is only one method: the comparative method. Carl Jung, C.G. Jung Speaking, Page 220

The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3rd March 1939

As a matter of fact it was my intention to write in such a way that fools get scared and only true scholars and seekers can enjoy its reading. Carl Jung, Letters Vol. 1, Page 415

Personally, I am convinced that not only people but also animals have souls. Carl Jung, ETH Lectures 1933-1934, Page 141

My personal view is that no religious truth is relative, but that each is true in itself. There is no logical standard of comparison. Experiences exist in their own right. These are true and genuine psychological experiences. Carl Jung, ETH Lectures 1933-1934, Page 141

For the primitives that I encountered the rising of the sun was a religious experience. Were I to criticize these matters, I would be guilty of incredible stupidity from the outset! Carl Jung, ETH Lectures 1933-1934, Page 141-142

Johann Friedrich Herbart (1776–1841), for instance, followed the work of the English psychologists Hume and Hartley, and, like these, developed a psychology of association. Carl Jung, ETH Lectures 1933-1934, Page 142

Gustav Theodor Fechner (1801–1887) is the founder of a new psychological point of view, namely so-called psychophysics, which played an essential role in the development of psychology. Carl Jung, ETH Lectures 1933-1934, Page 142

And do you believe that the homo sapiens is sapiens? I have never seen one yet. Carl Jung, ETH Lecture 10th Nov 1939

Rama Krishna is not worshipped; his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic ide a of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture 17th Nov 1939

Fechner’s great achievement is his distinction between an empirical inner world and an empirical outer world. He speculates even further in assuming that not only the human body but also all living bodies, or any body per se, possess an “interior,” that is to say, “self-appearance.” Carl Jung, ETH Lectures 1933-1934, Page 143

For instance, Mother Earth is animated and possesses a soul, which is a by far more comprehensive being than the human soul. She conducts herself like the soul of an angel that embraces all human souls. The totality of human brains thus constitutes the brain of the Earth soul. Carl Jung, ETH Lectures 1933-1934, Page 143

The fact that Christ is regarded as male and female is extremely important, because it lays the foundation for the transcendent function, the reconciliation of the opposites. Carl Jung, ETH Lectures, Page 200.

The highest, omniscient essence of the Godhead is the soul of the universe. Carl Jung, ETH Lectures 1933-1934, Page 143

Carus [1789-1869[was the first to speak of the “unconscious,” and his writings comprise highly modern points of view on it. For instance, he observed that the “key to the knowledge of the nature of the conscious life of the soul lies in the region of the unconscious.” Carl Jung, ETH Lectures 1933-1934, Page 143

Carus regards the unconscious as human will and intelligence assuming a cosmic extent. It is a cosmic will, a cosmic intelligence, which creates things and produces consciousness through the individual’s unconscious. Carl Jung, ETH Lectures 1933-1934, Page 144

The Roman Catholic Church regards Christ as the spouse of its unmarried members. Therefore he is the bridegroom of women and the bride of men. I speak, of course, of the conscious of men, to their unconscious He is also the bridegroom. Carl Jung, ETH Lecture 8th Dec 1939

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lecture 8th Dec 1939

The next link in the chain is Arthur Schopenhauer (1788–1860), who is a great phenomenon, and whose message for the world is of utmost significance. Carl Jung, ETH Lectures 1933-1934, Page 144

But the genius of Schopenhauer brought the world an answer, for which thousands had groped in vain in the dark, and which remains unaddressed in all these empirical philosophies: the voice of suffering. He is the first to that the human psyche means suffering, and not only order and purpose. Carl Jung, ETH Lectures 1933-1934, Page 145

In this hour of upheaval and destruction, however, the human instinct achieved a compensatory feat: a Frenchman, Anquetil Duperron (1731–1805), went to the East in order to seek the truth there. It was as if Europe had been a psychological being that looked for a new hope in place of the one it had lost. Duperron became a Buddhist monk and translated the Upanishads into Latin. Carl Jung, ETH Lectures 1933-1934, Page 146

The first rays of Eastern light poured into the cracks made by the French Revolution, and, as France had destroyed, so it was France who first brought something new and living to broken hopes. Carl Jung, ETH Lectures 1933-1934, Page 146

One such account is Justinus Kerner’s (1786–1862) Die Seherin von Prevorst (1829) [The Seeress of Prevorst]. This is not a work of literature, but actually a case history, that is to say, an account of a curious and remarkable “psychic” personality. Carl Jung, ETH Lectures 1933-1934, Page 147

Justinus Kerneer’s The Seeress of Prevorst is not a case history in a modern sense, but as it were a dubious account of one of the peculiar and romantic lives that were quite common at the time. Kerner belonged to the school of Romanticists. He was not a scientist, Carl Jung, ETH Lectures 1933-1934, Page 154

You are simply unaware that your own case exhibits all these basic facts, too, only they lie concealed in the dark background of your psyche. . .. The ideas that I have set forth in my lectures on the basis of this case have already been published, and I am not to blame if these are not more widely known! Carl Jung, ETH Lectures 1933-1934, Page 65

It is extremely rare that someone is willing to abandon the present position of his consciousness. Once consciousness has claimed a certain resting point, it can barely be shifted from its localization. Carl Jung, ETH Lectures 1933-1934, Page 67

The Seeress was a normal, healthy, and happy child. Soon, however, it was noticed that she had a great number of colorful and graphic dreams. What struck people was that these dreams often came true. Carl Jung, ETH Lectures 1933-1934, Page 154

The child [Seeress] began to play with hazel rods and soon proved to be a good diviner. Divination was popular among farmers at the time, and she had probably observed some of them looking for the location of water veins. Carl Jung, ETH Lectures 1933-1934, Page 155

It happened to me that I attended the palaver of some highly respectable Negroes. Naively I asked them whether they had ever seen a ghost. They all averted their gaze and looked as if I myself had just conjured up the most frightful specter. One should not mention ghosts, for they are the unspeakables. Carl Jung, ETH Lectures 1933-1934, Page 156

It will be proved . . . that the human soul also in this life forms an indissoluble communion with all immaterial natures of the spirit world, that, alternately, it acts upon and receives impressions from that world of which nevertheless it is not conscious while it is still man and as long as everything is in proper condition. Emmanuel Kant, ETH Lectures 1933-1934, Page 157

In my opinion, “second sight” is not an illness, but a gift that is not as such pathological—otherwise every other gift would be pathological, too, and we would be obliged to speak of an “intelligence disease,” an “art disease,” and so forth. Carl Jung, ETH Lectures 1933-1934, Page 157

If we consider this aspect of “Geist”, we shall see that it is a peculiar condition of man. That which is moved, as if blown away by the wind, that which is made alive, is called spirit. It is, therefore, an increase of life. Carl Jung, ETH Lecture 26 Jan 1940.

The particular fate of the Seeress became apparent from then on. The death of the old priest was the experience that made clear to her that she would live more with the dead than with the living. Carl Jung, ETH Lectures 1933-1934, Page 159

I have chosen this particular case, and am treating it in detail, in order to show you the immense reality of the inner world. There are a considerable number of people whose psychology is somewhat similar, in that from the outset the outer world means less to them than this “back-world.” Carl Jung, ETH Lectures 1933-1934, Page 159

But behind our consciousness there stands a perceiving subject, and this is no tabula rasa. This subject is not simply another exterior, but instead it comes endowed with a background, with whose help it is able to interpret perceptions in the first place. Carl Jung, ETH Lectures 1933-1934, Page 160

There is no escape from this psychic background with which we enter life, it can only be accepted. Endowed with it, however, we must comprehend the world according to this disposition. Carl Jung, ETH Lectures 1933-1934, Page 160

Clairvoyance more or less bears out this point: as if those people were able to see around the corner; or they hear things other people don't. Something somehow reveals itself from within—or from "behind"; it does not come from the frontside, not from the clear world of consciousness, and it is not perceived by the sensory organs. Carl Jung, ETH Lectures 1933-1934, Page 166

This "I"—what a peculiar matter it is! First of all, it is something subjective. Nothing seems to be behind it, and yet you are able to think about the "I." We can objectify it and make it the subject matter of our thinking. Carl Jung, ETH Lectures 1933-1934, Page 168

There are a great number of cases, however, in which this "vision" corresponds to nothing in reality. In these cases a subjective factor is at play, a dark point that lies behind us. Carl Jung, ETH Lectures 1933-1934, Page 169

Manichaeism explains the waxing and waning of the moon each month as its filling with the souls of the deceased until it is filled completely, turns towards the sun, gives the souls to it and thus is on the wane again. Then a new circle begins. This idea was brought from Beijing to southern France through the heretic teachings of the Albigenses. Carl Jung, ETH Lectures 1933-1934, Page 179

Behind lurks a dark superstition, and yet our entire scientific world has emerged from precisely such a dark superstition, from a world of magic. Carl Jung, ETH Lectures 1933-1934, Page 192

The second correspondent enquires whether human consciousness is identical to the sum of knowledge about psychic processes? In response, I would maintain that knowledge is self-evidently consciousness. Everything associated with the I is, of course, conscious. Carl Jung, ETH Lectures 1933-1934, Page 185

We can no longer ascertain the facts in the preceding case, but I have observed countless times that dreams and premonitions presaging the future do exist. Carl Jung, ETH Lectures 1933-1934, Page 197

If we want to draw the psychological conclusion we must go further and say that the West has an Anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious. Carl Jung, ETH Lecture 8th Dec 1939

Children and adolescents must forget the background. A child who remembers the background for too long would become inept at entering the world. Young people must erect many walls between the background and the subject so that they can believe in the world. Carl Jung, ETH Lectures 1933-1934, Page 216

Space is a necessary representation, a priori, that is the ground of all outer intuitions. One can never represent that there is no space, though one can very well think that there are no objects to be encountered in it. Emmanuel Kant, Jung, ETH Lectures 1933-1934, Page 198

If time and space are relative dimensions, they cannot have absolute validity. Consequently, we must assume that an absolute reality has different properties from our spatial-temporal reality: in other words, there exists a space that is unlike our space, and a time that is unlike our time. Carl Jung, ETH Lectures 1933-1934, Page 198

Another case is Professor Heim, who once fell down a mountain and revisited his entire life during the fall. Such cases seem to suggest that in certain circumstances the psyche needs only an unimaginably small amount of time. Carl Jung, ETH Lectures 1933-1934, Page 199

The actual soul, the objectively psychic, thus possesses qualities that border on nonspatiality and atemporality. Carl Jung, ETH Lectures 1933-1934, Page 200

The ancients understood this far better than we do; they did not speak, therefore, of being in love, but of being possessed or hit by a God. Carl Jung, ETH Lectures 1933-1934, Page 201

It is well established, however, that very “normal” people are compensated madmen. Normality is always slightly suspicious. I’m not just joking, but this has been the bitterest experience of my life. Carl Jung, ETH Lectures 1933-1934, Page 202

The truly normal person has no need to be always correct, or to stress his normality. He is full of mistakes, commits follies, lacks modesty, and does not hold normal views. Carl Jung, ETH Lectures 1933-1934, Page 202

The oldest depictions of circles, so-called sun wheels, date to the Paleolithic period. Please note that wheels did not yet exist at the time; the first wheels appeared in the “Wooden Age.” Carl Jung, ETH Lectures 1933-1934, Page 204

The notion that souls wander from the moon to the stars is not new, either: stars have been associated with birth and death since time immemorial. Meteors are souls. Or when a Roman Caesar died the astronomers had to find a new star in the sky to account for his soul. Carl Jung, ETH Lectures 1933-1934, Page 179

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ’s form. The same ide a is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

We are also blessed with ideas or, if you want to put it more nobly, with inspirations. The Americans have a good word in this respect: to have a hunch, that is, a humped or crooked position. Carl Jung, ETH Lectures 1933-1934, Page 226

The primitive has a better realization of the autonomy of this inner side than we have. He does not speak of having a mood, but of being possessed by one. Carl Jung, ETH Lectures 1933-1934, Page 227

Like the people in the outer world, ghosts form groups, too. For example, the Church organizes its angels in a celestial hierarchy of nine orders and three groups, this hierarchy

reaching its zenith in the Godhead. Carl Jung, ETH Lectures 1933-1934, Page 227

Primitives are unaware of their own “I.” There are many people among us, however, who are also unaware of their own I. Many neurotics have no

consciousness of their I at all and are completely identified with their environment. Carl Jung, ETH Lectures 1933-1934, Page 229-230

Octagonal light is a symbol of the unconscious symbolic source of light. One therefore speaks of il-lumination, a frequent occurrence in mysticism. Carl Jung, ETH Lectures 1933-1934, Page 234

Thereafter, Hélène also had visions at home. The man who haunted her regularly now appeared in a white coat and a turban. Carl Jung, ETH Lectures 1933-1934, Page 238

Her [[Helene] protective spirit or “control” could be induced to speak through her if one addressed the right-hand side of her body; she would respond by tapping her left hand. Carl Jung, ETH Lectures 1933-1934, Page 238

Being an enlightened man, our scholar had already heard about these “imaginations,” and said to the chief: “It is not really like that; you just imagined it!” Whereupon the Indian replied: “Well, but who imagined it in me? Carl Jung, ETH Lectures 1933-1934, Page 240

If you dissect a salmon in a laboratory, you are not studying one salmon in particular, but simply the salmon. So these experiences lie more or less hidden in the unconscious of ordinary people. Carl Jung, ETH Lectures 1933-1934, Page 244

My psychology comprises, after all, quite a number of concepts that are underpinned by experiences that are not generally accessible. Carl Jung, ETH Lectures 1933-1934, Pages 245-246

A colleague drew his attention to the fact that “Léopold” contains three consonants, LPD, and that the same three letters represented the initials of the motto of the Illuminati, a secret society: lilia pedibus destrue, “destroy the lilies with your feet.” Carl Jung, ETH Lectures 1933-1934, Page 246

The gathering is antedated, since the order of the Illuminati was not in actual fact founded until 1 May 1776—namely, by Adam Weishaupt, a former Jesuit who later became a Freemason. Carl Jung, ETH Lectures 1933-1934, Page 246

What we lack is never what we think it is, just as neurotic inferiority feelings never spring from where we claim they come from, but from real inferiority. Carl Jung, ETH Lectures 1933-1934, Page 250

When the field of consciousness is limited, the body plays a great role. People who are enamored by themselves are extremely conscious of their bodies, they attach tremendous importance to how they have eaten, slept, digested, and what impression they have made on others. Carl Jung, ETH Lectures 1933-1934, Page 250

In the fourth stage, absolute objectivation occurs. In parapsychology, this is to be taken

literally. The figures detach themselves and act autonomously,

like persons that exist outside of us. These figures have their own will and intentions and strike us as strange. Carl Jung, ETH Lectures 1933-1934, Page 251

At the fifth stage, the reality of being one's self ceases to exist; it is the stage of absolute reality, of absolute ecstasy. One has changed into something completely different, and the person becomes completely absorbed into a certain absolute existence. Carl Jung, ETH Lectures 1933-1934, Page 251

As we move through the sections, the body becomes less and less important. In section IV, the reality of the body, its mass, gravity, and undeniable existence, have already become transferred into the object. Carl Jung, ETH Lectures 1933-1934, Page 256

Everybody who has ever had a complex knows: Something comes to mind although you do not want to think of it, or at night, when you wish to sleep, you are unable to, because the complex is sitting right next to you. Carl Jung, ETH Lectures 1933-1934, Page 256

Such archetypes can appear in a broad variety of ways. For instance, they can also be equivalents of ideas. Ideas can take possession of us as if they were ghosts. Carl Jung, ETH Lectures 1933-1934, Page 258

As long as you can make yourself understood to single person, you are not yet mad. And even if you find no such person, you should consult some old books, and perhaps there you will find something that seems familiar to you. Only when you can no longer make yourself understood will you be mad and excluded. Carl Jung, ETH Lectures 1933-1934, Page 271

We have also seen that her ghosts had nothing in common with those seen by the "Seeress of Prevorst." Hers are all relative and very subjective in character; they are relative objectivations of complexes. Carl Jung, ETH Lectures 1933-1934, Page 273

The two women will also offer quite different stories. The Seeress will tell the whole world about her ghosts. Hélène Smith, however, will talk, behind her mask, of very tangible realities. Carl Jung, ETH Lectures 1933-1934, Page 273

I could take a deep look into his [J.D. Rockefeller] personality, which is very complicated indeed. Rockefeller is really just a mountain of gold, and you might be wondering whether I asked him how he managed to amass such riches. But I am no longer curious about this, for I have seen that such gold is bought too dearly. Carl Jung, ETH Lectures 1933-1934, Page 275

The poor old gentleman [J.D. Rockefeller] is a terrible hypochondriac and is exclusively interested in his health. He frets all day over his physical well-being, thinking of different medicines, if he should he go to the baths and, if so, to which one, thinking of trying out different diets—or also doctors! Carl Jung, ETH Lectures 1933-1934, Page 275

Plainly, he [J.D. Rockefeller] has a bad conscience. His secretary told me that he always carries dimes in his pockets, so that he can tip the boys who collect the balls on golf courses, or for that matter any child he chances to meet, so that it will look sweetly at him. Because he is terribly lonely. Carl Jung, ETH Lectures 1933-1934, Page 275

Let as have a look at the average curve of the “normal” person. You would be ashamed to be a normal person! Schopenhauer maintains that his egotism is so great that he would even strike dead his own brother in order to grease his boots with the latter’s fat. Carl Jung, ETH Lectures 1933-1934, Page 278

Thus, the normal person is firstly very selfish and obstinate, and secondly primitive. It is a fact that the ancient cave men are still among us; you will meet them on the tram! Likewise, Neolithic men and pile dwellers. Today, we might call them imbeciles, and so on. It takes very little, and out comes the barbarian in us again. Carl Jung, ETH Lectures 1933-1934, Page 278

At least 70, if not 80 percent of the population still belong to the Middle Ages, so that in fact very few people are truly adjusted to the year 1934. Carl Jung, ETH Lectures 1933-1934, Page 278

It is extremely rare that someone is willing to abandon the present position of his consciousness. Once consciousness has claimed a certain resting point, it can barely be removed from its place. It creates convictions, and people get so stuck in them that anything different is just seen as bad. Carl Jung, ETH Lectures 1933-1934, Page 282

An intuitive type, it is true, sees dozens of possibilities in other spheres, but he does not actually go there to experience them. Carl Jung, ETH Lectures 1933-1934, Page 283

The real, bright day and the people lie for me outside of the great ring, and I see more or fewer of them in the various sections. I prefer to represent these people as checkmarks. I feel the spirit of all people with whom I associated, but I do not feel or know anything of their body, their name, etc. Likewise (she said to me), I cannot think of you as a man or as a body, of you least of all. I always feel you as a blue flame going around and around the outer ring . . ., together with your wife in the same ring. But she is in human form, and more to the outside. . .. Carl Jung, ETH Lectures 1933-1934, Page 186 Seeress

An intuitive type, it is true, sees dozens of possibilities in other spheres, but he does not actually go there to them. For example, he sees a person living in Right IV as he appears to him from his vantage point in Left III. Consequently, the intuitive may see a great deal of which the man in Right IV.

is not aware, but what he says is unintelligible to the man himself because he does not know that Left III exists at all. Carl Jung, ETH Lectures 1933-1934, Page 67

Psychological Types (1921) had a long gestation time, of nearly a decade. In the wake of the original publication of Transformations (1911/1912), Jung

tried to come to terms, not only with “the countless impressions and experiences of a psychiatrist,” his “personal dealings with friend and foe alike,” and the “critique of [his] own psychological peculiarity” Carl Jung, ETH Lectures 1933-1934, Page 67

I have intuitions about the subjective factor, the inner world. That is very difficult to understand because what I see are most uncommon things, and I don’t like to talk about them because I am not a fool. I would spoil my own game by telling what I see, because people won’t understand it. . .. So you see, if I were to speak of what I really perceive, practically no

one would understand me. I have learned to keep things to myself, and you will hardly ever hear me talking of these things. That is a great disadvantage, but it is an enormous advantage in another way, not to speak of the experiences I have in that respect and also in my human relations. For instance, I come into the presence of somebody I don't know, and suddenly I have inner images, and these images give me more or less complete information about the psychology of the partner. It can also happen that I come into the presence of somebody I don't know at all, not from Adam, and I know an important piece out of the biography of that person, and am not aware of it, and I tell the story, and then the fat is in the

fire. So I have in a way a very difficult life, although one of the most interesting lives, but it is often difficult to get into my confidence. [Interviewer:] Yes, because you say you are afraid people will think you are sick.] [Jung:] The things that are interesting to me, or are vital to me, are utterly strange to the ordinary individual. Carl Jung, C.G. Jung Speaking, Page 310

There is "a particular current of thought," he had written, which can be traced back to the Reformation. Gradually it freed itself from innumerable veils and disguises, and it is now turning into the kind of psychology which Nietzsche foresaw with prophetic insight—the discovery of the psyche as a new fact. Some day we shall be able to see by what tortuous paths modern psychology has made its way from the dingy laboratories of the alchemists, via mesmerism and magnetism (Kerner, Ennemoser, Eschenmayer, Passavant, and others), to the philosophical anticipations of Schopenhauer, Carus,

and von Hartmann; and how, from the native soil of everyday experience in Liébeault and, still earlier, in Quimby (the spiritual father of Christian Science), it finally reached Freud through the teachings of the French hypnotists. This current of ideas flowed together from many obscure sources, gaining rapidly in strength in the nineteenth century and winning many adherents, amongst whom Freud is not an isolated figure (1930a, § 748). Carl Jung, ETH Lectures 1933-1934, Page 51-52

"modern" psychology, that is, to psychology "as a conscious science," as he puts it in these lectures. As he wrote elsewhere, the projections falling back into the human soul caused such a terrific activation of the unconscious that in modern times man was compelled to postulate the existence of an unconscious psyche. The first beginnings of this can be seen in Leibniz and Kant, and then, with mounting intensity, in Schelling, Carus, and von Hartmann, until finally modern psychology discarded the last metaphysical claims of the philosopher-psychologists and restricted the idea of the psyche's existence to the psychological statement, in other words, to its phenomenology (1941, § 375). Carl Jung, ETH Lectures 1933-1934, Page 51

I fancied I was working along the best scientific lines, establishing facts, observing, classifying, describing causal and functional relations, only to discover in the end that I had involved myself in a net of reflections which extend far beyond natural science and ramify into the fields of philosophy, theology, comparative religion, and the humane sciences in general. This transgression, as inevitable as it was suspect, has caused me no little worry. . .. [I]t seemed to me that my reflections were suspect also in principle. . .. There is no medium for psychology to reflect itself in: it can only portray itself in itself, and

describe itself. That, logically, is also the principle of my own method: it is, at bottom, a purely experiential process. Carl Jung, ETH Lectures 1933-1934, Page 58-59

Goethe's Faust was like a revelation: "Faust . . . pierced me through in a way that I could not but regard as personal. . .. Faust, the inept, purblind philosopher, encounters the dark side of his being, his sinister shadow, Mephistopheles, who in spite of his negative disposition represents the true spirit of life. . .. My own inner contradictions appeared here in dramatised form. . .. The dichotomy of Faust–Mephistopheles came together within myself into a single person . . . I was directly struck and recognised that this was my fate." Carl Jung, ETH Lectures 1933-1934, Page 62

Even in self-consciousness, the I is not absolutely simple, but consists of a knower (intellect) and a known (will); the former is not known and the latter is not knowing, although the two flow together into the consciousness of an I. But on this very account, this I is not intimate with itself through and through, does not shine through so to speak, but is opaque, and therefore remains a riddle to itself. Carl Jung, ETH Lectures 1933-1934, Page 59

The psychic facts have neither length, breadth, nor weight, but are essentially spaceless, and it is exceedingly difficult to determine their duration. Carl Jung, ETH, Vol. 1, Page 40.

We are unable to measure the time in which a psychic process takes place; we can measure the psycho-physical reactions, but psychic things in and for themselves cannot be determined by time. Carl Jung, ETH, Vol. 1, Page 40.

It has been proved over and over again that very long dreams can take place in the shortest time imaginable. ETH, Vol. 1, Page 40.

Numerous examples show us that without doubt every one of us is capable of having anticipatory dreams. Carl Jung, ETH, Vol. 1, Page 40.

Ghosts and Spirits. These phenomena are projections from the background of the psyche, autonomous inner images of a subjective nature, obeying no conscious intention, but coming and going at their own volition. Carl Jung, ETH, Vol. 1, Page 40.

Christian August Wolff (1679–1754) 72 initiated another line of thinking. Wolff limited his discussion entirely to consciousness, and divided his psychology into two parts: firstly, empirical psychology, which considers in particular the cognitive faculty and the activity of consciousness; and secondly, rational or speculative psychology, which centers on desire and the interrelations between body and soul. Carl Jung, ETH Lectures 1933-1934, Page 112

The Mayan "Temple of the Warriors" was excavated a few years ago. Beneath the altar a mandala, consisting entirely of cut turquoises, was found encased in a limestone cylinder. It was bedecked with 3,000 turquoises. It is kept at the Museum of Mexico City. In the four main points comes the

feathered serpent 288 and opens its mouth inward. This serpent adorns the robes worn by priests to this day, and it has a spellbinding effect in that whoever looks at it is enchanted. [It is] The object of concentration. Whoever succeeds in placing themselves in this circle is protected against evil spirits. Carl Jung, ETH Lectures 1933-1934, Page 205

For several years now I have been lecturing about the process of individuation. First I gave an account of Patanjali's Yoga Sutra,1 then of two Buddhist treatises concerning the

attainment of Buddahood. The third course was about the Exercitia Spiritualia of St. Ignatius. Carl Jung, Letters Vol. II, Page 300

The four classic Yoga Sutras compiled and commented on by Patanjali, whose historical personality is still controversial. The first three Sutras may date from the 2nd cent. B.C., the fourth is apparently later. The Yoga Sutras of Patanjali represent a philosophical systematization of ancient Yoga theories and practices. Carl Jung, Letters Vol. II, Page 300, Footnote 1.

We are all meant to be mothers of God, for God is always needing to be born. - Meister Eckhart Cited in Carl Jung, CW 9i, Para 286

The essence of science is knowledge, it does not know the piety of faith, but that of investigation and of knowledge. Carl Jung, ETH, Vol. V, Page 14.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.

There are certain disturbances of the unconscious, in the sympathetic system, which produce symptoms exactly like organic disturbances. Carl Jung, ETH, Page 177.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.

Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ. Carl Jung, ETH, Page 189.

He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature. Carl Jung, ETH, Page 193.

Divine grace is not, so to speak, conjured up, the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man should become aware. Carl Jung, ETH, Lecture XIII, Page 110.

We may like to think that all psyches are single psyches, that no such thing as a collective psyche exists, in other words that the psyche is nothing more than consciousness, for consciousness is an individual phenomenon. But can we really be so very sure of this? Carl Jung, ETH Lectures, 27 Oct. 1933.

The child born in a country takes something of that land, it is the secret influence of the place. Carl Jung, ETH Lecture 12July1935, Pages 241.

The child born in a country takes something of that land, it is the secret influence of the place. Carl Jung, ETH Lecture 12July1935, Pages 241

We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated and it has a purely superstitious sound in our ears. But magical was originally simply psychical, the ancients did not know of the existence of the psyche, so not being able to call anything psychic they used the word magic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Mandalas are sometimes made with the express purpose of evil, to do people harm. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

The European who practises Yoga does not know what he is doing. It has a bad effect upon him, sooner or later he gets afraid and sometimes it even leads him over the edge into madness. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

We are in a bad situation in the West for we are living as decapitated heads. The intellect is indispensable in order to understand, but you must feel yourselves that our text is not just related to the head, It arises from whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts, religious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

We do not know what a spirit is any more than we understand matter. We are really enclosed in a psychic world of images. We label everything as physical or spiritual but the only reality is purely psychic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

We must know how the human psyche came into being for in the unconscious the old ways are always trodden again. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We find all the ancient forms of the human psyche in dreams and in such texts as the Shri-Chakra-Sambhara Tantra. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The unconscious comes into action through the attitude of the conscious in active imagination. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The official example of Yoga in the West is the exercitia spiritualia of St. Ignatius of Loyola. Carl Jung, ETH Lecture 3Mar1939, Page 98.

It is only within the last few years that a few Lamas have become interested in giving their texts to the world. This is largely due to Sir John Woodroffe and to the American Evans

Wentz who succeeded in getting in touch with such people, and in interesting them in the translation and publication of some of their texts. Carl Jung, ETH Lecture 3Mar1939, Page 98.

Divinitas sancti spiritus has a peculiar relation to Mary, for the Sapientia Dei or Sophia was identified by the early Church with Mary. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition; it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.

Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3Mar1939, Page 99.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Carl Jung, ETH Lecture 3Mar1939, Pages 100-101.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.

The method of actual phantasying is seldom advisable for young people as it tends to hinder them in their task of getting into reality, and the young need actual experience. Carl Jung, ETH Lecture IV 24 May 1935, Page 212.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The task in these cases is to look for the meaning, for there is a meaning in both love and sex, and in every instinctive urge. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

This system of images is also born in human beings, it is the archetypes, the potential force in man, but it only comes to the surface when the moment for it is ripe, then the archetype functions as an urge, like an instinct. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213

In the collective unconscious the archetypes and the instincts are one and the same thing. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The same instinct that moved you at the age of fifteen may be moving you again when much older and yet there is something showing that the whole process which is happening in the unconscious is different, the images are becoming liberated from the active instinct. Carl Jung, ETH Lecture IV 24 May 1935, Pages 214.

The East understands active phantasying and its inner meaning far better than we do. Carl Jung, ETH Lecture 12July1935, Pages238.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH

Lecture 12July1935, Pages 240.

These signs appear in Gnosticism, St. Paul's sayings are undoubtedly connected with Gnosticism. Carl Jung, ETH Lecture 8March1935, Pages 199.

On Gnostic gems we find the symbol of the vase, the vase of sin. Carl Jung, ETH Lecture 8March1935, Pages 199.

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered. Carl Jung, ETH Lecture 8March1935, Pages 199.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy. Carl Jung, ETH Lecture 8March1935, Pages 198

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

Complexes can also be called fragmentary souls. Carl Jung, ETH Lecture 1May1935, Pages 201.

All dreams originate in the unconscious though occasionally a dream can be induced by suggestion or hypnosis. Carl Jung, ETH Lecture 1May1935, Pages 202.

Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. The third question asks if we can dream of experiences undergone by our ancestors. I cannot be sure of this. There are so many curious sources from which we dream, that we cannot say for certain where anything comes from. Carl Jung, ETH Lecture 8March1935, Pages 198.

Where there are complexes there are always phantasies, for complexes are continually trying to find a solution. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

Phantasies and dreams do not of themselves enlarge consciousness, they have to be understood and here the great difficulty begins. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

In India free phantasying is not permitted, phantasying there is based on dogmatic pictures which are called Yantras, contemplation pictures, mandalas, which have the object of attracting the attention and forming a guide to phantasy. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

Our method aims at allowing the complex to express itself and reveal its structure, but Yoga aims at fettering it in dogma. This is almost universally the case in Indian Yoga. Carl Jung, ETH Lecture III, 17May 1935, Pages 208

Taoism degenerated terribly but has lately undergone a renaissance while Confucianism is at present degenerating. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

Taoism has also a kind of Yoga but it is less well known than the Indian. The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

Nirvana, for instance is a positive non-being, this is something which you cannot say anything about. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty. Carl Jung, ETH Lecture XII, 1Feb1935, Page 179.

Unfortunately very few people can remember these primeval pictures, many people become ill because they have lost them and only get well when they find them again. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 179.

There are cases like that, they understand the world in too deep a sense. Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 181.

The foundation of the unconscious is not chaotic but has a distinct organization. Carl Jung, ETH Lecture 22Feb1935, Pages 190

When things fall into the unconscious, it is only the power of reproduction which is lost; to event is lost, nothing has ever not happened, it is all stored up, and even after ten thousand years can come up in its pristine freshness. Carl Jung, ETH Lecture 22Feb1935, Pages 191.

In early childhood we become acquainted with fairy tales and we learn mythology in school and in our later reading, we forget most of it in consciousness, but in the depths it is all carefully treasured. Carl Jung, ETH Lecture 22Feb1935, Pages 192.

God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being. Carl Jung, ETH Lecture XVI 1Mar1935, Page 197.

We could say that it was owing to Al-Gazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side. Carl Jung, ETH Lecture 10Nov1939, Page 178.

So Christian theologians became acquainted with the devotional and mystical books of the Arabs and they made a vast impression upon them. Carl Jung, ETH Lecture 10Nov1939, Page 178.

I have never carried out such exercises [Ignatian] but I have studied the extensive literature about them carefully, and I will try to give you information gathered from this as objectively as possible. Carl Jung, ETH Lecture 10Nov1939, Page 181.

So meditation, in the Ignatian sense of the word, is something very different to eastern meditation, it is less an oratio than a petitio. Carl Jung, ETH Lecture 10Nov1939, Page183.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

When we were first in Africa we thought we must always be armed, but we soon learnt it was safest to have only a stick for wild animals know whether you have a gun or not and what game you are after; the leopards used to come shooting with us and take our partridges before we could reach them. Carl Jung, ETH Lecture 18Jan1935, Page 173.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projection. Carl Jung, ETH Lecture 18Jan1935, Page 174.

But we find the chief parallel to the lotus in the hymnology of Mary, where she is called the flower of Heaven, the noble rose of Heaven, the rose without thorn; she is also greeted as the sweet rose, etc. Carl Jung, ETH Lecture 3rd March 1939.

Mary is the bud which contains the becoming being that is undergoing transformation. Carl Jung, ETH Lecture 3rd March 1939.

Things which are unconscious must come to us from outside, we see them first in other people, they are thrown at us or we have to go out and fetch them in. Carl Jung, ETH Lecture 18Jan1935, Page 174.

Dreams often seem nonsense to us, but they spring from nature and are related to our future life. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

So we cannot judge dreams from the conscious point of view but can only think of them as complementary to consciousness. Dreams answer the questions of our conscious. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

Dreams never really repeat experience, they always have a meaning, they are like association experiments, only they themselves produce the test words, they are a whole system of test words. Carl Jung, ETH Lecture XI 5July1934, Page 134.

Then there are philosophical dreams which think for us and in which we get the thoughts that we should have had during the day. Carl Jung, ETH Lecture XI 5July1934, Page 135.

Modern philosophers' philosophise with the head alone about man, but the old philosophy came from the whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

There is what we might call a fifth function over all these four functions: the will. This is a peculiar function set above the others with a certain quantity of disposable energy in direct relation to the ego. Carl Jung, Lecture V 25May1934, Page 107.

Emotions are often confused with feelings but this is all wrong. Feeling is a valuing function, whereas emotion is involuntary, in affect you are always a victim. Carl Jung, Lecture V

25May1934, Page 109.

The unconscious is a living being with its use, object, and goal, and is eternally looking for a way to reach that goal – a way, which is not our personal one, but the human way, mankind's way. Carl Jung, Lecture VI 2June1934, Page 113.

Mark Twain wrote a book about Christian Science, he showed it up as the most abject nonsense, as an outflowing of human stupidity. But, he adds, it is nevertheless very important, because it is stupidity which rules mankind. Carl Jung, ETH Lecture XII,10th February 1939, Pages 76-81.

When his pupils questioned Buddha about Shunyata, he was silent or replied in a round-about way. There were things he did not want to speak of, he would not say what was best left unsaid. Carl Jung, ETH Lecture XII,10th February 1939, Pages 76-81.

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture 26 Jan 1940

It is surely inaccurate to say that man is a body which becomes spirit. It is true that consciousness can reach far into the body and that this may have some effect on the processes themselves, but in a very limited degree. Carl Jung, ETH Lecture 26 Jan 1940

The microcosm is a small edition of the macrocosm, the anima mundi. They both have the same round form. Plato's idea is identical with the eastern idea of the Atman or Purusha. Carl Jung, ETH Lecture 3 Feb 1939

But here it is the earth which comes last out of Shunyata as the quinta essentia, apparently the goal of imagination is not spiritualization but that the tangible earth should become real. Carl Jung, ETH Lecture 10th Feb 1939

We also find four colours in the Bardo Thodol as the lights of the four wisdoms, they form four "light-paths" to Buddhahood or redemption. These are clearly the four functions expressed as four paths of orientation. Carl Jung, ETH Lecture 10th Feb 1939

It is absolutely necessary to grasp every psychic process with all the four functions, otherwise we only grasp a quarter of it. Carl Jung, ETH Lecture 10th Feb 1939

Very few people understand intelligent things whereas everybody understands stupid things; stupidity, therefore, is a far greater power than intelligence. Carl Jung, ETH Lecture 10 Feb 1939

Alchemy works as a sort of chemistry on actual matter and yet it is essentially Yoga and the symbols which arise in both are very similar. Carl Jung, ETH Lecture 24 Feb 1939

The old idea of chaos was that it held everything in potentia including man. Carl Jung, ETH Lecture 24 Feb 1939

This potential man was not the biological man but the philosophical man, a peculiar being, which is also sometimes called anima. Carl Jung, ETH Lecture 24 Feb 1939

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

Proclus said: “Always where there is creation there is also time.” Carl Jung, ETH Lecture 24 Feb 1939

I have only mentioned the East as an analogy and I should like to take the opportunity to give a public warning against imitations of the East. It is our task to find a way to come to terms with these things in our own manner. Eastern ways are quite unsuitable to the western form of consciousness. Carl Jung, ETH, Page 207

The archetypal or image side seldom comes to the surface in young people, they take instinct for granted, and never stop to think what the meaning of it is, it just functions naturally. Carl Jung, ETH, Page 213.

When those doubtful blessings, missionaries, stop the initiation ceremonies of a tribe, it always decays. When you take these rites from the people they lose their sense of life, and then they just go from one cigarette to the next, and from one drink to the next. Carl Jung, ETH, Page 216.

It is in our own body that we must search, not outside, but today everyone is convinced that it is outside. Carl Jung, ETH, Page 21.

The world is an image to us, even when we have a scientific conception of it and assert: “This is so and so”, it is still only an image. Carl Jung, ETH, Alchemy, Page 62.

Man in antiquity differentiated between man’s “daemon” and his “own mind”. Carl Jung, ETH, Lecture VII, Page 50.

...we say, “I thought”, when we have done nothing of the kind but something has happened to us. Carl Jung, ETH, Lecture VII, Page 50.

Our modern scientific attitude tries to eliminate every subjective factor from scientific reasoning. Carl Jung, ETH, Alchemy, Lecture VII, Page 65.

And matter [which was alive and had psychical qualities for him) contained a secret intention, a kind of wish, as if it wanted to be transformed. Carl Jung, ETH, Alchemy, Lecture VII, Page 66.

For man has the yearning in himself to become what he would call the perfect man. Or rather, there is the image of a perfect and complete being in his unconscious. Carl Jung, ETH, Alchemy, Lecture VII, Page 67.

There must be a psychical equivalent of matter preformed in man, and this is our own matter, our physical world: the body, for the body is matter. Carl Jung, ETH, Alchemy, Lecture VII, Page 67.

Rama Krishna is not worshipped; his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic ide a of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture 17th Nov 1939

The question is not why did our Christian ancestors believe things which are absurd, but how is it that humanity knows these things and prizes them so highly? Carl Jung, ETH Lecture, 17 Nov 1939

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman). This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form or other. Carl Jung, ETH Lecture 8th Dec 1939

If we consider this aspect of "Geist", we shall see that it is a peculiar condition of man. That which is moved, as if blown away by the wind, that which is made alive, is called spirit. It is, therefore, an increase of life. Carl Jung, ETH Lecture 26 Jan 1940.

He [Dante] began to write his "Divine Comedy" in his thirty fifth year. The thirty-fifth year is a turning point in life – it is an interesting fact that Christ died in his thirty-fourth year. Carl Jung, ETH Lecture VII, Page 222.

This process of active imagination is the making conscious of the material which lies on the threshold of consciousness. Consciousness is an effort and you have to sleep in order to recuperate from the task. Carl Jung, ETH Lectures, Volume II, Page 12.

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body. Carl Jung, ETH Lectures, Page 101.

That with which we are concerned is not God, the creature is the image of the human mind, neither alive nor dead. Dorneus cited in ETH Lectures, Page 103.

This is a passage, where you can see for yourselves that ideas, which are in full bloom in the East, are also to be found in medieval meditations, ideas which touch the foundation and origin of our existence. Dorneus cited in ETH Lectures, Page 103.

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

Divine grace is not, so to speak, conjured up, the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man should become aware. Carl Jung, ETH, Lecture XIII, Page 110.

A dog does not know that it is a dog any more than a star knows that it is a star. Carl Jung, ETH Lectures, Pages 217-223

The fact that Christ is regarded as male and female is extremely important, because it lays the foundation for the transcendent function, the reconciliation of the opposites. Carl Jung, ETH Lectures, Page 200.

The ego is an illusion which ends with death but the karma remains, it is given another ego in the next illusion. Carl Jung, ETH Lecture, Vol. 3, Page 17

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

If we speak of the atom we are not moved by it, but when we speak of the soul everyone is personally touched, it always awakes an emotion. Carl Jung, ETH Lectures, Vol. 2, Pages 140-142.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

There are people indeed who always project the blame, but I hold this to be incorrect! The fruit comes to him from the mother, through the friend, the shadow; this means that if he goes out into the world with his shadow, fruit will come to him. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 180

A dream gives us unadorned information about the condition of a patient, it is as if a nature- being were stating his diagnosis or taking a child by the ear and telling him what he is doing. Carl Jung, ETH Lecture 18Jan1935, Page 174.

A dream is a product of nature, the patient has not made it, it is like a letter dropped from Heaven, something which we know nothing of. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

It was the anticipatory quality in dreams that was first valued by antiquity and they played an important role in the ritual of many religions. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

In psychological language: between the forms, tangible and visible to our senses, and the disappearance of all forms, there is a between world, the psyche. Carl Jung, ETH Lecture XIII 17Feb1939, Page 86.

“The innermost nature of all corn meaneth wheat, and of all metal, gold, and of all birth, man!” Meister Eckhart cited ETH Lecture XIII 17Feb1939, Page 87.

The Sambhoga-kaya corresponds exactly to the modern term collective unconscious; and the archetypal figures correspond to the Devatas of our text. ETH Lecture XIII 17Feb1939, Page 86.

Guilt is also by no means the only cause of complexes, but with people who are espe-

cially sensitive on this point it is a very common complex ingredient, they have a moral complex, and it is as if they were ridden by the devil. Carl Jung, ETH Lecture XI 5July1934, Page 132.

Dante saw the mystical rose as the last vision in the Paradiso, where it embraced the whole Heavens. Carl Jung, ETH Lecture 3rd March 1939

To some people every word irritates a complex, but these people are usually insane, they apply every word to their complexes. Carl Jung, ETH Lecture XI 5July1934, Page 132.

Big dreams are impressive, they go with us through life, and sometimes change us through and through, but small dreams are fragmentary and just deal with the personal moment. Carl Jung, ETH Lecture XI 5July1934, Page 133.

It is fairly easy to imagine being able to think consciously, to have one's thoughts under control, but when it comes to feeling it is much more difficult to do so, especially for a man. Carl Jung, Lecture IV, 18May1934, Page 102.

As a matter of fact it is by no means everyone who can sit down and think out something voluntarily, and it is quite equally possible for someone to sit down and feel something out. It just depends which is your domesticated function. Carl Jung, Lecture IV, 18May1934, Page 102.

They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.

The idea of the functions did not originate with me but was discovered by the Chinese centuries ago. It is true, however, that I stumbled up on it without knowledge of the east and only afterwards found the parallels to my own discoveries. Carl Jung, Lecture IV, 18May1934, Page 105.

Schopenhauer was primarily a thinker and secondarily an intuitive, whereas the quantities were reversed in Nietzsche. Carl Jung, Lecture IV, 18May1934, Page 105.

Intuitives are often very poor because they never wait for the harvest. Carl Jung, Lecture V 25May1934, Page 107.

There is what we might call a fifth function over all these four functions: the will. This is a peculiar function set above the others with a certain quantity of disposable energy in direct relation to the ego. Carl Jung, Lecture V 25May1934, Page 107.

We make the great mistake of thinking that children are born a tabula rasa, but this is not the case. They are born with a vast inherited memory which contains a subjective content to meet everything which they contact externally. Carl Jung, Lecture V 25May1934, Page 108.

Affect is undomesticated primitivity, annoyance can still be a feeling, but when your head begins to burn and you find your heart and pulse beat, then it has gone over into an emotion. Carl Jung, Lecture V 25May1934, Page 109.

Our present material consists of that which touches the ego, the individual or Self reaches far beyond this, it is only in the evening of life that we can say who we really are. Carl Jung, Lecture VI 2June1934, Page 110.

The unconscious contains not only memories but also the germs of the new, creative seeds. Carl Jung, Lecture VI 2June1934, Page 113.

Much of Christ's teaching is also to be found in the teaching of his cousin Mithras. Carl Jung, Lecture VI 2June1934, Page 113.

The collective unconscious is a source in which all the past and all the future lie, it does not belong to the individual, but to mankind. Carl Jung, Lecture VI 2June1934, Page 113.

Jealousy is always an extremely suspicious symptom. Carl Jung, Lecture VIII 15June1934, Page 119.

Neurotics often hardly breathe at all and when at last they are forced to draw a breath they sigh, and their fond relations are much concerned and ask: "What is the matter?" But they were just in need of breath. Carl Jung, Lecture VIII 15June1934, Page 121.

This shallow breathing can have very serious results and can start tubercular trouble for people with many complexes get into the habit of not breathing to the bottom of their lungs. Carl Jung, Lecture VIII 15June1934, Page 121.

We sleep a third of our life away and in the remaining two-thirds we are only more or less conscious. Carl Jung, Lecture II, 27April1934, Page 96.

Alert consciousness is a very rare condition, it is tiring and expensive, and as it requires so much energy we prefer to let ourselves live in a kind of torpor. Carl Jung, Lecture II, 27April1934, Pages 96.

If the unconscious stopped living nothing would happen in consciousness, for all that comes into our heads proceeds from the unconscious. Carl Jung, Lecture II, 27April1934, Pages 97.

Consciousness is essentially the psyche's organ of perception, it is the eye and ear of the psyche. Carl Jung, Lecture II, 27April1934, Pages 98.

There is nothing which man has done, thought or undertaken which has not originated in the psyche. Carl Jung, Lecture I, 20April1934, Page 93.

The psyche appears to everyone as that which is reality to him and it takes an exceedingly long self-education to see that one's own experience is not the general experience. Carl Jung, Lecture I, 20April1934, Page 93.

The psyche experiences itself and is at the same time a general phenomenon; everything that exists depends on this fact. Carl Jung, Lecture I, 20April1934, Pages 94.

Psychology is no arbitrary matter, it is more a phenomenology that consists of many realities which have to be accepted as they are. Carl Jung, Lecture I, 20April1934, Page 94.

Ego consciousness is no universal condition; it could rather be called the organ of orientation which is sub-divided into functions. Carl Jung, Lecture III, 4May1934, Page 99.

The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas. Carl Jung, Lecture III, 4May1934, Page 100.

There is unchanging opposition, war in fact, between thinking and feeling. If thinking appears cold to feeling, feeling certainly appears stupid to thinking. Carl Jung, Lecture III, 4May1934, Page 100.

Intuitives show a quite extraordinary inability to register sensation facts, they have extraordinary fantasies about a thing, they intuit what is inside the locked drawer, but have no idea what the bureau looks like outside. Carl Jung, Lecture III, 4May1934, Page 101.

You can quite well say “I think”, “I feel” but the other view works also, “I am thought”, “I am felt “. Carl Jung, Lecture III, 4May1934, Page 101.

In any case, the Clairvoyante’s visions lead us to the conclusion that she possessed the faculty of exteriorization, of seeing psychic processes as if existing outside herself. Carl Jung, ETH Lecture V, Page 26.

These processes are based on psychological facts, but we do not know scientifically whether ghosts exist or not. Carl Jung, ETH Lecture V, Page 26.

In my estimation, second sight is not an illness, but a gift; you might as well say that it is pathological to be endowed with remarkable intelligence, but the possession of a gift always carries with it the burden of responsibility. Carl Jung, ETH Lecture V, Page 26.

We can have prophetic dreams without possessing second sight, innumerable people have such anticipatory dreams. Carl Jung, ETH Lecture V, Page 26.

This disproves the theory that a child’s mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

There is no escape from this psychic background with which we enter life, it can only be accepted, we are bound to see the world through our own inborn temperament. Carl Jung, ETH Lecture V, Page 27.

I should like to stress the fact that intense withdrawal from outer reality brings about an animation of the inner world which calls forth these phenomena. Carl Jung, ETH Lecture IX,15Dec1933, Page 39.

But psychology, of all things, demands that we be honest and shut our eyes to nothing. Carl Jung, ETH Lecture IX,15Dec1933, Page 39.

Space is a pure conception, the condition a priori of all spatial experiences generally. It

possesses “empirical reality” and is the frame of all outer experience. Time is “the formal condition a priori of all phenomena”. Time as inner sense (space being the outer sense) has “subjective reality”. Carl Jung, ETH Lecture IX,15Dec1933, Page 40.

If the light were suddenly to go out and you could no longer see me, you would not be likely to think that I had ceased to exist, yet it would be no more foolish than to assume that the contents of the psychic background only exist when we can see them. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

The ancients understood this far better than we do, they did not speak, therefore, of being in love but of being possessed or hit by a god. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

The psyche has a great desire to become whole and to collect back its scattered parts. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

The really normal man has no need to be always correct, or to stress his normality; he can be possessed by an idea, a conviction, a feeling, he can live all sides of himself and do many foolish things. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

Consciousness is becoming aware of, making an image or concept of something, and intellect is the ability to think. Neither of these things is spirit. Carl Jung, ETH Lecture 26 Jan 1940.

This is equally true of the concept of matter or body. We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture 26 Jan 1940.

A host of possibilities is still embedded in the archetypes, in the realm of the Mothers. The abundance of possibilities eludes our comprehension. Carl Jung, ETH Lectures, Page 22

The origin of the archetypes is a crucial question. Where space and time are relative it is not possible to speak of developments in time. Everything is present, altogether and all at once, in the constant presence of the Pleroma. Carl Jung, ETH Lectures, Page 22

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. Carl Jung, ETH Lectures, Page 36.

God changes too and is therefore especially interested in man. Carl Jung, ETH Lectures, Page 36.

Although the earth existed before there were any human beings, it could not be seen or known by anyone. Carl Jung, ETH Lectures, Page 22.

So when we say body, we really mean our psychic experience of the body. This has only a distant Relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26 Jan 1940.

Man is the point that has become visible, stepping out from the Pleroma, knowing what

he is doing, and able to name the things about him. Carl Jung, ETH Lectures, Page 22

Very few people understand intelligent things whereas everybody understands stupid things; stupidity, therefore, is a far greater power than intelligence. Carl Jung, ETH Lecture 10 Feb 1939

Alchemy began at latest in the first century A. D. and is really a curious process of initiation, a s ort of practical Yoga. Carl Jung, ETH Lecture 24 Feb 1939

This perfect being is a conception of an optimum of life, and it is symbolically represented as the all-round being. Carl Jung, ETH, Lecture 10, Page 81.

…I have been working for many years on the psychology of the unconscious, and it was the enigmatical and puzzling structure of the unconscious which brought me to alchemy, as well as to the study of Yoga and of the Ignatian exercises. Carl Jung, ETH, Lecture 10, Page 81.

The “anima rationalis” is the reasonable mind of man, which is really the highest form of the human psyche, worthy of immortality. Carl Jung, ETH, Lecture XI, Page 96.

The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone. Carl Jung, ETH, Lecture XI, Page 97.

If the unconscious can be localized anywhere it is in the basal ganglia, and it has the same uncanny character. Carl Jung, ETH, Lecture XI, Page 97.

The “art of gold making” is a sort of creating of the world, or it is based on the pattern of the creation of the world, and, as in Genesis, a cosmos is fashioned from the chaos. Carl Jung, ETH, Lecture XI, Page 97.

This means, applied to alchemy, that it is death to take alchemy as an external occupation, but the man who regards it as an inward experience, can live and rejoice. Carl Jung, ETH, Lecture XI, Page 97.

The assurance that the stone will remain with us seems to be directly related to Christ’s promise: “Lo, I am with you always, even unto the end of the world.” (St. Matt. XXVIII. 20.) Carl Jung, ETH, Lecture XI, Page 97.

[Study and search of what thou art,

And what is in thee, thou wilt see,

Thy study, learning, whole and p art,

It all doth come from inside thee,

For what outside us we do ken

Is also in us, so Amen.] Salomon Trissmosin cited by Carl Jung, ETH, Page 105.

When his pupils questioned Buddha about Shunyata, he was silent or replied in a round

about way. There were things he did not want to speak of, he would not say what was best left unsaid. Carl Jung, ETH Lecture XII,10th February 1939, Pages 76-81.

The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone. Carl Jung, ETH, Lecture XI, Page 97.

This serpent does not represent “reason” or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us “Intuitionen” (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

…the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

The Kavirondos say that people only become human beings through initiation, before that they are animals. This is the sacrifice of avidya, of not knowing, of being a purely instinctive creature. This instinctive unity is divided into four and is reunited. This second unity is Mt. Meru. Carl Jung, ETH Lecture 24 Feb 1939

We have our bete noire and say with the old Pharisee: “God, I thank thee, that I am not as other men are.” We don’t want to know that we are the “other men.” Carl Jung, ETH Lecture 27 Jan 1939

In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture, occur: first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God. Carl Jung, Lecture X, 12Jan1934, Page 43.

Youth has to build many walls in order to shut off the background from the ego, so that it may believe in the outer world; for to remain under the fascination of the inner images causes hesitation and lack of accomplishment, and to live, to be wholly devoted to something, is also an art which must not be despised. Carl Jung, Lecture X, 12Jan1934, Pages 45.

I am personally of the opinion that not only people, but even animals have souls. I am also deeply convinced of the truth of all creeds. No logical standard of comparison exists, they all contain genuine and real psychological experience and it is merely stupid to criticize them with the aim of establishing one truth. Carl Jung, ETH Lecture III, Page 18.

Psychology did not suddenly spring into existence; one could say that it is as old as civilization itself. The ancient science of astrology, which has always appeared in the wake of culture all over the world, is a kind of psychology and alchemy is another unconscious form. Carl Jung, ETH Lecture I, Page 11.

In reality we imagine nothing, it imagines itself. Carl Jung, ETH Lecture XII, Page 53.

Leopold did not suddenly spring into existence when he appeared as a control, he was always present in Helene Smith, he was part of her psychic structure. Carl Jung, ETH Lecture XII, Page 53.

William James had a true understanding of these facts when he said: "Thought tends to personal form." Carl Jung, ETH Lecture XII, Pages 53-54.

In earlier days the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering. It is a new point of view to look up on the individual psyche as a whole with its own individual suffering. Carl Jung, ETH Lecture I, 20Oct1933, Page 12

It is no wonder, therefore, that nature herself strives to produce a strengthening of the ego in order gradually to bring about more consciousness, for without this the further development of mankind would be impossible. Carl Jung, ETH, Page 137.

The whole history of culture is really the history of a strengthening and widening of consciousness, and therefore of the controlling ego. Carl Jung, ETH, Page 137.

After half an hour's conversation I felt I was listening to a Chinese sage or an east European peasant, still rooted in the Earth Mother yet close to Heaven at the same time. I was enthralled by the wonderful simplicity of his presence… Mircea Eliade on Carl Jung, Ordeal by Labyrinth, Pages 162-3.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

There are, it is true, cases of people who are living below their own value where the shadow is the superior instead of the inferior part of the personality. Such people are apparently very modest but there is a lot of cunning in their modesty. Carl Jung, ETH, Page 113.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

That is how we should understand the pleroma, the fullness, which is the origin of the existence of the world, where everything is contained but in potentia, as a possibility, anything can come out of it. Carl Jung, ETH Lectures, Page 254.

We find the same idea in the Indian Atman, a word which is related to the German Atem (breath]; it is the breath of life, which goes through everything, corresponding to the Buddha essence. Carl Jung, ETH Lecture 9Dec38, Page 41.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man's life and which is far more durable than he is. These thoughts run parallel both in the East and West. Carl Jung, ETH Lecture 9Dec38, Page 43.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

As we have already seen that Karma is the sum-total of what we bring over from former lives, our debit and credit account, merits and losses. Sangskara is the sum-total of the mind that we have created in former existences. Carl Jung, ETH Lecture 13Jan1939, Pages 55-56.

Very highly developed people can remember their former lives, even back into animal lives. Buddha remembered innumerable lives and spoke freely of them. There are curious cases of this kind to be found even now. Carl Jung, ETH Lecture 13Jan1939, Page 56.

The East is absolutely convinced that we actually lived former lives but such assertions are open to doubt. We call the same thing hereditary tendencies, our disposition, certain things run in the family, etc. Carl Jung, ETH Lecture 13Jan1939, Page 56.

In the West we are always using our intuition on outward things, but the East turns their Sangskara-skandha inwards. Carl Jung, ETH Lecture 13Jan1939, Page 56.

When people are foolish enough to imitate the East their bodies rise up against them and teach them better. Carl Jung, ETH Lecture 13Jan1939, Page 56.

There must be a long preparation to be Buddha, if we do not realise this we are taking part in a holy ceremony with dirty hands. Carl Jung, ETH Lecture 13Jan1939, Page 56.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.

Rupa-skandha = Thinking.

Vedana-skandha = Sensation.

Samjna-skandha = Feeling.

Sangskara-skandha = Intuition.

Vijniina-skandha = Buddha Vajra-sattva . Knowledge. Carl Jung, ETH Lecture 13Jan1939, Page

52.

The meaning of this passage age is that through active imagination the Yogin succeeds in making his senses and functions independent. It is the purification of the senses. Carl Jung, ETH Lecture 20Jan1939, Page 59.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up. Carl Jung, ETH Lecture 20Jan1939, Page 62.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The Yogin's Buddha is a subjective and objective image. It lies in the Yogin's power to create him or to leave him uncreated and yet the Buddha has an objective existence. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

We know that twice two are four, for instance, but we cannot call that our subjective knowledge. We simply take over such facts ready-made and play chess with them; for we can to some extent use the fact that twice two are four for our own purposes even though it does not belong to us. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

We do not suffer from the delusion that a cherry could not hang on its stalk without our help, yet it never occurs to us that we are just as powerless in our own dreams. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

People cannot stand having unnatural virtue around them all day, it makes them feel inferior and they may even be come criminals in order to compensate it. Carl Jung, ETH Lecture 27Jan1939, Pages 66.

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

As Buddha and his teaching are still recognized within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East. It is especially women who produce such symbols in the West. This is not the case in the East, the mandalas are made by men, the feminine

has remained unconscious. We find an exception to this rule in the matriarchal South of India. Carl Jung, ETH Lecture XI., 3Feb1939, Page 70.

It is not that the things do not exist but that our perception of them is nothing but illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

Women played a considerable part in alchemy and worked at it themselves. This is not the case in Indian Yoga, with the exception of Tantrism. Carl Jung, ETH Lecture 24Feb1939, Pages 92.

We must know how the human psyche came into being for in the unconscious the old ways are always trodden again. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We find all the ancient forms of the human psyche in dreams and in such texts as the Shri-Chakra-Sambhara Tantra. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We do not know why the Christian "Weltanschauung" exists, and why it is so insisted upon. The real reason is that these things lie under it, these essential roots of man; they belong to the secret teaching and had to be hidden, the Church was built over them and because of this people have become cut off from their roots. Carl Jung, ETH Lecture 8March1935, Pages 200.

Everyone has complexes, there is nothing to be ashamed of in that; it would in fact be highly suspicious if we found someone who had no complexes, for these are the fires of the psyche. Carl Jung, ETH Lecture 1May1935, Pages 203.

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness. Carl Jung, ETH Lecture 1May1935, Pages 203.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here – those of Yoga, Mahayana Buddhism and the Ignatian excercises – the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

The "Aurora Consurgens" asks the question: "What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways." Cited in ETH Lectures, Page 175.

He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature. Carl Jung, ETH, Page 193.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves. Carl Jung, ETH, Page 226.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Page

229.

This book [I Ching] lies just under the threshold of Chinese consciousness, it is rationally despised under European influence, but every Chinese believes in it at bottom and is perfectly right to do so, for it is an extraordinarily intelligent book. Carl Jung, ETH, Lecture XIII, Page 109.

Divine grace is not, so to speak, conjured up, the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man should become aware. Carl Jung, ETH, Lecture XIII, Page 110.

The most pronounced intuitives have what the Scotch call second sight, they can, for instance, foretell the weather, many animals also have this last power. Carl Jung, ETH Lectures, Page 100.

Often when people behave in an exceedingly unexpected manner the appearance of an archetype is the explanation; archetypes go back not only through human history, but to our ancestors the animals, that is why we are able to understand animals so well and make friends with them. Carl Jung, ETH Lectures, Vol. 2, Page 177.

Primitives are really human animals living on the lap of the earth and from its sap. We are merely enlightened! Carl Jung, ETH Lectures, Vol. 2, Page 200.

One of the aims of some kinds of Yoga is to understand the voice of all animals, but we are not convinced in the West that horses and dogs have such important thoughts. Carl Jung, ETH Lectures, Vol. 2, Page 17.

This was the case with our dreamer, fate is not devilish but elfish and chose this moment to bring a new influence into his life. Carl Jung, ETH Lecture 25Jan1935.

The idea is that primeval man possessed a substance, a sort of earth, out of which Paradise could grow, and Adam (or primeval man) carries the secret of this earth in himself. Carl Jung, ETH, Alchemy, Page 215.

The snake in alchemy is the “mercurial serpent”, the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.

This serpent does not represent “reason” or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us “Intuitionen” (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain. Carl Jung, ETH, Alchemy, Page 216.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Alchemy, Page 216.

…the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

To put it more simply: the prima materia can be won from the centre of a stone or substance, but then it is no longer designated as a substance but as an agent. Carl Jung, ETH, Alchemy, Page 221.

Therefore the prima materia is called “monad”, “ens reale” and “forma interna”, that is, it is the inner form which gives things their existence, and is, therefore, the cause of all existence. Carl Jung, ETH, Alchemy, Page 221.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

We could define the unconscious as a psychical existence in ourselves of which we are unconscious. Carl Jung, ETH, Alchemy, Page 224.

Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions. Carl Jung, ETH, Alchemy, Page 224.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Alchemy, Page 225.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars. Carl Jung, ETH, Alchemy, Page 225.

The well-known sentence in the Lord’s Prayer, “Deliver us from evil”, meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The beautiful old name, Elizabeth, is a remnant of the same idea. It originated in Babylon and means: “My deity is the seven”, that is, these even planets, for only seven were known in those days. Carl Jung, ETH, Alchemy, Pages 225-226.

The things, which impress us from outside, can only do so because of our inner attitude. Carl Jung, ETH, Alchemy, Page 226.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves. Carl Jung, ETH, Alchemy, Page 226.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Alchemy, Page 229.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the “holy waters” (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

There are, it is true, cases of people who are living below their own value where the shadow is the superior instead of the inferior part of the personality. Such people are apparently very modest but there is a lot of cunning in their modesty. Carl Jung, ETH, Page 113.

As we are considering man’s psyche, the ego in the conscious and the shadow in the unconscious are both masculine but on the lower floor it is different. There man meets his other side which is feminine. Carl Jung, ETH, Page 114.

It is a primeval fact that the psyche consists of both sexes. Carl Jung, ETH, Page 114.

Yet we know that every embryo is formed of masculine and feminine genes, the sex is determined by the majority. Where then is the minority? Carl Jung, ETH, Page 115.

Marriage is no help in this, one does not reach it in that way, for we have deceived ourselves when we find our own feminine in a real woman. Carl Jung, ETH, Page 115.

If I have a beam in my own eye I shall see a mote in someone else’s eye and call it a beam. This exactly describes the way I necessarily first see my own feminine psyche. Carl Jung, ETH, Page 116.

We think of maya as illusion, deception, but it is also building material, illusion which becomes real. Carl Jung, ETH, Page 116.

If we regard alchemy rationally it is complete nonsense but it is exceedingly meaningful psychologically, the whole riddle or secret of the human psyche is to be found in it. Carl Jung, ETH, Page 117.

The alchemists returned in matter to the mother, the first carrier of the feminine unconscious. Carl Jung, ETH, Page 117.

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in

her. This is exactly the eastern motif of the lotus. Carl Jung, ETH, Page 118.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

It is necessary to talk to Yogins themselves in order to understand and those who come over here are usually acrobats and not philosophers. Carl Jung, ETH, Page 119.

Through fettering the klesas one brings the eating of the world to an end and can discriminate between oneself and desire. We reach our own will and its content by practising this restraint. Carl Jung, ETH Lectures, Page 127.

But we spend our free time listening to the wireless and rushing off to the cinema. Yet much of our western neurosis comes from the fact that we do not find enough time for ourselves; it would be wiser to meditate and seek the Void when we need rest, than to run after outer distraction. Carl Jung, ETH Lectures, Page 128.

Yoga does not lead to the ego but to the knowledge that the ego is only a phenomenon, it is the face, skin or symptom of an incomprehensible being. Carl Jung, ETH Lectures, Page 136.

When the ego is identified with the Atman it goes up on to a height where it does not belong, and when the two are separated the ego rolls down the hill. Carl Jung, ETH Lectures, Page 137.

The idea that Christianity dropped from Heaven as a direct revelation is an historical forgery. Its essential content is rich in philosophical ideas which reach back beyond Plato and Pythagoras. Carl Jung, ETH Lectures, Page 137.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher’s stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

Active imagination is to be understood as a way or method, to heal, raise and transform the personality. Carl Jung, ETH Lecture, Pages 174.

a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West. Carl Jung, ETH Lecture, Pages 175.

The ego changes all the time, it has every kind of illusion, but the Self is as it is, there is nothing we can alter in it. Carl Jung, ETH Lecture, Pages 175.

Active imagination is the intentional activating of a function which otherwise remains passive. Carl Jung, ETH Lecture, Pages 175.

We do not stop to think that nothing would exist, there would be no culture in the world, if it were not for active imagination; it is always the forerunner, everything springs from it. Carl Jung, ETH Lecture, Pages 175.

In the East the Void represents

Later the single lotus is imagined on the firm ground of seven jewels, which is reality; so it is on the foundation of reality that the lotus is induced through imagination. Carl Jung, ETH Lecture, Pages 103.

We constantly hear of Mahatmas and Rishis living away in the mountains of Tibet who are capable of all kinds of magical practices and in India this is also taken for granted; but when Shri Rama Krishna became interested in the question and tried to discover if such people existed, he did not find a single one. Usually it is the invisible or psychic reality which is meant. Carl Jung, ETH Lecture, Pages 103.

We, in the West, are all in the deep darkness of avidya and badly in need of redemption. We need to achieve psychic understanding, not just to be, but to know what you are. Carl Jung, ETH Lecture, Pages 104.

In the West, we associate the spiritual with something high above, but the East finds it in Muladhara, the lower part of the pelvis, that which supports the roots, the lowest foundation of life. Carl Jung, ETH Lecture, Pages 104.

I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination. Carl Jung, ETH Lecture, Pages 106.

Christian iconography represents Christ as a very feminine man. This is not just a matter of taste, but because he could not be the redeemer if he were not woman as well as man: all the opposites had to unite in him. Carl Jung, ETH Lecture, Page 110.

In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself. Carl Jung, ETH Lecture, Page 110.

The chemical and the psychological processes went hand in hand, the alchemists worked with such intensity and expectation that it had a psychological effect on them. This is difficult for us to understand. Carl Jung, ETH Lecture, Page 110.

We like to think that we are not unconscious but we are to an amazing extent: think of the many things we do without knowing it. Carl Jung, ETH Lecture, Page 111.

These unconscious actions, therefore, do not exist for us (any more than America exists for those who do not know that it was ever discovered) but other people see what we are unaware of ourselves! Carl Jung, ETH Lecture, Page 111.

This dissolution of the darkness also dissolves the picture which we have made of ourselves. Carl Jung, ETH Lecture, Page 111.

Just as the ark found a dry point on which to land, so you find a small but firm spot, an instinctive foundation on which you can stand and from which you can see: here I am right and there I am wrong, I am not quite right and not quite wrong, I am that. Carl Jung, ETH Lecture, Page 111.

Every profound student of alchemy knows that the making of gold was not the real purpose and that the process was a western form of Yoga. Carl Jung, ETH Lecture, Page 107.

It is, however, impossible for us to recognise our relationship to eastern ideas, or to assimilate these, unless we realise our own Christian background and that such ideas were expressed in the original documents of our own faith. Carl Jung, ETH Lectures, Page 197.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers. God humiliated himself to become man and thus necessarily fell a victim to human suffering. Carl Jung, ETH Lectures, Page 189.

We saw that Christ is the western parallel to the eastern Atman or Purusha, and the search for both is the search for the Self, though the paths are utterly different. Carl Jung, ETH Lectures, Page 189.

We know for psychological reasons that when the outer attitude to the world is feminine and passive, the inward attitude will be masculine and active. And of course vice versa, a belligerent outer attitude means a feminine inner attitude, characterised by a peculiar receptiveness and surrender. Carl Jung, ETH Lectures, Page 192.

It is curious that the East has such a negative attitude to suffering, that it regards it merely as an illusion to be overcome, whereas to us it is the path par excellence to Christ, to the Self. Carl Jung, ETH Lectures, Page 194.

I am afraid that the historical responsibility for this state of things belongs to the Church: it did not emphasize the metaphysical significance of the individual and taught its members to deify the Church, the institution. Carl Jung, ETH Lectures, Page 196.

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

But we stopped at the institution of the Church, it was erected for the welfare of mankind and the divine germ of the individual was neglected and repressed, to such an extent that we have

no understanding for the East and depreciate its teaching as megalomania. Carl Jung, ETH Lectures, Page 196.

We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: “Ye are gods”? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part. Carl Jung, ETH Lectures, Page 196.

We suffer from a certain “development arrete”, our spiritual development stopped short, whereas that of the East is hypertrophic. Carl Jung, ETH Lectures, Page 197

He [Nietzsche] expressed it as “God is dead” and he did not realise that in saying this he was still standing within the dogma, for Christ’s death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.

There is a real salvation in these medieval ideas which can free a man and give his existence a meaning far beyond the sacred bank balance and which reaches as far as suffering. Carl Jung, ETH Lectures, Page 191.

The dogma claims that Christ was God who became man. In psychological language this means that the Self approached the consciousness of man, or that human consciousness began to realise the Self, as a real human fact. Carl Jung, ETH Lectures, Page 200.

Eastern man realizes the Self in himself but it approaches western man from outside, it is even an historical event, the life of Christ. Carl Jung, ETH Lectures, Page 200.

The East, on the contrary, first realizes the Self as the thumbling in man’s heart, as the smaller than small which I contain. But the Self appears in western psychic experience as a divine figure, as something which contains me and faces me with the infinite power of a god. Carl Jung, ETH Lectures, Page 201.

In other words, individuation, becoming conscious of the Self, is divine suffering. Carl Jung, ETH Lectures, Page 201.

At last I discovered that they [The East] call the unconscious consciousness, indeed enlightenment. Carl Jung, ETH Lectures, Page 204.

Natural science holds that man has developed, through long generations of pre-human ancestors. This is, of course, a process of nature, not a human activity. Carl Jung, ETH Lectures, Page 212.

The child’s psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops. Carl Jung, ETH Lectures, Page 213.

Consciousness is produced from a quite specific unconsciousness, which anticipates things that consciousness will only later recognise and understand. Carl Jung, ETH Lectures, Page

213.

We are thought from our psyche before we know it, we can bring empirical facts to prove this. So the statement that “man was created” seems to me very important. Carl Jung, ETH Lectures, Page 213.

If I discover that I have been anticipated, it makes an enormous impression upon me; I could not in that moment clearly define the meaning of my life but I feel it as something living. Carl Jung, ETH Lectures, Page 214.

One living experience is worth a great many intellectual formulations and a psychology must be founded on this fact. Carl Jung, ETH Lectures, Page 214.

If man does not reverence and submit to the unconscious, which created his consciousness, he loses his soul, that is, he loses his connection with soul and unconscious. Carl Jung, ETH Lectures, Page 214.

We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous. Carl Jung, ETH Lectures, Page 215.

But gradually God was only spoken of as the good God but the Church knew, and perhaps still knows, that God is dangerous. But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus. Carl Jung, ETH Lectures, Page 215.

The principle of evil is just as autonomous and eternal as the principle of good. Carl Jung, ETH Lectures, Page 215.

An old alchemist said that God was obviously displeased with his work on the second day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil. On all the other days “God saw that it was good” but not on the second day. (Compare Gen. I. 6-8.) Carl Jung, ETH Lectures, Page 215.

As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him. Carl Jung, ETH Lectures, Page 215.

It is much more important to be contented and peaceful than to be intellectual. Carl Jung, ETH Lectures, Page 214.

We could say that the universe only exists in order that this fruit may ripen; in order that the Self may come into being and reach its own place, which is simply a psychic process of becoming. Carl Jung, ETH Lecture IX, Page 220.

That is, as man himself is created for a purpose, he may use all created things for that purpose, and in order to do so freely he must be indifferent and unconcerned about them. One might almost think that this attitude was similar to that of Buddhism. Carl Jung, ETH Lecture IX, Page 220.

How I experience the body from within is a totally different question. I am inside the

body as a psyche. Carl Jung, ETH Lecture X, Page 225.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

The Indian teaching of Prana formulates this, it makes people aware that they can, so to speak, stream into certain limbs and, if one experiments on these lines, one finds it is possible to achieve very peculiar results. Carl Jung, ETH Lecture X, Page 225.

So when we say body, we really mean our psychic experience of the body. This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture X, Page 226.

The body, therefore, is also a psychological condition, a peculiar form of consciousness. Carl Jung, ETH Lecture X, Page 226.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

That is how we should understand the pleroma, the fullness, which is the origin of the existence of the world, where everything is contained but in potentia, as a possibility, anything can come out of it. Carl Jung, ETH Lectures, Page 254.

If we want to know the truth about ourselves we must realise that we are capable of great virtue and also of the worst vice. Carl Jung, ETH Lecture 13, Page 245.

Consciousness has increased but historical evidence shows that morality has not. Carl Jung, ETH Lecture XIV, Page 247.

In old Egypt, for instance, there was no concept of sin in our sense at all. Carl Jung, ETH Lecture XIV, Page 247.

Western man comes in from outside, so to speak, from the quaternity of the world into the unity of God, whereas eastern man goes out from the divine unity into the quaternity. Carl Jung, ETH Lecture XIV, Page 252.

The ideal in some Christian circles is to be always cheerful, of good courage, to be friends with all the world and to live above all conflict; for Christ has taken the conflict on Himself, so why should I trouble with it? That is no imitation of Christ, it is a device to avoid the essential Christian conflict. Carl Jung, ETH Lecture XVI, Page 258.

It is very remarkable that this conception of the divine water should have existed in Greek philosophy before the days of John the Baptist. Carl Jung, ETH Lecture IX, Page 75.

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books." Carl Jung, Citing an Alchemist, ETH Lecture V. Page 161.

Through diligent study and religious exercises, one can attain an art or knowledge which exists somehow beside Christianity. Carl Jung, ETH Lecture V. Page 161.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

Christianity really arose from the spirit of Gnosticism, but came into conflict with it later, because the Gnostics threatened to dissolve Christianity with their philosophical speculations. Carl Jung, ETH Lecture V. Page 162.

This whole effort is not an undertaking for the many, it does not contain social thoughts, it is essentially an individual matter, and, whether it is practised by one, ten or even a thousand people, each works alone. Carl Jung, ETH Lecture V, Page 165.

And indeed it is as individuals that we are part of the world, and we cannot experience anything except as an individual. We may feel safer and more protected in a crowd, yet the truth is that the individual is more unsafe and in greater danger in a crowd than anywhere else. Carl Jung, ETH Lecture V, Page 165.

He has a secret purpose: to free the world soul (the Deus absconditus) bound in matter. Carl Jung, ETH Lecture V. Page 166.

A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worthwhile people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and therefore the devil. Carl Jung, CW 7, On Eros Theory, Page 27.

Eastern texts show us how processes, which we have forgotten or never knew, can in the course of thousands of years become an elaborate technique. Carl Jung, ETH Lecture 11Nov1938, Page 20.

Indians think of thought as something thinly substantial, thought is not vaporous to them, as it is to us. Carl Jung, ETH Lecture 11Nov1938, Page 25.

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches' circle was well known in the Middle Ages. Carl Jung, ETH Lecture 25Nov1938, Page 25.

1. a) The Dharma Kaya = the world of absolute truth.
2. b) The Sambhoga Kaya = the world of subtle bodies.
3. c) The Nirmana Kaya = the world of created things.

One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

The prayer or mantra which is repeated while they walk round these stupas is "om mani padme hum". Om is a primeval sound, you find it in every culture which is still growing on its original foundations, and we ourselves make the same sound to express natural pleasure, we m-m about food, for instance. Carl Jung, ETH Lecture 2Dec1938, Page 36.

Mani means pearl or great treasure, padme is the lotus and hum, like om, has no definite meaning, it is a sound like the humming of bees. So we find the pearl and the lotus sandwiched between a singing sound and a humming sound. Carl Jung, ETH Lecture 2Dec1938, Page 36.

The East regards the psychic as half physical, it is not immaterial for them as it is for us, it is definite, it has a given concreteness; so that you can actually create a Buddha through imagination. Carl Jung, ETH Lecture 2Dec1938, Page 37.

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him. Carl Jung, ETH Lecture 2Dec1938, Page 39.

The State consists of a mass of individuals and only the individual gives it meaning and value. What is collectivity without the individual? No god can be made out of such an idol. Carl Jung, ETH Lecture 2Dec1938, Page 40.

We get, it is true, a foggy idea of such terms as Dhyana and Samadhi, the words sound wonderful to us, but such words are no mere concepts, and they mean nothing unless one has oneself experienced the states they denote. Carl Jung, ETH Lecture 9Dec38, Page 41.

We find the same idea in the Indian Atman, a word which is related to the German Atem

(breath]; it is the breath of life, which goes through everything, corresponding to the Buddha essence. Carl Jung, ETH Lecture 9Dec38, Page 41.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man's life and which is far more durable than he is. These thoughts run parallel both in the East and West. Carl Jung, ETH Lecture 9Dec38, Page 43.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

The Yogin tries to establish a fourfold consciousness and the fifth in the centre, uniting all, is Buddha consciousness. The quaternity is dissolved in the essence of the Yogin, and the fourfold image of consciousness disappears. Carl Jung, ETH Lecture 16Dec1938, Page 51.

But the East thinks in circles, and then 5 is not just the next figure but the centre, it is the quinta essentia, the essence of all. We used to think like this in the Middle Ages also, but scientific thinking put a stop to it. Carl Jung, ETH Lecture 13Jan1939, Page 54.

The meditation on the syllables of the mantra leads to identification with the highest Self. This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode. Carl Jung, ETH Lecture 13Jan1939, Page 55.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55.

Modern philosophers philosophise with the head alone about man, but the old philosophy came from the whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

The Chinese do not say there is no content, but "we will not speak of it ", and they are so wise that they really do not do so, but we are so childish that we write thick books about it! Carl Jung, ETH Lecture III, 17May 1935, Page 210.

We are not far from the truth, in fact we are very near to primeval truth, when we think of our dreams as answers to questions, which we have asked and which we have not asked. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

We do not realise in the West how important our consciousness is, it is a cosmogonic fact of the first importance. Carl Jung, ETH Lecture XIII 17Feb1939, Page 85.

Frau Hauffe also had the faculty of exteriorization, – she could see herself outside her own body, as if she were another person. The first time this occurred, she saw herself sitting at her own bedside; this phenomenon is not only experienced by neurotics but also by people who are very ill or dying. Carl Jung, ETH, Vol. 1, Page 32.

She saw all manner of things which she projected into the outer world as ghost figures: ghosts which were connected with herself and ghosts connected with other people. Carl Jung,

ETH, Vol. 1, Page 32.

There are people who can read the past, the present and the future by gazing into a crystal, a glass of water or a mirror; in reality they are seeing processes out of their own unconscious. Carl Jung, ETH, Vol. 1, Page 33.

The Clairvoyante had yet other visions which have their origin in a centre other than the brain and particularly one very remarkable vision which left Kerner utterly perplexed. Carl Jung, ETH, Vol. 1, Page 33.

All we have ever heard lies dormant in our unconscious till something provokes it and it walks out autonomously. Carl Jung, ETH, Vol. 1, Page 40.

…therefore I always feel very suspicious when somebody assures me that he is very normal, too many normal people are just compensated madmen. Carl Jung, ETH, Vol. 1, Page 41.

We do not perceive people and objects as they really are, we see rather an image of them, for we are always caught in subjective prejudices which have the effect of a kind of fog. Jung, ETH, Vol. 1, Page 46.

It is impossible to live entirely in the personal attitude, the non-personal catches us somehow; we need both personal and impersonal points of view. Jung, ETH, Vol. 1, Page 46.

Nature simply produces a thing, she never tells us her laws, but human intelligence discovers them and makes abstractions, classifications according to sex, age, family, tribe, race, nation etc. Jung, ETH, Vol. 1, Page 46.

In reality we imagine nothing, it imagines itself. Jung, ETH, Vol. 1, Page 53.

…factual material is an indispensable component of such lectures, we have to deal with the whole psyche and we must keep close to the warmth of the human herd, or we should get lost in cold theories. Jung, ETH, Vol. 1, Page 53.

When the field of consciousness is narrow, the body plays an important role. Carl Jung, ETH, Vol. 1, Page 58.

Anybody who is conscious of a complex knows what a disobedient animal it is… Carl Jung, ETH, Vol. 1, Page 58.

Freud found out that neurotics must be regarded as individuals. He also realized that as an explorer he had to be able to be subjective, for you can only induce the patient to declare his standpoint when you can tell him what you yourself think of him. Carl Jung, ETH, Vol. 1, Page 66.

His secretary had to keep him provided with coins which he distributed among the children he met on his daily walks; he did this to get their thanks, for he was appallingly lonely, and needed such devices in order to reach some kind of human contact. Carl Jung on J.D. Rockefeller, ETH, Vol. 1, Page 66.

Cave men still exist in all ranks of society and the least loss of self-control brings up the

barbarian. Carl Jung, ETH, Vol. 1, Page 68.

Seventy or eighty per cent of the population today belong to the middle ages, so that very few people are really adapted to this year 1934, and of those few the majority have forgotten their shadows which trail behind their well-adapted personas! Carl Jung, ETH, Vol. 1, Page 68.

With the rise of certain religious movements, when general consciousness soars, the curve will reach Right V. To give an historical example I will mention the wave of ecstasy which swept over the ancient world with the rise of Islam. Carl Jung, ETH, Vol. 1, Page 68.

The process of energy which produces the union of the opposites in this case is the human personality which is the carrier of consciousness. Carl Jung, ETH, Vol. 1, Pages 71-72.

Guilt does not always form a complex; some people are able to stand a great deal without any complexes forming. Carl Jung, ETH, Vol. 1, Page 132.

The war was an example of this on a ·grand scale, countless neurotics lost their compulsions and became perfectly normal during the war and did very useful work, work which they would have been quite incapable of in normal circumstances. Carl Jung, ETH, Vol. 1, Page 132.

The insane and hysterical people become quite sensible when they are hurt physically or overcome by illness, because they then know what is hurting them and where. Carl Jung, ETH, Vol. 1, Page 132.

The Roman Catholic Church provides a chance for people to get away from their complexes and back to mankind with confession and the age-old therapy was consecration by initiation which included the avowal of sins. Carl Jung, ETH, Vol. 1, Page 132.

Another way by which people can find their way back to humanity is to feel that their sins are shared with collectivity, to nationalize their sins and then they have only a national complex! Carl Jung, ETH, Vol. 1, Page 133.

With complexes we are still in a sphere where we can experiment, but with dreams experimenting comes to an end, for we are dealing with pure nature. Carl Jung, ETH, Vol. 1, Page 133.

A bridegroom, as is well known, never dreams of his bride, and if he does there is something wrong. Carl Jung, ETH, Vol. 1, Page 134.

The position of the body produces some dreams, and a real noise can work itself into a dream in a most peculiar way. Carl Jung, ETH, Vol. 1, Page 134.

The psychic contents of a dream are very complicated; it runs timelessly through the head as if there were no time. Carl Jung, ETH, Vol. 1, Page 134.

It is as if there were another time, under the dream, and as if something existed there which knew far more and saw much further than we do. Carl Jung, ETH, Vol. 1, Page 134.

A dream should always be written down at once, otherwise we inevitably lie to ourselves. Carl Jung, ETH, Vol. 1, Pages 136-139.

Things which come to us from the left have been thought out of the body; the heart is on the left; things happen to us from the left as it were accidentally. Things from the right, on the other hand, are conscious, thought out by the head, directed. Carl Jung, ETH, Vol. 1, Pages 136-139.

The crab belongs to the motif of the helpful animal. Carl Jung, ETH, Vol. 1, Pages 136-139.

There is no stereotyped explanation for dream symbols, we must not forget that words often have a totally different setting for other people than for ourselves and if we talk to them from our preconceived ideas it is as bad as talking Swiss-German to an Englishman. Carl Jung, ETH, Vol. 1, Page 141.

There are people who hold that dreams are self sufficient and that they can be understood without their associations. This is an illusion. Carl Jung, ETH, Vol. 1, Page 142.

It takes the normal individual 20 or 30 years to find out that his parents are ordinary sized mortals and not Napoleons, saints or devils, and some people never find this out, but carry these images with them throughout their lives. Carl Jung, ETH, Vol. 2, Page 146.

The motif of the net is the attribute of wisdom, it represents the logos and is the net of understanding in which the Mother can be caught. Carl Jung, ETH, Vol. 2, Page 148.

Adler looks forward and Freud looks back. Carl Jung, ETH, Vol. 2, Page 150.

Inferiority is laming and so leads to a neurosis or even a psychosis. Carl Jung, ETH, Vol. 2, Page 151.

The professor who writes a particularly thick book may be writing it to compensate an inferiority complex. [I am not forgetting that I have written several thick books!) Carl Jung, ETH, Vol. 2, Page 153.

...when we discover an inferiority in ourselves we should not be depressed, no disaster has taken place, but we have discovered our humanity. Carl Jung, ETH, Vol. 2, Page 153.

The more violent the opposition to an idea is, the more sure you may be that it has hit the nail on the head, for there is always a cause for strong resistances. Carl Jung, ETH, Vol. 2, Pages 153-154.

A dream is a product of nature, the patient has not made it, it is like a letter dropped from Heaven, something which we know nothing of. Carl Jung, ETH, Vol. 2, Page 156.

Begin with yourself, see whether your own gun is rusty before you declare war on other people. Alfred Adler cited in ETH, Vol. 2, Page 155.

It is quite possible to predict the kind of dreams which a certain type of consciousness will produce and owing to my long study of these things, on hearing a dream, I am often able to form an accurate idea of the conscious attitude of a dreamer who is a stranger to me. Carl Jung, ETH, Vol. 2, Page 158.

No one exists who has not the primitive in him, somewhere we are very close to the jungle and there we need t o b e as careful as the primitive in the bush. Carl Jung, ETH, Vol. 2, Page 160.

The dream is its own interpretation. Carl Jung, ETH, Vol. 2, Page 160.

In later life married couples often change roles: the little “commercant” becomes content to wash dishes and perform domestic tasks, while his wife wears the breeches and manages the shop. Carl Jung, ETH, Vol. 2, Page 160.

Freud and Adler believe that the unconscious consists only of contents which have once been conscious; for me it is a thing in itself, it is my belief and in fact I know that dreams are exactly what they say. Carl Jung, ETH, Vol. 2, Page 162.

We sprang from these lower vertebrates – children who suffer from atrophy of the brain show all the characteristics of animals – and this man has come up against his own instinctive nature and feels that he must fight it. Carl Jung, ETH, Vol. 2, Page 163.

We are always fighting our own nervous systems, such proverbs as “Where there is a will there is a way” are hysterical exaggerations. Carl Jung, ETH, Vol. 2, Page 163.

Symptoms are our best friends, we should not wish to be free of them, but to try and understand them. Sugar in the urine, for instance, is not in itself desirable, but it is a benevolent wish of nature to tell the patient something. Carl Jung, ETH, Vol. 2, Page 164.

We shall make no mistake if we follow nature, and if the warning is ignored a catastrophe is sure to follow, whatever form it takes. Carl Jung, ETH, Vol. 2, Page 164.

The Essenes were a sect of people who lived in a monastery by the Dead Sea, they practiced a kind of mental healing, or therapy, and believed in the interpretation of dreams. Carl Jung, ETH, Vol. 2, Page 166.

We have to place the dream so that we can see it in human life, we have to see its meaning in the psyche. A dream comes in a fragmentary form like a telegram and we often fail to understand it for want of context. Carl Jung, ETH, Vol. 2, Page 166.

A single dream is not convincing, one dream flows out of another, they are images which come from an inner source, a stream that never ceases and which comes to the surface when our consciousness relaxes. Carl Jung, ETH, Vol. 2, Pages 166-167.

Dreams repeat themselves and motifs appear again and again, sometimes quite regularly, showing the continuity of the unconscious processes. Carl Jung, ETH, Vol. 2, Page 167.

Many patients develop a morbid passion for causal research and unless the doctor is very wary he falls into the trap as well. Carl Jung, ETH, Vol. 2, Page 174.

We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty. Carl Jung, ETH, Vol. 2, Page 179.

Unfortunately very few people can remember these primeval pictures, many people become ill because they have lost them and only get well when they find them again. Carl Jung, ETH, Vol. 2, Page 179.

Plato's philosophy is concerned with these pictures of a time before creation, creation is a reflection of these pictures. Carl Jung, ETH, Vol. 2, Page 179.

Our parents in the Garden of Eden also found the apple a prelude to something unpleasant that is to doing some work. Carl Jung, ETH, Vol. 2, Page 180.

The great reproach which is brought against psychology is its personal and introspective nature, but psychology consists of all that the human spirit has ever experience d and that can certainly not be called personal. Carl Jung, ETH, Vol. 2, Page 180.

Real life is always tragic, and those who do not know this have never lived. Carl Jung, ETH Lectures 1 Feb 1935

Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life. Carl Jung, ETH, Vol. 2, Page 181.

This is a dream of fate which gives the dreamer information as to the course his life will take and in this case the actual end was suicide. Carl Jung, ETH, Vol. 2, Page 182.

It is when we come to a summit in life that the archetypal symbols appear. These primeval pictures of human life form the collective unconscious. Carl Jung, ETH, Pages 176-177.

The moment where the archetype appears is always characterized by remarkable emotion; it, as it were, fascinates the dreamer and exalts him, as if the Muse had kissed him not only on the forehead but on the shoulder. Carl Jung, ETH, Page 177.

When people appear cold you can always search for the place where things are too hot for them. Carl Jung, ETH, Page 177.

This was the case with our dreamer; fate is not devilish but elfish and chose this moment to bring a new influence into his life. Carl Jung, ETH, Page 177

I said last time that marriage did not end the young man's difficulties. I said this in order to show you I am not under the illusion that people who have undergone treatment with me glide through life forever afterwards on golden wheels! Carl Jung, ETH, Page 183.

I aim at making people reasonable not perfect by analysis; if the latter possibility existed I should give up analysis at once, for when we aim at perfection we necessarily attach to ourselves a museum of the imperfections of human nature and our neighbors are unable to stand the smell! Carl Jung, ETH, Page 183.

I always warn people not to identify with their profession or their important achievements, if they do so they are living in their own biographies. Carl Jung, ETH, Page 183.

The formation of the world is not changed because we form a new hypothesis about a relatively unknown part of it. Carl Jung, ETH, Page 183.

My esteemed critics forget that it is actual experience which has taught me and that these are no speculative ideas. Carl Jung, ETH, Page 184.

It is an actual empirical fact that the unconscious is no mirror of our ordinary world but has creative phantasies and living structures of its own. Carl Jung, ETH, Page 184.

It is a curious accusation that I conjure things in and out of the unconscious, I am not aware that I ever produced any rabbits! Carl Jung, ETH, Page 184.

Most of our cathedrals have underground crypts; the idea of the crypt is the hidden, underground passage to Hades. Carl Jung, ETH, Page 187.

There is no description of the Mass, for instance, in the gospels, it came in from antique sources; so the key of God in the Christian cult is the magic key with the power to open or shut. Carl Jung, ETH, Page 189.

When things fall into the unconscious, it is only the power of reproduction which is lost; no event is lost, nothing has ever not happened, it is all stored up, and even after ten thousand years can come up in its pristine freshness. Carl Jung, ETH, Page 191.

One of our great dangers is that on the surface we do not recognize the important moments of our life and it is in such moments that these mythological themes rise from the depths and present themselves. Carl Jung, ETH, Page 192.

We cannot examine the unconscious with a psychological microscope and lay bare its structure, if we could, we should see that it begins its work from within, like the crystal. Carl Jung, ETH, Page 192.

God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being. Carl Jung, ETH, Page 192.

The third question asks if we can dream of experiences undergone by our ancestors. I cannot be sure of this. Carl Jung, ETH, Page 198.

The essential thing is not what the dreamer believes but what he is; it is not my creed that matters, but what I am, every gesture betrays me. Carl Jung, ETH, Page 199.

It sometimes happens that such people identify with a content in a dream that belongs to a fate which it is far beyond their capacity to live, and this may cause a bad split, or even a psychosis. Carl Jung, ETH, Page 204.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, Modern Psychology, Page 210.

It is the drive of the instinct which makes life worth living; without it life is merely momentary and fragmentary, it is this drive which gives life form and meaning. But, unless we understand them in a deep sense, the spiritual instincts just worry at us, we try to explain

them in the wrong way and can see no use in them. Carl Jung, ETH, Page 216.

The original sperm from which we are formed is masculine and feminine, the one which is in the majority wins, but the other side does not die, it remains living but as a minority, just as in politics the Government and the Opposition both exist. Carl Jung, ETH, Page 216.

There is nothing in the New Testament about animals, the places where they are mentioned were left out by the compilers of our scriptures. Carl Jung, ETH, Page 221.

In these days, on the other hand, we are becoming very sentimental about animals, every kind of society for the prevention of cruelty to animals exists, which shows that we are getting more friendly towards our instincts. Carl Jung, Modern ETH, Page 221.

It is only possible to live as we should if we live according to our own nature. But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. We damage ourselves severely when we offend against these, and this is what our patient has done in her efforts to live rationally. Carl Jung, Modern Psychology, Page 219.

A point exists at about the thirty-fifth year when things begin to change; it is the first moment of the shadow side of life, of the going down to death. Carl Jung, ETH, Page 223.

Psychology did not exist in earlier days, people thought naively, and when they sank into themselves they saw the inside of their own body. Carl Jung, ETH, Page 224.

We must not forget that this is the region of the navel where we feel. It is a western prejudice that we think and feel in the head; American Indians know that this only happens if things are out of order. Carl Jung, ETH, Page 227.

This belongs to the secret teaching of the Yoga and is difficult to understand as we are not initiated. I am not versed in all the secrets of it, and have to thank my deceased friend, Richard Wilhelm, for all that I do know about it. Carl Jung, ETH, Page 227.

This sun motif appears in many places and times and the meaning is always the same – that a new consciousness has been born. It is the light of illumination which is projected into space. This is a psychological event; the medical term “hallucination” makes no sense in psychology. Carl Jung, ETH, Page 231.

Psychotherapy is of primordial origin; it was a generally accepted fact that all illnesses could be approached from the psychic side. Carl Jung, ETH, Page 235.

The soul and the body are indeed one, so, at any rate theoretically, any illness can be approached from either side; for even if an illness has not a psychic cause it still has a psychic side. Carl Jung, ETH, Page 235.

What affects the body has its influence on the soul, and vice versa. In a very difficult case of illness psycho-therapy is always called in. Carl Jung, ETH, Page 236.

Fire and water are inherent opposites and it is just this which causes rebirth. Carl Jung, ETH, Page 236.

We think we are better than our forefathers but all these ancient things are not so very dead. Carl Jung, ETH, Page 236.

The East understands active phantasying and its inner meaning far better than we do. Carl Jung, ETH, Page 236.

You can make up a dream from a dictionary. This has been done to me before now but I can detect it, to the chagrin of the inventors! Carl Jung, ETH, Vol. 3, Page 11.

A primitive is insulted if you ask him what he is thinking about, for he is convinced that only lunatics use their heads. Carl Jung, ETH, Vol. 3, Page 12.

We have not been educated to look inwards, though most people are able to give their attention to outside things. Carl Jung, ETH, Vol. 3, Page 13.

It is not the world which produces concentration but concentration which produces the world. The images which occupy my mind are really Maya. Ma means building material. Carl Jung, ETH, Vol. 3, Page 15.

The alchemistic development of active imagination broke off after the Middle Ages but such interruptions do not occur in the East. Carl Jung, ETH, Vol. 3, Page 14.

The object of meditation is prescribed in the East but here we take a fragment of a dream or something of that kind and meditate upon it. Carl Jung, ETH, Vol. 3, Page 15.

This turned out to be possible, for I discovered that if one concentrates enough attention on the contents of the unconscious, they begin to move and various peculiar phenomena take place. Carl Jung, ETH, Vol. 3, Page 11.

Children are full of active imagination but we think of it as a childish activity. This is an error, for we find it everywhere among primitives and in all ancient cultures all over the world. Carl Jung, ETH, Vol. 3, Page 12.

We are inclined in Europe to think of Yoga as a kind of acrobatics but it is really principally philosophy. Carl Jung, ETH, Vol. 3, Page 16.

Yoga is the oldest practical philosophy of India; it is the mother of psychology and philosophy which are one and the same thing in India. Carl Jung, ETH, Vol. 3, Page 16.

Yoga must on no account be under-estimated, if only because of its antiquity and the number of its adherents. Carl Jung, ETH, Vol. 3, Page 16.

I was telling you at the end of the last lecture that the immediate practical goal of Yoga is to overcome the klesas, that is, the instinctive urges and oppressions. These are compulsive mechanisms which lie at the base of the human being. Carl Jung, ETH, Vol. 3, Page 16.

Not-knowing our true being is the foundation of all the other klesas, the goal of Yoga is to strive after perception and insight, and no t-knowing is the chief enemy on the path. Carl Jung, ETH, Vol. 3, Page 16.

Our age is striving to bring about a conglomeration and organization of enormous masses of people in which the individual suffocates, whereas meditation on the Process of Individuation leads in the reverse direction: to the problem of the spiritual development of the individual. Carl Jung, ETH, Vol. V, Page 11.

The process of individuation is founded on the instinctive urge of every living creature to reach its own totality and fulfilment. Carl Jung, ETH, Vol. V, Page 11.

In other words: if the individual is worthless, the nation will be worthless; and if the individual does not flourish, the whole will not flourish. Carl Jung, ETH, Vol. V, Page 11.

For when the “deesse Raison” usurps the power, she turns into murderous “raisons d’état “, which only benefit the people in power and never mankind. Carl Jung, ETH, Vol. V, Page 13.

ZOSIMOS, a philosopher of the third century A. D., said something similar: “Nature, when it is turned upon itself, transforms itself.” Zosimos cited by Carl Jung, ETH, Vol. V, Page 13.

The western rose is wholly parallel to the eastern lotus. Carl Jung, ETH, Page 21.

The body seems to be understood as a materialization of the life principle, which latter is an abstraction of the sum total of bodily existence. Carl Jung, ETH, Page 21.

The East tries to avoid abstraction, so that the enormously valuable body shall not be lost. The whole meditation originates in the body, not in the spirit. Carl Jung, ETH, Page 21.

To reach the Kingdom of God is the last stage in a Christian meditation, but our Buddhist text, unlike Christianity, goes a step beyond the saintly multitude. Carl Jung, ETH, Page 22.

The figure of Christ has, as you have already heard, its counterpart In the East, in the figure of the Purusha, of the Atman or of Mahasukha. Carl Jung, ETH, Page 28.

…for in the West, Christ is the active agent who takes man and makes him part of himself, it is not the meditator who makes Christ his own. In the East, no subject exists except that of the Yogin himself. Carl Jung, ETH, Page 28.

One deceives oneself completely when one assumes, that a religious service in the East, taking place before a statue of Buddha, is addressed to Buddha. Buddha no longer exists, but in Christianity, on the contrary, Christ always exists. Carl Jung, ETH, Page 28.

Habitual repression of the emotions is dangerous, it can even endanger life. Carl Jung, ETH, Page 30.

This is a very deep reaching formulation, in that it declares God to be suffering. This suffering is laid upon man, in the sense that man is not God, he is not united but divided, and he suffers from the yearning and necessity to find unity. Carl Jung, ETH, Page 30.

Nature delights in nature, nature conquers nature, and nature rules nature. Demokritos, ETH, Page 43.

Nature gives itself pleasure, or eats itself out of sheer love, so to speak. Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end. Carl Jung, ETH, Page 42.

...nature exists without human aid, can deal with her processes herself, has everything in hers elf to bring about transformations, to move from the depths to the heights and down into the depths again. Carl Jung, ETH, Page 42.

Taoist meditation is mainly concerned with the curious transformations of Yang and Yin. Carl Jung, ETH, Page 43.

Nature gives itself pleasure, or eats itself out of sheer love, so to speak. Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end. Carl Jung, ETH, Page 42.

The treatise begins: “The element Omega is round, it consists of two parts: it belongs to the seventh zone, that of Saturn in the language of the corporeal beings.” At that time Saturn was the most distant planet, the others were not yet discovered. Carl Jung, ETH, Page 47.

The innermost nature of all grain meaneth wheat, and of all metal, gold, and of all birth, man Meister Eckhart cited by Carl Jung, ETH, Lecture VII, Page 66.

In the cheap and vile substance, which can be found everywhere and which is despised, the highest and most precious substance mind is hidden, which longs to be redeemed and to return to its original state of incorruptibility, to the form in which it was originally created and in which it was of the same nature as the creator. Carl Jung, ETH, Alchemy, Lecture VII, Page 66.

We are used to thinking of matter and spirit as of two wholly different and opposite principles. But to the alchemist, the materia was filled with a spiritus, and the two were inseparably one. Carl Jung, ETH, Alchemy, Lecture VII, Page 67.

Inasmuch as they cannot be influenced by consciousness, the functioning of the intestines, the heart, the glands, the whole world of the cerebro-spinal reflexes, and so on, all belong to the vegetative psyche, and lie in the dark, in the unconscious. The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, ETH, Alchemy, Lecture VII, Page 68.

This sun motif appears in many places and times and the meaning is always the same – that a new consciousness has been born. It is the light of illumination which is projected into space. This is a psychological event; the medical term “hallucination” makes no sense in psychology. Carl Jung, ETH, Page 231.

The idea lies concealed here that Christianity is only concerned with the problem of the salvation of man, whereas alchemy is concerned with that of the whole of nature. Carl Jung, ETH, Alchemy, Page 61.

In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is

in the Roman Catholic Mass. Carl Jung, ETH Lecture 7th July 1939.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature. Carl Jung, ETH, Page 193

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

This is a Platonic idea; the anima, as animation par excellence, is the principle of movement. Carl Jung, ETH, Page 198.

We think: "How peculiar that person is", but no one is peculiar really. People seem odd to us when they possess qualities which we do not see in ourselves. Carl Jung, ETH, Page 198.

We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.

"Go to the streams of the river Nile and there thou wilt find a stone which has a spirit. Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart." Ostanes cited by Carl Jung, ETH, Page 205.

According to the conception of Paracelsus, every man receives this inner image of the heavens at the moment of his birth, and has, therefore, his own individual firmament within himself. Carl Jung, ETH, Page 209.

The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity. Carl Jung, ETH, Page 210.

Mylius also calls it "perpetua" (perpetual). It is eternal and "susceptible", that is, it receives the eternal images which God impresses on it, and therefore all living beings find their origin in it. Carl Jung, ETH, Page 210.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

There are, it is true, cases of people who are living below their own value where the shadow is the superior instead of the inferior part of the personality. Such people are apparently very modest but there is a lot of cunning in their modesty. Carl Jung, ETH, Page 113.

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

But we stopped at the institution of the Church, it was erected for the welfare of mankind and the divine germ of the individual was neglected and repressed, to such an extent that we have no understanding for the East and depreciate its teaching as megalomania. Carl Jung, ETH Lectures, Page 196.

We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: “Ye are gods”? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part. Carl Jung, ETH Lectures, Page 196.

I am an exceptionally good sailor, but once I also had to pay my tribute to Neptune. Carl Jung, ETH Lecture XI 5July1934, Page 134.

Then there are philosophical dreams which think for us and in which we get the thoughts that we should have had during the day. Carl Jung, ETH Lecture XI 5July1934, Page 135.

It is fairly easy to imagine being able to think consciously, to have one’s thoughts under control, but when it comes to feeling it is much more difficult to do so, especially for a man. Carl Jung, Lecture IV, 18May1934, Page 102.

As a matter of fact it is by no means everyone who can sit down and think out something voluntarily, and it is quite equally possible for someone to sit down and feel something out. It just depends which is your domesticated function. Carl Jung, Lecture IV, 18May1934, Page 102.

They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.

The collective unconscious is a source in which all the past and all the future lie, it does not belong to the individual, but to mankind. Carl Jung, Lecture VI 2June1934, Page 113.

Jealousy is always an extremely suspicious symptom. Carl Jung, Lecture VIII 15June1934, Page 119.

Neurotics often hardly breathe at all and when at last they are forced to draw a breath they sigh, and their fond relations are much concerned and ask: “What is the matter?” But they were just in need of breath. Carl Jung, Lecture VIII 15June1934, Page 121.

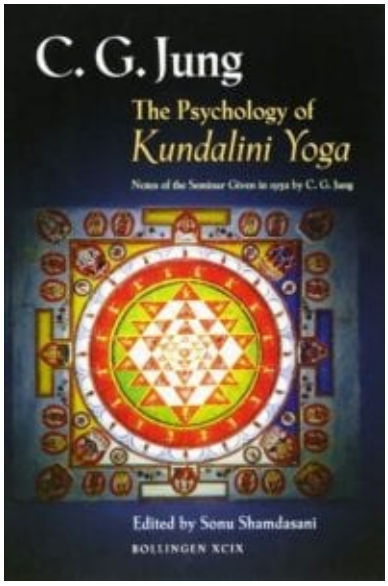
Space is a pure conception, the condition a priori of all spatial experiences generally. It possesses “empirical reality” and is the frame of all outer experience. Time is “the formal condition a priori of all phenomena”. Time as inner sense (space being the outer sense) has “subjective reality”. Carl Jung, ETH Lecture IX,15Dec1933, Page 40.

The psychic facts have neither length, breadth, nor weight, but are essentially space-

less, and it is exceedingly difficult to determine their duration. Carl Jung, ETH Lecture IX,15Dec1933, Page 40.

When his pupils questioned Buddha about Shunyata, he was silent or replied in a round about way. There were things he did not want to speak of, he would not say what was best left unsaid. Carl Jung, ETH Lecture XII,10th February 1939, Pages 76-81.

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28



Kundalini Seminar

In Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. Carl Jung, Kundalini Seminars, Page 59.

We are entangled in the roots, and we ourselves are the roots. Carl Jung, Kundalini Seminar, Page 29

Energy is not to be observed in nature; it does not exist. What exists in nature is natural force, like a waterfall, or a light, or a fire, or a chemical process. Carl Jung, The Psychology of Kundalini Yoga, Page 7.

There we apply the term energy, but energy in itself does not exist, despite the fact that you can buy it at the electrical works. But that is merely a metaphorical energy. Energy proper is an abstraction of a physical force, a certain amount of intensity. Carl Jung, The Psychology of Kundalini Yoga, Page 7.

For in reality energy is not substantial: it is a conformity of things, say, or the intensity of various physical or material processes. Carl Jung, The Psychology of Kundalini Yoga, Page 8.

We make roots, we cause roots to be, we are rooted in the soil, and there is no getting away for us, because we must be there as long as we live. Carl Jung, Kundalini Seminar, Page 29

It is most important that you should be born; you ought to come into this world—otherwise you cannot realize the self, and the purpose of this world has been missed. Carl Jung, Kundalini Seminar, Page 28

It is utterly important that one should be in this world, that one really fulfills one's entelechia, the germ of life which one is. Carl Jung, Kundalini Seminar, Page 28

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini Seminar, Page 29

For you should leave some trace in this world which notifies that you have been here, that something has happened. If nothing happens of this kind you have not realized yourself; the germ of life has fallen, say, into a thick layer of air that kept it suspended. Carl Jung, Kundalini Seminar, Page 28

Everything that has life is individual—a dog, a plant, everything living—but of course it is far from being conscious of its individuality. Carl Jung, Kundalini Seminar, Page 5

Individuation only takes place when you are conscious of it, but individuation is always there from the beginning of your existence. Carl Jung, Kundalini Seminar, Page 5

The instinct of individuation is found everywhere in life, for there is no life on earth that is not individual. Carl Jung, Kundalini Seminar, Page 4

The world itself becomes a reflection of the psyche. Carl Jung, Kundalini Seminar, Page 50

There are plenty of people who are not yet born. They all seem to be here, they walk about—but as a matter of fact, they are not yet born, because they are behind a glass wall, they are in the womb. Carl Jung, Kundalini Seminar, Page 28

They are in the world only on parole and are soon to be returned to the pleroma [fullness] where they started originally. They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional life. Carl Jung, Kundalini Seminar, Page 28.

You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe, for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not. Carl Jung, Kundalini Seminar, Page 29

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini

Seminar, Page 29

Today, instead of the sea or leviathan, we say analysis, which is equally dangerous. Carl Jung, Kundalini Seminar, Page 17

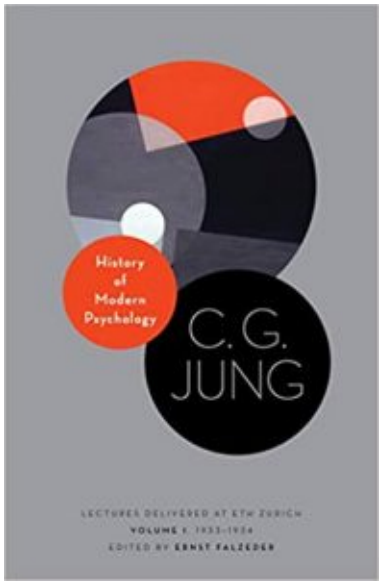
We could not possibly judge this world if we had not also a standpoint outside, and that is given by the symbolism of religious experiences. Carl Jung, Kundalini Seminar, Page 27

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Page 74.

Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

Without personal life, without the here and now, we cannot attain to the supra-personal. Personal life must first be fulfilled in order that the process of the supra-personal side of the psyche can be introduced. Carl Jung, The Psychology of Kundalini Yoga, Page 66.



Psychology Yoga Meditation:

We find similar ideas in the ancient Asclepius cult. That is why medical clinics in antiquity had incubation chambers in which the ancients would have a dream that proffered the correct diagnosis, or often even indicated the right cure for healing. Similar practices are still used today by Indians and medicine men of primitive tribes. Carl Jung, Psychology of Yoga and Meditation, Page 4

We live through our eyes. However, that is not characteristic for all peoples, but simply a peculiarity of the West. Carl Jung, Psychology of Yoga and Meditation, Page 4-5

In principle, this is nothing other than the usual technique of creating the dream's context. I elicit the entire texture in which the dream is embedded. As it appears to the dreamer. Carl Jung, Psychology of Yoga and Meditation, Page 5-6

Active imagination is a making conscious of fantasy perceptions that are manifesting at the threshold of consciousness. Carl Jung, Psychology of Yoga and Meditation, Page 6

We must imagine that our perceptions possess a certain energy through which they can become conscious at all. It is a great achievement to be conscious. Carl Jung, Psychology of Yoga and Meditation, Page 6

Occidental man is not educated to use this technique, but rather to observe all external sense perceptions and one's own thoughts, although not to play host to the perception of the background processes. The East is way ahead of us in this respect. Carl Jung, Psychology of Yoga and Meditation, Page 7

And the word meditatio actually means to consider or ponder. Carl Jung, Psychology of Yoga and Meditation, Page 7

The old alchemists—by which you must by no means imagine just any old crazy gold makers but rather natural philosophers—defined the term meditation as a dialogue with another who is invisible. Carl Jung, Psychology of Yoga and Meditation, Page 7

St. Victor had such a conversation with his own soul. The Middle Ages thus already had the inner counterpart in contrast to the external counterpart; and that inner counterpart possesses a meaning in its own right, so that one can, in a sense, have a conversation with this other. Carl Jung, Psychology of Yoga and Meditation, Page 7-8

By concentrating on the chemical matter, the image that is within us is imprinted upon matter. This image within us is the soul, and it is round. Roundness is perfection, therefore gold has a round form because it is a perfect body. Carl Jung, Psychology of Yoga and Meditation, Page 8

In the Rigveda it says: tapas is seen among the things that carry the earth. The earth is carried through truth, size, strength, through rita, i.e., the law of right action, tapas, brahman, and sacrifice. Carl Jung, Psychology of Yoga and Meditation, Page 9

The classic text offering an overview of yoga teaching is a work from the second century BCE: the Yoga Sûtra by the grammarian Patañjali. It is an exceptionally deep book containing a plenitude of profound ideas, incredibly difficult to translate because it presents the secrets of yoga in an exceptionally concise language: four texts for a total of 195 tenets. Carl Jung, Psychology of Yoga and Meditation, Page 11

In the Yoga Sûtra 2.3 Patañjali lists the five kleshas: ignorance (ávidyâ), egoism (asmitâ), attachment (râga), aversion (dvesha), and the fear of death (abhinivesha). Psychology of Yoga and Meditation, Page 11-12, fn 118

kleshas: By this term one understands instinctive elements in the unconscious that actually should be repressed or at least diminished. Carl Jung, Psychology of Yoga and Meditation, Page 11-12

The Yoga Sûtra says: egoism, ignorance, attachment, aversion, and fear of death weaken you. Ignorance (ávidyâ) is the ground for all other vices or kleshas. Carl Jung, Psychology of Yoga and Meditation, Page 12

Klesha, Sanskrit, meaning “trouble” or “affliction.” “These factors, which can be compared to the drives of an earlier generation of psychologists, provide the cognitive and motivational framework for the ordinary individual enmeshed in conditional existence (samsâra) and ignorant of the transcendental Self.” According to Patañjali, kriya-yoga aims at the attenuation of the kleshas. Psychology of Yoga and Meditation, Page 11-12, fn 117

A hymn from the Rigveda says:

What was hidden in the shell,

Was born through the power of fiery torments.

From this first arose love,

As the Germ of knowledge,

The wise found the roots of existence in non-existence,

By investigating the heart’s impulse.

Goethe said the same:

You follow a false trail;

Do not think that we are not serious;

Is not the kernel of nature

In the hearts of men?

These verses from the Rigveda propose that the existence of the world is in fact a psychic function. They would have us understand that these human qualities constantly generate heat, and that this glow begets the world. The world to our way of thinking is not begotten in this way, but to the Indian that’s what the world is: namely, consciousness. Carl Jung, Psychology of Yoga and Meditation, Page 9-10

Another passage where the concept of the tapas plays a role occurs in the myth of the creator of the world, Prajâpati. In the beginning, he was alone. Apart from him there was nothing:

Pragâpati had the desire of creating beings and multiplying himself. He underwent (con-

sequently) austerities. Having finished them, he created these worlds, viz., earth, air and heaven. He heated them (with the lustre of his mind, pursuing a course of austerities); three lights were produced: Agni from the earth, Vayu from the air, and Aditya from heaven. He heated them again, in consequence of which the three Vedas were produced. This means “he heated himself with his own heat,” in commutatio. “He brooded, he hatched.” He incubates himself. This is the word used for the technical concentration exercises out of which yoga developed. Carl Jung, Psychology of Yoga and Meditation, Page 10

Patañjali, who wrote the Yoga Sûtra, is sometimes referred to as the author of Mahâbhâshya (Sanskrit for great commentary), a commentary on Panini’s grammar Astadhyayi. As this was written in the second century BCE Jung dates the Yoga Sûtra to around the same time. However, it is disputed that Patañjali was also the author of the Mahâbhâshya. Recent research dates the Yoga Sûtra between 325 and 425 CE. See Maas (2006), p. xix; also introduction p. l. 58, Carl Jung, Psychology of Yoga and Meditation, Page 11, fn 115

In the East, the guru, i.e., the leader, gives the tschela, i.e., the student, a particular instruction about the object he is to meditate upon. Guru and student are not outlandish peculiarities. Every moderately educated person in the East has his guru who instructs him in this technique. It has been this way since ancient times, a form of education practiced by one whose qualifications as a leader are not endorsed by any university. Carl Jung, Psychology of Yoga and Meditation, Page 11

This is a technique used by the ancient Egyptian priests, for example, who stared into a bowl of water. There is nothing present in the water, but the intense gazing arouses the soul into seeing something. It has a hypnotic and fascinating effect. For this purpose, the ancient magicians used a glass button or jewel, or Egyptian priests a beautiful blue crystal, in order to impart unconscious perceptions to their clientele. It was not understood in this way back then but was employed for the purposes of prophecy, divination, and healing. The ancients were well aware that to heal the soul, or even the body, a certain assistance from psychic experiences was necessary. Carl Jung, Psychology of Yoga and Meditation, Page 4

You may not know this, but yoga is principally a philosophy. When we speak about it in Europe we always imagine something half-acrobatic: a half-naked man sitting cross-legged on a pedestal; people who are capable of remarkable physical contortions... This is the lowest form of popular titillation and is never taken seriously by educated Indians. Carl Jung, Psychology of Yoga and Meditation, Page 13

Yoga itself is India’s oldest practical philosophy; it is the mother of all philosophy, psychology, theology, etc. You cannot be a philosopher there without practicing Yoga. Yoga is the foundation of all spiritual development. Carl Jung, Psychology of Yoga and Meditation, Page 14

It [Yoga] is the sacred practice of a nation of 380 million people. It is the foundation of all Eastern cultures, not only in India but also in China and Japan. Carl Jung, Psychology of Yoga and Meditation, Page Carl Jung, Psychology of Yoga and Meditation, Page 14

For people in the East, this world is not as real as it is for us. They are not so attached to life as we are, they do not have anxiety as we do, it is much more natural for them. Carl Jung, Psychology of Yoga and Meditation, Page 15

In India, the Self is the ultimate meaning, the highest good. Here we consider things

that lead us away from our Self to be the highest good, but not things that lead us to our Self. Carl Jung, Psychology of Yoga and Meditation, Page 16

Prana-yama also ranks among this restraint of body. It is the art of breathing. This involves the rhythm of the breath of which we are mainly unconscious. There are many people among us who cannot really breathe. Carl Jung, Psychology of Yoga and Meditation, Page 22-23

It is simply that people breathe so little from above, so a lack of oxygen occurs and one sighs. Then one has a spasm, which even leads to TB, because the apex of the lungs is not ventilated enough. This can lead to very far-reaching health consequences. Carl Jung, Psychology of Yoga and Meditation, Page 23

It is, of course, the same in India, and this is the reason for this exercise of making conscious the rhythm of the breath by greatly speeding it up or greatly slowing it down or stopping it. This training naturally takes years. Carl Jung, Psychology of Yoga and Meditation, Page 23

Pratyâharaor the retracting of the senses, by which is meant that, through concentration, one sets aside every interest, every attachment to objects, curiosity, the compulsion to look. Carl Jung, Psychology of Yoga and Meditation, Page 23

[H.G.] Wells sent a copy of Anatomy of Frustration to Jung, who thanked Wells in a letter from 25 September 1937 (published in Wells, 1998, vol. 4, p. 170). Psychology of Yoga and Meditation, Page 19, fn 135

On the practice of yoga:

(1.) Yama. This is moral self-control, ethical conduct. Not in the sense of a certain morality, but an ethos. We always confuse these.

(2.) Niyama This applies especially to the individual who is subject to egoism. Yoga is also practiced externally in the

(3.) Asanas (postures). Carl Jung, Psychology of Yoga and Meditation, Page 22

Kâlî, also Kâlikâ, Hindu goddess of time, change, and destruction. Kâlî is the violent and fierce aspect of Parvati, the gentle manifestation of Shakti, the consort of Shiva. She is said to have destroyed the demon Raktabija by sucking the blood from his body. Drunken from his blood, she danced over the bodies of the slain, thereby stepping on Shiva’s body. When she recognized her consort, her rage and blood thirst left her immediately. The moment of the blood-drunken Kâlî standing on Shiva’s body is a well-known iconographic representation of the goddess. For her worshippers Kâlî is the highest reality of Brahman. As Kâlî is associated with death and cremation, her devotees cover their bodies with the white ash of the cremation grounds. When Jung was in India in 1937/38 the temples of Kâlî had an enormous emotional impact on him. His travel companion Fowler McCormick (see n. 27) noted: “As we would go through temples of Kâlî, which were numerous at almost every Hindu city, we saw the evidences of animal sacrifice: the places were filthy dirty—dried blood on the floor and lots of remains of red betelnut all around, so that the colour red was associated with destructiveness. Concurrently in Calcutta Jung began to have a series of dreams in which the colour red was stressed. It wasn’t long before dysentry overcame Dr. Jung and I had to take him to the

English hospital at Calcutta…. A more lasting effect of this impression of the destructiveness of Kâlî was the emotional foundation it gave him for the conviction that evil was not a negative thing but a positive thing …,The influence of that experience in India, to my mind, was very great on Jung in his later years." Psychology of Yoga and Meditation, Page 13, fn 121

In connection with the Yoga Sûtra, I told you last time that the practice consists of overcoming and subduing the kleshas. Klesha can be translated as compulsive urges—an instinctive type of impulse, or an inescapable mechanism, things that man is subject to, specifically understood as ignorance about the being of man and of the world. It is (1) ignorance (ávidyâ). It is not to be confused with the unconscious—it has nothing to do with that, rather it is a not-knowing about the causes and their identification.

The further kleshas are:

(2) egoism (asmitâ): egocentricity, a certain subjectivism, attachment to the I;

(3) attachment to sensory objects (râga);

(4) hate (devsha);

(5) compulsion to live (abhinivesha) in the sense of an attachment to life, not being able

to separate, this life anxiety, something that we all know only too well. If a dark cloud

appears somewhere, half the civilized world trembles. Carl Jung, Psychology of Yoga and Meditation, Page 14

The kleshas are karma, a highly remarkable concept. It describes the disposition that we take with us into life, which causes us to live out a certain meaning, in a certain way. Our entire life destiny is dependent on this karma. It is the sum of the consequences of earlier existences, in particular the last existence before this one. What I lived there, I take over into my new existence with me. What we call "I" is an illusion and is ended by death. But karma remains, a complex of the consequences of life, which arises anew, being carried over into a new existence. This is how Buddhism explains it. It is its intention to bring karma to an end, namely by recognizing that I act in such and such a way for certain reasons and therefore that I might stop doing this in order to be free of this karma that compels me to take up a new existence over and over again. Through the kleshas a burdensome karma is created. But if it is possible for me to quell these kleshas through yoga so that they no longer have an effect, then I do not create karma for myself that compels me to live. Carl Jung, Psychology of Yoga and Meditation, Page 16

By concentration (dharana), Patañjali understands the captivation of the cittam (i.e., ordinary consciousness) in a specific place, in other words, concentration through meditation (dhyâna), i.e., through contemplation of what I observe in the state of captivation and then through meditative consciousness (samâdhi), i.e., introversion, i.e., the focusing of all my interests upon this point. Through this total restraint comes into being, i.e., in this way I can get hold of the kleshas by concentrating so that the kleshas no longer function automatically and can no longer cause me to lose myself in some sort of worldly interest. In brief, this is the purpose of the yoga method. Until recently every educated Indian experienced this.

Every superior Indian has his guru who instructs him in this method. No one can be a priest, philosopher, or psychologist if they have not practiced this method. No one would ever just settle down in a quiet corner and read a few volumes of periodicals. This concerns one's own body. It has different levels and practices, e.g., Râja Yoga or Hatha Yoga. I don't want to comment on this—this is a matter for the Indians. I have never met a European who has really benefitted from this method. Read Brunton's book or the author of Bengal Lancer. This latter has described with refreshing openness a white man's experiences with yoga exercises. Carl Jung, Psychology of Yoga and Meditation, Page 17

From perfect discipline of the strength of an animal such as an elephant, one gains that strength. [YS 3.24, p.66]

There is a whole further series of similarly amazing wonders. There are many such texts that have been circulated today by the Ramakrishna order. Sri Ramakrishna—Sri means "his eminence," "the great," even "the holy one"—you may know him from Romain Rolland and Annie Besant. In Bengal there is a large monastery where the order has its headquarters. The order is well-provided for with American money and distributes all sorts of texts about yoga in

Europe. Here in Europe there are countless missionaries, some of whom have quite substantial followings. In America these followers have three temples. Hinduistic syncretism with Hindu-Buddhist religious services. You can read these things there also. One of these prophets, Vivekananda, says, among other things, that the practitioner would look beautiful, would find the right words, etc. There is always this shameless advertising for the splendid power of yoga. I

don't want to say the same about this ancient text. For all these things that are naively said of the effect of yoga are simply symbolic statements, and people who are really familiar with yoga are completely aware of that. But they say to themselves: Let's make allowance for these ways of expressing things. It's good for people. Through this they will be enticed and thus live out their karma. Carl Jung, Psychology of Yoga and Meditation, Page 20-21

Ramakrishna (1836–1886), also Ramakrishna Paramahamsa, Indian mystic, born Ramkrishno Pôromôhongśo into a poor orthodox Bengali Brahmin family, became a devotee and priest of the goddess Kâlî at the Dakshineswar Kâlî Temple. Ramakrishna had mystical experiences from his childhood days on and attracted many followers throughout his life, among them his wife Sarada Devi and Swami Vivekananda. His quest for God was not confined to Hinduism, but led him to contemplate other religions such as Christianity and Islam. He concluded that the realization of God was the ultimate goal for any spiritual path. His legacy has lived on through the brotherhood known as Ramakrishna Math. Though he himself did not write down his experiences and teachings, his disciple Mahendranâth Gupta noted down Ramakrishna's conversations and published them under the pseudonym M. The Sri Râmakrishna Kathâmrita [The gospel of Ramakrishna] consists of five volumes transcribed between 1897 and 1932. The first complete English translation by Swami Nikhilânanda was published in 1942 (Gupta, 1942). In his introduction, the translator expressed his gratitude to Joseph Campbell and Margaret Woodrow Wilson, the daughter of the U.S. president, for their help. Jung's library in Küsnacht contained the following books related to Ramakrishna: Life of Sri Ramakrishna. Compiled from various authentic sources (1925) by Swami Madhavananda, Teachings of Sri Ramakrishna (1934), Worte des Ramakrishna (Pelet, 1930), and Romain Rolland's La vie de Ramakrishna [The life of Ramakrishna] (1929). Psychology of Yoga and Meditation, Page 20, fn 136

We won’t meet next Friday. Being Swiss, I am part of a national commission, and I must attend their meeting and so sadly cannot be here next time. Carl Jung, Psychology of Yoga and Meditation, Page 26

“This, O Bhikkhus, is that middle path, avoiding these two extremes, discovered by the Tathâgata − that path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvâna!” Carl Jung, Psychology of Yoga and Meditation, Page 29

You see, the writer takes it for granted that the reader knows what a meditation is. The Western European has no such training, we are not raised with meditation, and what we do here in its name is usually so comically imitative as to be amazing. Carl Jung, Psychology of Yoga and Meditation, Page 30-31

Of course, we don’t want to believe this—that one can generate a vision oneself—because we lack the training. However, through their education, people of the East acquire the ability to visualize, an ability we lack…The exercitia of the Catholic church can probably engender something similar. Carl Jung, Psychology of Yoga and Meditation, Page 31

These are the four forms of the suffering of existence, namely: suffering, ignorance, nonbeing, impermanence (i.e., the deceitful mâyâ, the illusion of the world, which we accept instead of the Self). Carl Jung, Psychology of Yoga and Meditation, Page 33

A yuga consists of 4800, 3600, 2400, and 1200 years.178 These 12,000 years179 × 360 are 1 mahâyuga and that is already 4.3 million years.180 A kalpa however is 2000 × 4.32 million. That is 8.64 million years. And now one must work off his sinful deeds over the course of many million kalpas. Carl Jung, Psychology of Yoga and Meditation, Page 35

It is therefore the purpose of yoga practice to create this land with this aspect; and by thinking it, it is created in actuality. India imagines the psychic much less hazily than we do; in fact, it somehow has substance. Carl Jung, Psychology of Yoga and Meditation, Page 35

So, from the English translation by the famous Pali specialist, Rhys David, in the eleventh volume, p.146, of the Sacred Books of the East, here is an authentic speech of the Buddha embellished in the style of that time:

Reverence to the Blessed One, the Holy One, the Fully-Enlightened One.

1. Thus have I heard. The Blessed One was once staying at Benares, at the hermitage called Migadâya. And there the Blessed One addressed the company of the five Bhikkhus, …
2. “There are two extremes, O Bhikkhus, which the man who has given up the world ought not to follow − the habitual practice, on the one hand of those things whose attraction depends upon the passions, and especially of sensuality − a low and pagan way (of seeking satisfaction) unworthy, unprofitable, and fit only for the worldly-minded —and the habitual practice, on the other hand, of asceticism (or self-mortification), which is painful, unworthy, and unprofitable.”

3. “There is a middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathâgata

That is the habitual title of the Buddha, even today. Tathâgata, from Tathâ, “so” and gata “goes,” meaning “to conduct oneself in this way.” He is an examplar. It’s always translated as the perfect one, but that’s not what it means.

“…—a path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvâna!”

1. “What is that middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathâgata − that path which opens the eyes, and bestows understanding, which ‘leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvâna?’ Verily! it is this noble eightfold path that is to say:

Right views;

Right aspirations;

Right speech;

Right conduct;

Right livelihood;

Right effort;

Right mindfulness;

and Right contemplation.” Carl Jung, Psychology of Yoga and Meditation, Page 29

A kalpa is an infinitely long series of world ages, each one being 2000 mahâyugas. A mahâyuga is 360 normal yugas. Every few hundred years at the beginning, and a few hundred years at the end of such a period, comes what we would call the twilight of the gods. At present, we are in the Kâli yuga. We have a bad prognosis. Now the majority of people lie, there remain only a few who can bear the truth. In the first yuga, everyone spoke the truth, in the second and the third ever fewer. Carl Jung, Psychology of Yoga and Meditation, Page 35

The expression used here is rather difficult to understand. Darmadhâtu-kâya, i.e., a subtle body corresponding to the principle of nature, is identical with it, and for this reason is able to penetrate into the consciousness of all beings, such that the Buddha’s full identity with the body is present, which accords with the principle of all beings and for this reason can penetrate into all beings. Carl Jung, Psychology of Yoga and Meditation, Page 37

Jung quotes the German translation of Patañjali's by Paul Deussen (1908), in the following abbreviated as YSD. On Jung and the German translations of the Yoga Sûtras, see introduction, pp. xlix–l. The English translation is by Barbara Stoler Miller (1996). Quotations from the Yoga Sûtras are subsequently referenced as YS followed by the number of the book, aphorism, and the page number from Miller's translation. Carl Jung, Psychology of Yoga and Meditation, Page 15, Fn 124

Ignorance is misperceiving permanence in transience, purity in impurity, pleasure in suffering, an essential self where there is no self. [YS 2.5, p. 45]

From perfect discipline of the heart, one has full consciousness of one's thought. [YS 3.4, p. 67]

Knowledge of the past and future comes from perfect discipline of the three transformations of thought. [YS 3.16, p. 64]

… knowledge of the cries of all creatures comes through perfect discipline of the distinctions between them. [YS 3.17, p. 64]

… one has knowledge of former births. [YS 3.18, p. 64]

Through direct perception of the cognitive process, one has knowledge of the thoughts of others. [YS 3.19, p. 64]

From perfect discipline of the strength of an animal such as an elephant, one gains that strength. [YS 3.24, p.66]

"When each sense organ severs contact with its objects, withdrawal of the senses corresponds to the intrinsic form of thought. From this comes complete control of the senses" [YS 2.54–55, p. 59].

Ignorance is the field where the other forces of corruption develop, … [YS 2.4, p. 45]

Ignorance is misperceiving permanence in transience, purity in impurity, pleasure in suffering, an essential self where there is no self [YS 2.5, p. 45].

"Worldly experience is caused by a failure to differentiate between the lucid quality [sattva-guna] of nature [prakriti] and the spirit [purusha]. From perfect discipline of the distinction between spirit as the subject of itself and the lucid quality of nature as a dependent object, one gains knowledge of the spirit." [YS 3.35, p. 68]

From perfect discipline of the receptive, intrinsic, egoistic, relational, and purposive functions of the sense organs, one attains mastery over them. [YS 3.47, p. 71]

From perfect discipline of moments and their sequence in time, one has the knowledge born of discrimination. [YS 3.52, p. 72]

From this one acquires quickness of mind, perception without the aid of the senses, and mastery over primordial matter. [YS 3.48, p. 71]

From perfect discipline of moments and their sequence in time, one has the knowledge born of discrimination. [YS 3.52, p. 72]

Through discrimination one comprehends differences of origin, characteristic, or position that distinguish two seemingly similar things. [YS 3.53, p. 73]

One who sees the distinction between the lucid quality of nature and the observer ceases to cultivate a personal reality. [YS 4.25, p. 80]

Then, deep in discrimination, thought gravitates toward freedom. [YS 4.26, p. 80]

This infinite knowledge means an end to the sequence of transformations in material things, their purpose now fulfilled. [YS 4.32, p. 82]

Sequence corresponds to a series of moments perceivable at the end of a process of transformation. [YS 4.33, p. 83]

Freedom is a reversal of the evolutionary course of material things, which are empty of meaning for the spirit; it is also the power of consciousness in a state of true identity. [YS 4.34, p. 83]

The sûtras are a teaching document. They are part of the Tripitaka canon, being the three baskets in which the sûtras are gathered, i.e., speeches of the Buddha and so on. Carl Jung, Psychology of Yoga and Meditation, Page 30

You will note here that meditation is in no way about spiritual truth or philosophy, but rather it is about the Buddha's body. This is an absolute characteristic of the East, namely that truth of any kind, even ultimate spiritual truth (in which it is well known that Buddhism is poor) is developed as arising out of the body and not out of the spirit. Carl Jung, Psychology of Yoga and Meditation, Page 41

Everything, even the highest spirituality, grows out of the deep roots of the body. This is one of those differences between the Eastern and the Western spirit. Carl Jung, Psychology of Yoga and Meditation, Page 41

Bodhi is complete enlightenment, Buddha is the enlightened one, the wise one, the clever, the intelligent. So here, enlightenment is personified by the feminine. It is plausible that it could also manifest in a female form. Carl Jung, Psychology of Yoga and Meditation, Page 46

So, you see that that ultimate good of India, the spirit of self-denial, proceeds from the body, not from the spirit. Carl Jung, Psychology of Yoga and Meditation, Page 37

You see, the gods in no way take the highest position, they do not even have the level of the bodhisattvas, but function essentially as auxiliary powers. This is a characteristic of Buddhism. Carl Jung, Psychology of Yoga and Meditation, Page 37

One day after his arrival in Bombay on 17 December 1937 Jung took the overnight train to Hyderabad, where he was awarded an honorary doctorate degree by Osmania University. He left on 20 December for Aurangabad (Sengupta, 2013, pp. 99– 102, 108–109). Psychology

of Yoga and Meditation, Page 29, Fn 192

These are now the meditations anticipated by the practice of Bardo Thödol. This is a collection of those prayers read by the priest for the dead and also for the dying, but as a rule for the dead, as in Mahâyâna Buddhism it is the view that when someone has died, as a rule they are not aware that they are dead and must have it explained to them: “If you have a body, then pass through the walls.” Carl Jung, Psychology of Yoga and Meditation, Page 37

When Buddha had finished this speech, Vaidehî, together with her five hundred female attendants, could see, as guided by the Buddha’s words, the scene of the far-stretching World of the Highest Happiness, and could also see the body of Buddha and the bodies of the two Bodhisattvas. With her mind filled with joy she praised them, saying: “Never have I seen such a wonder!” Instantaneously she became wholly and fully enlightened, and attained a spirit of resignation, prepared to endure whatever consequences might yet arise. [p. 199] Carl Jung, Psychology of Yoga and Meditation, Page 37

The highest gods come to Buddha for instruction. They must become human in order to be able to be redeemed. They are humans who lead a god-like life for uncountable aeons. Then their karma is ended, and they must be born again like any other mortal. It is said that Buddhism is a religion without gods. In truth, however, that’s not the case. The highest god is the god reborn in man, Buddha himself. Carl Jung, Psychology of Yoga and Meditation, Page 47

This circle of the Bodhis is the so-called round terrace of enlightenment. This circle is the ground upon which the Bodhi tree stands, that tree under which Buddha fought off the attack of Mâra, the devil. By not being present, he did not allow himself to get lost in existence, but was non-existing. For this reason, the seat of the Buddha is empty. And the devil also tries in vain to attack this seat. There are pictorial representations of this situation in Indian art. You see Mâra under the tree where the empty lotus seat of the Buddha stands. Carl Jung, Psychology of Yoga and Meditation, Page 48

The bodhi mandala is also known as the bodhi mandavara. Vara means circular flow, which alludes to the fact that this circle is not only something static, but is also in circulatory motion, turning clockwise. Carl Jung, Psychology of Yoga and Meditation, Page 51

This is an enormous difference between the East and us. Consciousness for us is simply an absolutely present conditio sine qua non. In the East, on the other hand, the phenomenon of consciousness is the absolute center of the world. It is the Buddha, the world-creating god. Carl Jung, Psychology of Yoga and Meditation, Page 59

That which light is outwardly, consciousness is inwardly. There you have a fundamental concept of the East. Buddha is the inner sun, consciousness is the inner sun. Naturally you must not think that this philosophy means our everyday consciousness—including that of Eastern people—is Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 59

Mani means pearl or great treasure, padme is the lotus and hûm, like Om, has no single definition. The humming of the bees: humkana, snoring likewise. Both words, mani and padme, are framed with chanting. Carl Jung, Psychology of Yoga and Meditation, Page 52

For the East, the psychic is not something inexpressible as it is with us, but something quite definite, something half physical. Through the imagination an existent image of the

Buddha is created out of psychic material. Carl Jung, Psychology of Yoga and Meditation, Page 54

The being of one's own Self, as the text also shows, is at the same time a universal being. Carl Jung, Psychology of Yoga and Meditation, Page 62

We know only a little about it [Tantric Yoga], and this comes from Sir John Woodroffe. He writes under the pseudonym of Arthur Avalon, Avalon being that town in southern England. Carl Jung, Psychology of Yoga and Meditation, Page 62

The Indians are very critical of Tantric yoga because it deals exclusively with the physiology of the body and especially with sex, although it is full of exceptionally interesting symbolism. Little is known about tantrism. Carl Jung, Psychology of Yoga and Meditation, Page 62

In Calcutta I met a series of advocates, among them some very dubious characters. It has very much ousted Mahâyâna Buddhism from Indian scholasticism and is in fact very widespread in Tibet. Carl Jung, Psychology of Yoga and Meditation, Page 63

The text is called Shrî-chakra-sambhâra Tantra. Shrî means holy; chakra is the wheel, also mandala; sambhâra means bringing together, and also signifies the gathering; and tantra means weaving loom, leaf of paper, the woven, in other words, text. Thus, "the sacred wheel gathering text." Carl Jung, Psychology of Yoga and Meditation, Page 63

The individual exists. What is community? It is a crowd. Only the individual gives it meaning and value. When all is said and done, it is absolutely exclusively the Christ in us. Otherwise we turn idols into gods and deliver ourselves up to idolatry. Carl Jung, Psychology of Yoga and Meditation, Page 60

Stupas are hemispheric central structures, graves, with three parasols one above the other, representing the three worlds, namely: dharmakâya (i.e., the purely spiritual world, the world of absolute truth), sambhoga kâya (i.e., the intermediate world, the world of subtle bodies) and the nirvana kâya (i.e., the world of objects, the world of created things). One could also describe the three as Self, anima and body. Carl Jung, Psychology of Yoga and Meditation, Page 52

Tantra means book, a leaf of paper or weaving loom. It is used for educational books or text books utilized for this special purpose. In its whole style Tantrism corresponds to the scholasticism of our Western culture. It plays a very great role in Tibetan Buddhism. They have a particular yoga, described as Kundalini Yoga or Serpent Fire Yoga. But this is Hindu, not Buddhist. Carl Jung, Psychology of Yoga and Meditation, Page 56

Lamaistisches Vajramandala. This Yantra was used by Jung and Wilhelm as frontispiece to The Secret of the Golden Flower (Wilhelm & Jung, 1929); also in Jung, 1944, fig. 43; Jung, 1950, fig. 1 and §§ 630–638. Jung also presented it at the seminar on dream analysis on 19 February 1930 (Jung, 1928–1930, p. 479). The image was part of a greater number Jung collected, which he presented in his seminar series in Berlin in 1933. Carl Jung, Psychology of Yoga and Meditation, Page 57 Image 94

the âtman is the absolute origin of being. The particular: that he is not only the univer-

sal being like that of the highest Buddha, the essence of the world itself, but he is also a personal being. Everyone has a personal Self, this âtman within, but this is only one aspect of the universal. Whoever immerses himself in the practice of yoga, flows in a way out of the personal âtman into the general, and then considers himself a universal being. Carl Jung, Psychology of Yoga and Meditation, Page 62

Not at all: rather, the consciousness that is quickened through yoga, that enlightened consciousness (bodhi), that is for them the inner sun. Here we can make a bridge to the West where we have a similar concept in Christianity: the concept of the inner Christ as the inner sun, the inner light. This view is not exactly official; in fact theologians rather like to avoid it. Carl Jung, Psychology of Yoga and Meditation, Page 59

Jung's remark can be seen as a critical statement regarding Nazi Germany and other fascist states at the time. At least the audience in the auditorium understood it that way. ES commented in his script: "Great applause." In 1933, Jung also emphasized the importance of the self-development of the individual in order to fulfil its task within a collective movement: "The self-development of the individual is especially necessary in our time. When the individual is unconscious of himself, the collective movement too lacks a clear sense of purpose. Only the self-development of the individual, which I consider to be the supreme goal of all psychological endeavor, can produce consciously responsible spokesmen and leaders of the collective movement." [Interview with Adolf Weizsäcker, 26 June 1933 in McGuire/Hull, 1977, p. 64] Psychology of Yoga and Meditation, Page 60, fn 218

On the occasion of his visit of the Shakti temple in Trichur, Jung noted: "a so-called flagstaff (dhvâjastambha), a pillar divided into segments, standing on an altar and slightly curved at the top, bedecked with little bells at the upper end. These apparently depict the centers of the senses and the segmented pillars the spinal cord. But this is a great secret. All of this is related to the physiology of the body" (Jung's copybook "Excerpta," vol. 7, p. 18). See also Jung's sketch of the flagstaff; reproduced in Shamdasani (2012), p. 180. Psychology of Yoga and Meditation, Page 55, Fn 210

Vajra means thunderbolt or diamond (vaj, hard; ra, wedge). The thunderbolt of the Indra is called vajra; yogini means female consort, a divine being that appears as a consort, the yoked one; shrî means holy and mahâ large; mâyâ is the Shakti, the feminine being that emanates from the masculine creator god and represents the world, a sort of mother of the world, a building material, a material—the word "materia" belongs here—of the visible god, but different from god inasmuch as it depicts his femininity. This femininity is called world. We speak of mother earth or even madam world; shrî mahâmâyâ is therefore the holy great illusion or also the great reality that is also an illusion; Târâ is a specific Mahâyâna goddess. Carl Jung, Psychology of Yoga and Meditation, Page 63-64

Sattva, i.e., an entity, a being. This term belongs to the three so-called gunas but I will spare you all that. This Buddha has as an epithet the name vajra sattva which means diamond being or thunderbolt being. I prefer the first meaning. It is on the primitive level of the Bon that the thunderbolt is important as a magic missile, but later on a higher philosophical level the diamond meaning plays a much greater role: as the enduring, hardest being that is not subject to change. For example, in Chinese philosophical yoga it describes it as the subtle body, the spiritual body, which is no longer subjected to any changes. There this vajra takes on absolutely the meaning of the lapis philosophorum, the philosophers' stone, that eternal being brought forth from man, that arises from the striving of his life, from the laboratorium,

and then somehow outlives it. The body of the sleeping one is therefore the body of the Buddha vajra sattva—of the diamond being Buddha. Which is to say that this is a matter of a transformation of the body into the diamond being, this eternal, enduring thing. Carl Jung, Psychology of Yoga and Meditation, Page 66

Feminine divinities were invoked at the beginning. Here is the place where it becomes clear that this is not the usual question of a god who is identical with the yogin, but also of his consort, so that the yogin transforms himself into a feminine being, into the consort of the god, even at the beginning of the experience. This god is described as yogini, i.e., the corresponding feminine. If he imagines his body as that of the devatâ,249 this is the blessedness that belongs to the body. If he says: Shrî Heruka aham, I am the holy Heruka, he should meditate on every syllable of the mantra, identifying himself with the god of the ritual so as to become a dyad, i.e., a form both feminine and masculine. Carl Jung, Psychology of Yoga and Meditation, Page 69

In Mahâyâna Buddhism Târâ is a female bodhisattva. She plays an important role in Tibetan Vajrayana Buddhism, where she is understood as the bodhisattva of compassion and action representing the female aspect of Avalokiteśvara. She has been venerated as a Tantric goddess since the seventh century. As Hindu goddess she is worshipped in Shaktism. Psychology of Yoga and Meditation, Page 64, Fn 230

The three gunas (“string,” “strand,” also “quality”) are sattva (i.e., the pure principle), rajas (i.e., the dynamic principle), and tamas (i.e., the principle of inertia), and are seen as the primary constituents of nature. Psychology of Yoga and Meditation, Page 66, Fn 235

He [Evans-Wentz] also translated the Bardo Thodol and generally acquired great benefits through this translation of this text. Nonetheless, due to the grueling climate of Calcutta, which he as a native Tibetan could not withstand, he died. Carl Jung, Psychology of Yoga and Meditation, Page 67

Advaita means non-dual, therefore "two-less." So, for example, it is said of Brahman, the world principle: apart from it there is no other. So already with the expression of the prefix syllable shrf, the yogin must realize that his "two-lessness" is being expressed, that there is nothing apart from him. Carl Jung, Psychology of Yoga and Meditation, Page 70-71

"Ka" is not abiding anywhere. "Ka" abides nowhere and is everywhere. It is the essence of the world, concentrated nowhere but present everywhere. One being permeating everything, the so-called Buddha essence diffused through the whole world. Carl Jung, Psychology of Yoga and Meditation, Page 71

Our Self seems to us the most defined, singular thing, since only an individual can say of itself that it is the Self. Yet is this Self supposed to be the original being that is uncompounded yet also dispersed through the entire world? Carl Jung, Psychology of Yoga and Meditation, Page 71

Vishaya jnana. This is the world acquaintance with objects, a dubious knowledge. For this reason, it is connected with the moon. It is well-known that the moon has a particular relationship to the mind or manas. There is an Upanishad text: "The moon was engendered from his mind." Carl Jung, Psychology of Yoga and Meditation, Page 73

When the yogin imagines the bright lunar disc, he is saying that all knowledge is doubt, deceptive, like moonlight. The word manas is linked to the Middle High German name for the moon: "mane." Also, both the English word "mind" and the German "Mensch" are linked with this root. Carl Jung, Psychology of Yoga and Meditation, Page 73

Four points depicting the horizon. The yogi in the center. Here he speaks the mystical syllable "hum." It depicts a quality of consciousness, namely initial consciousness, the original consciousness, representing the world principle itself. The four colors disseminate from this consciousness in four different directions. These colors are qualities of consciousness; we would say: functions of consciousness-the four possible functions of consciousness that I have amply covered in this lecture. What is depicted here in a vivid form is simply psychology. These rays permeate the four heads of the devata. It is thought of as four divine beings that are permeated by this radiant light. From there, these rays gradually fill the universe, i.e., via this magic circle they go out into the whole world. An image arises like the one we already encountered earlier. Carl Jung, Psychology of Yoga and Meditation, Page 75

In Indian and Tibetan ritual, these things are still in use. But from antiquity we have a very nice piece of evidence of this in the Mithras liturgy (second century AD): After you have repeated the second prayer, in which Silence is called for twice, whistle twice and snap your fingers twice and you will at once see stars coming forward from the disc of the sun, many, many stars, five pointed, filling the whole air. Say again "Silence, silence" and when the disc of the sun has opened you will behold an infinite circle and fiery doors that are closed. Carl Jung, Psychology of Yoga and Meditation, Page 76

You can still find Swiss peasants who use the magic circle to prevent evil spirits from doing them harm. Barbara Hannah, Psychology of Yoga and Meditation, Page 77

When the native Americans say there were animals that were not normal animals, they are saying that sometimes animals have behavior attributed to them, which in fact could only have been attributed to humans. The coyote is a very shy animal. Carl Jung, Psychology of Yoga and Meditation, Page 78

The animal forms are there because the animals imagine about us what we do not like to imagine about ourselves. This is why the gods also have giraffe and elephant heads, because these are psychological things that are not human. Carl Jung, Psychology of Yoga and Meditation, Page 78

Rupa is the form, skandha is the element. Again, this is also a psychological term of the East: the form element. It is this element that initiates forms, thus: forms of imagination, ideas. Carl Jung, Psychology of Yoga and Meditation, Page 80

The Rupa-skandha is Vairochana, so one of those beings who are called to once become a Buddha, thus one of the great bodhisattvas. Carl Jung, Psychology of Yoga and Meditation, Page 80

Vedana-skandha is the element of the senses. Vajra-suryya is the diamond sun. This amounts to analysis of consciousness. Carl Jung, Psychology of Yoga and Meditation, Page 80

Samjna-skandha is the feeling element. Whether samjna can be described as a feeling, I do not know, it has more the meaning of harmony and understanding. Padme is the lo-

tus; nateshvara is the lord of the dance. Carl Jung, Psychology of Yoga and Meditation, Page 80

Sangskara-skandha is the instinctual element that differentiates itself from the awareness element. Raja-Vajra is the royal diamond. Carl Jung, Psychology of Yoga and Meditation, Page 80

The awareness element vijnana-skandha is the vajra-sattva, the diamond being, the actual ultimate being that emerges from these functions sort of as a key, as a conclusion: the Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 80

The text seeks to establish the quaternity of consciousness in the form of an analysis of functions, with a fifth, the Buddha element, in the center. This fifth element serves to dissolve the quaternity, which is still form, in order to bring it into this center, into the innermost being of the yogin, so that he no longer has any distinguishing function of consciousness. Carl Jung, Psychology of Yoga and Meditation, Page 80

Then comes an incorporation of the environment into the corpus incorruptibile. I am translating what is described in the East as vajra-sattva (from the root vay, i.e., hard), as diamond being or also as the subtle body. It is also a thunderbolt, a missile that the gods send out, hard as a diamond and penetrating. This plays a particular role in the later course of this Yoga exercise. This corpus incorruptibile is what we know from Paul in the New Testament as the incorruptible body. In the Middle Ages it was called the corpus glorificationis, i.e., the body that one will put on at the Last Judgment.

Alchemy set itself the task of creating this body by chemical means. One assumed that it must be a kind of subtle substance. The yogi or lama thus experiences that, as Buddha, he is simply vajra-sattva, i.e., the diamond being, and as such he can now incorporate the entire environment into himself, rather as if I would incorporate you as a part of my own personality. So, he extends his personality over his entire environment. Carl Jung, Psychology of Yoga and Meditation, Page 82-83

The identification with Mahasukha and yogini. This is a declaration that the yogi or lama delivers to his own address: I am the god of ultimate happiness and at the same time its feminine counterpart, i.e., Shakti, who is also paired with the god. The god always appears as masculine and feminine simultaneously, in particular also in Tibetan. In Greece, it is the same. To a particularly high degree this is the case with the gods of Babylon who are always paired with the nameless feminine. This is the yoking together, in Greek: the syzygy, a permanent union of the masculine and the feminine. This is an important psychological motif, which we also encounter in the psychology of the unconscious. Carl Jung, Psychology of Yoga and Meditation, Page 83-84

The declaration "Shd Heruka Aham": "I am the divine being who is the lord of this mandala." Psychologically Mahasukha or Heruka would correspond to what one describes as the Self, namely the whole that one assembles through ego consciousness and the totality of the unconscious. Carl Jung, Psychology of Yoga and Meditation, Page 84

This four-part meditation climaxes in a fifth. This scheme occurs frequently. There are four points, but they are not arranged sequentially in Eastern psychology as we would order them. The East thinks in a circular way, not in rows. This mode of perception was lost to us at the moment when actual scientific thinking began. In the Middle Ages we too thought in a circular way. Quinta essentia, that is the ultimate, not simply number 5. Carl Jung, Psychology

of Yoga and Meditation, Page 84

1 Corinthians 15:41-46: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" [KJV]. On the discussion of this infallible Christian doctrine in eighteenth-century psychology, see Vidal (2011), pp. 325-350. Carl Jung, Psychology of Yoga and Meditation, Page Fn 283

In his 1939 Eranos lecture Jung mentions the corpus glorificationis in connection with the idea of the resurrection: "It may be a carnal body, as in the Christian assumption that this body will be resurrected. On a higher level, the process is no longer understood in a gross material sense; it is assumed that the resurrection of the dead is the raising up of the corpus glorificationis, the 'subtle body,' in the state of incorruptibility." (Jung, 1940, § 202) Carl Jung, Psychology of Yoga and Meditation, Page fn 284

So, these are the four parts of the meditation upon which the fifth follows: the analysis of knowledge. Likewise, in the second part B there are four individual functions and then comes, fifth, the analysis of the functions. Carl Jung, Psychology of Yoga and Meditation, Page 86

Through this the yogi is moved in faith or into an ecstatic state in which he feels one with the highest being. In this state of course, he is at huge risk. For it is impossible for [an] individual human being in a body to be an absolute being. Carl Jung, Psychology of Yoga and Meditation, Page 87

In fact, this is the critique of pure reason by means of which, apparently, Kant affirmed his religious conviction. He proved that one can assert nothing about an ultimate being because all of this is only thoughts. Carl Jung, Psychology of Yoga and Meditation, Page 87

"The concept of God is an 'idea', an 'ideal' of reason. Like all objects of ideas, God is unknowable. For theoretical reason, 'God' is not a principle serving the explanation of phenomena, but rather a 'regulatory' concept, in order to bring ultimate unity into experience by regarding all connection in the world as if it emerged out of one essential principle. This 'as if' occurs frequently in Kantian theories of God; ultimately Kant describes God as something which is only an idea, something that manifests itself in reason; it does not have existence (at least in a categorial sense), which however does not preclude a supernatural ideal God-being. We are not able to perceive God but we probably consider him, in an analogous way to our mind, by means of a symbolic anthropomorphism, as a sentient and intentional being in order to make him more accessible to us. But chiefly, God is a postulate of practical-ethical reason, an object of belief. The ethical world view ultimately requires the idea of God for its completion (not as a foundation) in the sense of a moral theism." (Eisler, 1930, pp. 216-217) Carl Jung, Psychology of Yoga and Meditation, Page fn 288

Vishaya jnana: knowledge of doubt-everything is doubt, or doubtful. For this reason, there is there the symbol of the moon. One recognizes everything rather as if through

moonlight. Carl Jung, Psychology of Yoga and Meditation, Page 87

Dharma-Dhatu-Jnana. Dharma means truth or law; Dhatu is the element; hence: the perception of principal truth. Within this, my assertion that I am myself the being of Buddha or the diamond being is assured. Carl Jung, Psychology of Yoga and Meditation, Page 87

The light of four colors emerges from the "hum." That knowledge is first dissolved into four colors. These correspond in the Tibetan mandala to the points of the compass. At the same time, it is four psychological functions, four ways of knowledge, four ways to truth, etc.; i.e., this light has four different qualities. Carl Jung, Psychology of Yoga and Meditation, Page 87

In the fourth phase he takes into himself, and also receives, the emanation of the light that he had created through the "hum" and then radiated. Thus arises the Self. All emanation is absorbed back into the Self. Carl Jung, Psychology of Yoga and Meditation, Page 87

That is the analysis of the four functions:

Rupa-skandha: Thinking; the so-called form function, the individual function par excellence

Vedana-skandha: Sensation; the Tibetan translator explains vedana as the sensing faculty: perception through sensation, the sensing function

Samjna-skandha: Feeling; the translator says "agreement, harmony"

Sangskara-skandha: Intuition; creation of mind Carl Jung, Psychology of Yoga and Meditation, Page 88

The Buddha has testified to reaching back into early aeons before the foundation of the world. The hundreds of thousands of lives he has lived, as an animal, an ape, a frog, and many other forms. All this has gradually developed into consciousness. The ability to recall these traces of earlier lives signals a higher consciousness. Carl Jung, Psychology of Yoga and Meditation, Page 88

That’s an unconscious function in us-intuition-a perception through the unconscious. But the East has not applied intuition to the external as much as we have. There, everything goes inwards. An actual perception of sangskara is intuition; such would be the essential correspondence that we have in the West. Carl Jung, Psychology of Yoga and Meditation, Page 89

Vijnana-skandha: Buddha Vjara-sattva (perception). This is once again the quinta essentia. So, in conclusion: "I perceive all my psychic functions, the eternal being of Buddha is the same as their quintessence." With this, the cirucmambulatio is again completed, and it is certain that he is the Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 89

When the East declares this to itself, it’s not in the least bit crazy, absolutely not, because it does not proclaim "I am," but rather, "I, as an eternal being, am the Buddha, for if I move into this state of being, then I am the ultimate being." Carl Jung, Psychology of Yoga and Meditation, Page 90

One has long believed that primitives get up to dance simply when the mood takes them or when the moon shines. Not a word of it! They must first get into the state that lets them perform the dance. I observed this with the Pueblos. Carl Jung, Psychology of Yoga and Meditation, Page 90

One must say, then, that all these Tibetan and Indian gods have both a positive and a negative aspect, a benevolent and a vengeful aspect. The goddess of goodness is also a goddess of hell. In the vengeful aspect, they have all the vices that humans may not have. Carl Jung, Psychology of Yoga and Meditation, Page 90

The body is eternal jealousy and all senses are vajra ishvara, the eternal lord. The sense organs are precisely what bind man to the world, through the so-called nidana chain. This is a technical term in Buddhist psychology, the chain of causation. Carl Jung, Psychology of Yoga and Meditation, Page 93

So, we encounter here this element that is thoroughly negative. One can simply say that the claim "I am the Buddha" collides with the experience of the body. I draw your attention to the fact that this claim is outrageous if one realizes it. Carl Jung, Psychology of Yoga and Meditation, Page 93

That is why the antithesis begins with this explanation: the body arises with temporal and spatial limitation and rages against the claim that it is the eternal Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 93

When I was a student, everything was explained by ether. One believed that it was a scientific term. But that was not the case, for it was rather metaphysical, having precisely all the qualities that matter does not have. Carl Jung, Psychology of Yoga and Meditation, Page 94

Souls are flying around and seeking places where sexual intercourse is happening and then they are caught. The Bardo Thodol considers souls in the same way. When they fall into erotic fantasies, they are suddenly snapped up by the uterus. One is in the prison of the sensual world of Maya, the dancing Shakti. It is the goddess Maya who creates the visible realm. Carl Jung, Psychology of Yoga and Meditation, Page 95

For the Buddhist, the visible is illusory. Maya com.es from the root Ma, i.e., to build. Maya is the built world, and it is created out of the stuff of thoughts. Carl Jung, Psychology of Yoga and Meditation, Page 95

It is not an actual world in our sense, but rather it is an actual world of illusion, actual but all the same an illusion because it is built of the forms of thoughts. Carl Jung, Psychology of Yoga and Meditation, Page 95-96

This is why Tantric yoga, which has many connections with Mahayana Buddhism, also says that maya is nothing other than the form of divine thoughts-also a very interesting way of thinking. Carl Jung, Psychology of Yoga and Meditation, Page 96

When one succeeds through active imagination in making the various intellectual and sensory functions autonomous by saying: seeing is not my function but rather it is a devata, i.e., an autonomous being, then this is a great gain. Carl Jung, Psychology of Yoga and

Meditation, Page 96

We have already encountered the idea that one should imagine the four basic functions of our consciousness as Buddha, and thus as a being in our consciousness, as if the various functions were beings in their own right. Carl Jung, Psychology of Yoga and Meditation, Page 96

If you imagine this, then it boils down to the idea that through this imagination, every psychic action is transformed into a distinct entity: the process of imagination, of thinking, feeling, etc., this is a distinct entity. Carl Jung, Psychology of Yoga and Meditation, Page 96

If you imagine that the thinking of the I is no longer your own activity but an autonomous being, then the entire psychic process is completely cumbersome as if I were to dissolve myself into separate parts. Carl Jung, Psychology of Yoga and Meditation, Page 96

In this way, one empties oneself of these functions. One no longer has them. One pushes them away. Instead of being a personality one is now an entire theater represented by a troupe of actors who are these distinct functions. The whole personality, all my functions, are paraded before me as autonomous figures. Carl Jung, Psychology of Yoga and Meditation, Page 96

Everything that we do not wish to be true of ourselves, we always see in a dear neighbor. Carl Jung, Psychology of Yoga and Meditation, Page 97

That’s why we need our dear relations. They are also simply stand-ins that we like to use unconsciously to mirror everything that one hates to see in oneself. Carl Jung, Psychology of Yoga and Meditation, Page 97

Even the Heruka, the lord of the mandala, is absolutely not only a purely positive apparition, for he also reflects every evil leading into birth, death, illness, and the totality of life. Carl Jung, Psychology of Yoga and Meditation, Page 97

This personification has been undertaken here for the senses. If that personification is successful, the same effect is achieved, I place my sensory functions as it were all around me. Carl Jung, Psychology of Yoga and Meditation, Page 97

Schizophrenia is constructed along these lines. Only there it is an illness, involuntary. For when one leaves this process simply to the unconscious, it just goes on operating, and for people with this disposition a multiplication occurs. Carl Jung, Psychology of Yoga and Meditation, Page 100

However, if I succeed in dissolving my psychic limitation into so and so many personalities, then it is as if I disperse my entire spiritual possession into so and so many beings throughout the universe and I sit in the midst of many gods. Carl Jung, Psychology of Yoga and Meditation, Page 100

This is the invocation of the tathagata. "All perfecting holy wheel concentrating Mandala" is the title of the text, but it is also a state. Then: "The wheel is every man and woman," which means: Invocation of the

Buddha who is at the same time this wheel, this mandala, man and woman, i.e., the

feminine belonging to him. Carl Jung, Psychology of Yoga and Meditation, Page 100-101

After these magical procedures comes the invocation, calling upon that being who is to be formed by the lama. This is an utterly remarkable psychological situation. He himself is this Samanta Bhadra Buddha, this Buddha of likeness. Carl Jung, Psychology of Yoga and Meditation, Page 105

After all, everyone is a mixture of pairs of opposites, and anyone who believes otherwise is only one-sided, they live only one half-side, and they don't want to know anything about the other side. This is the disease of the West; it arises from the person as such, with all contradictions, not from logic. Carl Jung, Psychology of Yoga and Meditation, Page 105

There are no completely healthy people. In humanity there is always a certain degree of illness present. Carl Jung, Psychology of Yoga and Meditation, Page 106

Yoga is not only used to transform oneself into a Buddha, but extensively as a training of the will in which the whole of the actual world is largely removed. One becomes an actor of oneself; one can actually put on such a show. Carl Jung, Psychology of Yoga and Meditation, Page 106

It is an absolutely typical process in the East: that is, their tendency to allow something to seem objective which for us is purely subjective, while also acknowledging the fact that indeed, in fact, it is objective too. Carl Jung, Psychology of Yoga and Meditation, Page 106

Dharma is the truth, the law. Sangha is the community, the original Buddhist community, later the enclosure of the monastery. Carl Jung, Psychology of Yoga and Meditation, Page 109

Shravakas are pupils of the Buddha; Pratyeka Buddhas are mavericks. These are Buddhas who did not come to earth for humanity but who achieved perfection for themselves. Carl Jung, Psychology of Yoga and Meditation, Page 109

They [Pratyeka Buddhas] do not preach, they do not belong to any community, but they are ones who have stepped clear of the turning of the wheel in their cycle of existence, who have left the world of suffering, of appearance, completely. Carl Jung, Psychology of Yoga and Meditation, Page 109

In this section a dialogue with the devatas is anticipated. It is often the case that when such ecstatic states are created through active imagination that the generated form achieves so much activity and spontaneity that it responds with a reply, occasionally in a very shocking way. Carl Jung, Psychology of Yoga and Meditation, Page 110

In order to prevent this-because if something like this happens it would be dangerous for the dogma,-what the devatas would have had to say is now uttered, i.e., they must respond in accord with the dogma…That is how the spontaneous expressions by figures from the unconscious are anticipated and intercepted. Carl Jung, Psychology of Yoga and Meditation, Page 110-111

The very intention of the exercise is to yoke the kleshas, the unconscious drives. If such an unconscious figure should dare to declare something on its own, the yoking would be

interrupted, and the protective power of the dogma would be broken. Carl Jung, Psychology of Yoga and Meditation, Page 111

In the text at hand, the lama informs his psyche about its own nature and how it ought to behave. Provided that it also befits the psyche, the unconscious willingly flows into these forms. Carl Jung, Psychology of Yoga and Meditation, Page 111

But if the dogma takes on such a form, through further differentiation of consciousness, that it no longer corresponds to the nature of the objective psyche, then the unconscious can no longer flow into it. Then it's not the dogma that breaks down, but the psyche. Carl Jung, Psychology of Yoga and Meditation, Page 111

So very many lives are broken because the living unconscious can no longer enter into the sacred form. Carl Jung, Psychology of Yoga and Meditation, Page 111

But in India it has been wrapped in the mantle of Hinduism again. The Buddha is now the ninth recognized incarnation of Vishnu. The tenth is on the way, that is the white horse. But it comes only after the Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 112

Buddhism and its doctrine are now recognizable under the cloak of Hinduism. Carl Jung, Psychology of Yoga and Meditation, Page 112

But its [Buddhism] achievements, its supreme integration, its clarity of consciousness, are not known any longer even in India, where it is now a private affair for individual enlightened ones. Carl Jung, Psychology of Yoga and Meditation, Page 112

You almost dare not speak its name because so much chicanery is perpetrated in India. Today in India, the yoga thing is a business, and woe betide us if this flummery is set loose in Europe. Carl Jung, Psychology of Yoga and Meditation, Page 112

In Ceylon the faith still has a dogmatic form. As to why India was not able to sustain Buddhism as the ultimate expression of the religious creative will, I have no idea. Carl Jung, Psychology of Yoga and Meditation, Page 112

But the fact is that polytheism, this unending richness in the form of the divine essence, is somehow a more exact expression of the Indian soul than that of the perfected Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 112

That is why we are in the situation today where all those who no longer express their unconscious in this imaginal way demonstrate the highest number of neuroses. That absolutely certain fact stems from the perpetual disquiet caused by things that one cannot, rather than will not, reveal. Carl Jung, Psychology of Yoga and Meditation, Page 112

Whereas if the unconscious can be contained in a dogmatic form, then we have those forms of life, ceremonies, and rituals in which the soul's activity can find expression. For example, the central Australians spend two-thirds of their time in ceremonies of a symbolic nature. Carl Jung, Psychology of Yoga and Meditation, Page 112

We say: Well, those are just primitives, we do more useful things. But such things are less meaningful, they are always only about doing business. Whereas those people take care

of the business of the world. Carl Jung, Psychology of Yoga and Meditation, Page 113

A native Pueblo-Indian wrote to me once that Americans should stop getting involved in tribal religious ceremonies. Otherwise in ten years the sun would no longer rise, since they make that happen with their prayers. Therefore one dare not stop them from doing that. There is something in this. Carl Jung, Psychology of Yoga and Meditation, Page 113

It has become apparent in the West, in complete contrast to the East, that women in particular elaborate such symbols in their unconscious. In the East this occurs only exceptionally. Carl Jung, Psychology of Yoga and Meditation, Page 114

These symbols of roundness, the mandalas that you find in the East, are produced in Buddhism exclusively by men. The women have fundamentally nothing to do with it. On the other hand, in the matriarchal South, in the area south of Hyderabad, it's the prerogative of women. Carl Jung, Psychology of Yoga and Meditation, Page 114

I have seen quite new mandalas, of modern vintage, drawn on that very day. In the great temple of Madurai I observed a woman at work. She could not understand why a man might take it up: in her view only women know all the many significances involved in how the mandala comes into being. But that is the matriarchal South. Carl Jung, Psychology of Yoga and Meditation, Page 114

In the North you can still find these matriarchal traces, but not by a long stretch to such a degree, because the North has been strongly penetrated by Islam following the Mogul invasion. But in the South it is practiced much more. Carl Jung, Psychology of Yoga and Meditation, Page 114

There is an exception in the South, where one can penetrate into this mandala symbolism, and where men in fact still practice it. That's more to the North, in the region of Bengal, where one finds quite a few followers of a certain yoga practice more closely linked to Tibetan yoga, namely Tantric yoga, laya yoga or kundalini yoga. Carl Jung, Psychology of Yoga and Meditation, Page 115

For the medieval philosopher, spiritual man is a microcosm. Thus, the individual human soul is of the

same roundness as the soul of all-being that surrounds the entire universe. The Platonic notion is identical to the Eastern philosophy of the atman or purusha who surrounds the whole world two bandwidths high and yet still lives in the heart of every individual person; he is the size of a thumb, a thumb ling. Carl Jung, Psychology of Yoga and Meditation, Page 115

The idea of roundness, however, is not conceived of as being present from the beginning, but is to be created by the yogi. Carl Jung, Psychology of Yoga and Meditation, Page 115

Through this invocation he seeks to place himself at one with that being containing within itself the entire cosmos as a transpersonal atman. Carl Jung, Psychology of Yoga and Meditation, Page 115

And hermetic philosophy itself is not without blame in this. They practiced chemistry in

their own way and sought the soul of the world in matter, thereby becoming the fathers of modern science. Carl Jung, Psychology of Yoga and Meditation, Page 115

The sixteenth-century ascent into a purely intellectual Western philosophy no longer had room for a way of salvation or doctrine of redemption unless it came via knowledge. Carl Jung, Psychology of Yoga and Meditation, Page 116

Henceforward one philosophized with the head. Whereas the ancients philosophized with the whole person. From then on they philosophized only about the person, not out of the person. Carl Jung, Psychology of Yoga and Meditation, Page 116

These days we are blinded by the fear of superstition. Magic is objectionable to us. If someone uses the word "magic," it is construed as being opposite to science. But "magical" simply means "psychological." Carl Jung, Psychology of Yoga and Meditation, Page 116

Vajra-Muh is a specific type of invocation: muh means to deceive or to blind. Maha, i.e., the blinding, comes from the same root. A moha mantra is the memorized formula for blinding, i.e., it effects what is spoken: blinding. This invocation vajra-muh, causing blinding, is a moha mantra, a spell-binding word. It is used by adherents to blind the demons who could imperil the sacred exercise, shielding the yoga practitioner from the influence of demons. Carl Jung, Psychology of Yoga and Meditation, Page 118

And in order to be completely liberated he must also create his female unconscious. This, then, takes place through the ten female devatas. Carl Jung, Psychology of Yoga and Meditation, Page 119

Kandha means the multitude (at the zenith), while roha is the ascending out of the growing (nadir). We visualize the concept, namely, that above or at the top occurs the unfolding, while below grows the root-where the plant grows upwards. Carl Jung, Psychology of Yoga and Meditation, Page 119

This is evidently the description of a square mandala with doors. The mandala is surrounded by fire, the heavenly flames. This is the fire of concupiscentia, of desire, that gets entangled in new births. This must burn outwards to defend against external temptation. Carl Jung, Psychology of Yoga and Meditation, Page 119

This is a crucial point for the real magic of the Tibetan: the imagination of magic projectiles. They are conjured up for the purpose of this numinous emanation. It is granted, apart from all these forms, that one can also create magical entities through yoga, projectiles that are taken as vajra, which can be imaginally produced so as to harm certain people or even kill them. Carl Jung, Psychology of Yoga and Meditation, Page 120

You see to what a huge extent the East honors consciousness as the light benevolently supporting man in the terrible darkness surrounding him. This darkness of the unconscious is what the East construes as the epitome of evil. Carl Jung, Psychology of Yoga and Meditation, Page 120

All evil comes from ignorance. All evil, the entire sum of life, comes from not knowing. You will find this doctrine in the original words of the Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 120

The two causal rewards are the holiness of effort and jnana, i.e., enlightenment. Carl Jung, Psychology of Yoga and Meditation, Page 121

These devatas are exactly like the buddhas and bodhisattvas who all fill the heavens so powerfully, just like maya, i.e., deceit, illusion, like the being that populates this world. All this multiplicity is illusion. That is what he should think. Carl Jung, Psychology of Yoga and Meditation, Page 121

"Man as the measure of all things," the origin of all aspects of the world. Carl Jung, Psychology of Yoga and Meditation, Page 121

This means that one's own consciousness, streaming from the ground of the heart, is the source of all perceptible things, whether seen or otherwise perceived through the senses. Not that they are not, but that our perception of them is nothing but illusion. Carl Jung, Psychology of Yoga and Meditation, Page 122

Again, meditating on Maya (Gyuma, that is the world) as being Shunyata (the Void) inconceivable by thought, say-Om: I am of the nature of the Void and Varja knowledge. [SCST, p. 15] This is the knowledge that anything that we can know of the world, in either the physical or spiritual sense, is psychic. Carl Jung, Psychology of Yoga and Meditation, Page 122

And while certain psychic things originate in a material world of images and others in a spiritual one, who can say what is physical and what is spiritual? Carl Jung, Psychology of Yoga and Meditation, Page 122

We simply have one psychic world of images with two labels, "physical in origin" and "spiritual in origin," whose reality, however, is purely psychic. If that were not so one wouldn't know that the world

Shunyata means void. It is an absolute nothing, but a nothing of positive being, a paradox that we simply cannot imagine. Whenever Buddha himself was asked about eschatological concepts, his answers were mostly evasive; he was tight-lipped towards his pupils about certain things, for whatever reasons. Carl Jung, Psychology of Yoga and Meditation, Page 124

Out of the ultimate spiritual concept of shunyata the earth emerges as quinta essentia, as if the imagination did not have spiritualization as its goal but aimed instead at the becoming-real of the tangible earth. That is fabulously different from the Western attitude. Carl Jung, Psychology of Yoga and Meditation, Page 125

This square earth is also a foundation for the architecture of temples in the Tantric system and for another form of yoga, namely the so-called Kundalini yoga. . Carl Jung, Psychology of Yoga and Meditation, Page 125

Herakleitos of Ephesos, pre-Socratic philosopher, who lived around 500 BCE, is reported to have said: "For it is death to souls to become water, and death to water to become earth. But water comes from earth; and from water, soul" Carl Jung, Psychology of Yoga and Meditation, Page 125, fn 332

North=white West=green East= yellow South=red

These four different colors also occur in the Bardo Thodol, the four paths to salvation via enlightenment. Carl Jung, Psychology of Yoga and Meditation, Page 126

The ultimate ideal of the Western intellect is to think without feeling, because feeling is a cosmetic blemish that destroys thinking. In the East that is not the case. The East always thinks as a totality and much more substantially, from the whole person. Carl Jung, Psychology of Yoga and Meditation, Page 126

We violate the psychic phenomenon if we don't grasp it with the whole person. Otherwise we've understood only one quarter of it, for the intellect amounts to only a quarter of the functions. Carl Jung, Psychology of Yoga and Meditation, Page 126

For if something is imbued with feeling then you can be sure that in practice it will play a great role, even if the intellect sees it as madness. Carl Jung, Psychology of Yoga and Meditation, Page 127

Mark Twain, I believe, enumerated every last condemnation of Christian Science. He believed it was complete nonsense. A distillation of human stupidity. But he added that it's this stupidity that rules the world. A thing need only be really stupid for it to be believed. Everyone understands stupid, whereas intelligent things reach only a few. Carl Jung, Psychology of Yoga and Meditation, Page 127

Love is warm, otherwise, as is well known, it is not love (South). Sensation has to do with the green earth; it perceives the actual being (West). Thinking is cold and white like snow (North). Intuition is yellow, luminous, radiant, through the sweepingly immediate perception one encounters with this function (East). Carl Jung, Psychology of Yoga and Meditation, Page 127

A typical example are Goethe's eyes in Stieler's painting, which do not see but rather look; that's the intuitive glance. It is not directed towards the concrete phenomenon, but keenly absorbs the reality, the whole atmosphere. Carl Jung, Psychology of Yoga and Meditation, Page 127

The East uses yellow to illustrate the quality of intuition-for with it one feels being rather than formulating it intellectually or more abstractly. Carl Jung, Psychology of Yoga and Meditation, Page 127

As you see, then, the symbol for the mind is not a masculine symbol as it us for us. Think of logos, God the father, or think of the male Greek god Hermes. It is much more a feminine symbol that characterizes the mind. Carl Jung, Psychology of Yoga and Meditation, Page 130

And there you see what sort of mind is characteristic for the East, a type of feminine mind (as seen by the man), a sort of unconscious mind. Not the generation of a creation or figure of consciousness but much more a creation of the unconscious. Carl Jung, Psychology of Yoga and Meditation, Page 130

This is now, as you see, a complete unification of the masculine consciousness with the unconscious feminine mind. We also have certain reference points in Western culture, in that

the Holy Spirit would be called upon as mother by the early Christian Gnostics in the Acts of Thomas. Carl Jung, Psychology of Yoga and Meditation, Page 130-131

The Holy Spirit, Sophia, is a feminine being. There is even a famous love story between Bythos, the primal father, and Sophia, his youngest granddaughter, who falls terribly in love with him. Carl Jung, Psychology of Yoga and Meditation, Page 131

Jung stayed in Puri with Fowler McCormick from 13 to 15 January 1938, on which occasion he visited the Jagannath and Konarak temples. Carl Jung, Psychology of Yoga and Meditation, Page 132, fn 343

One often finds wheels on Buddhist monuments because it is said that Buddha set the wheel of the law in motion in his first sermon in the grove at Benares. Carl Jung, Psychology of Yoga and Meditation, Page 133

The ancient stupa form is similar to the baroque church towers of the Jesuits. It emerges out of a lingam. The stupa building stands exactly at the place where the lingam stands in a Hindu temple. Carl Jung, Psychology of Yoga and Meditation, Page 133

Krishna as an incarnation of Vishnu is blue, like Osiris in Egypt. The blue body symbolizes the body of a god. Carl Jung, Psychology of Yoga and Meditation, Page 135

Kamaloka is the world of the senses, rupaloka is the world of form, arupaloka is the formless, spiritual world. Carl Jung, Psychology of Yoga and Meditation, Page 135

The Indian gods are often represented with three eyes. Here we learn that this is in order to see the three times: past, present, and future. Carl Jung, Psychology of Yoga and Meditation, Page 135

Rupaloka, i.e., the world of forms or ideas, corresponding to the Platonic world of ideas. According to Plato there is "a place beyond the skies" when the soul lifts above heaven and leaves behind the outer surface of the world, thus arriving at that place where one sees the forms, the eternal ideas; so, that is the world of the manifold ideas, or forms Carl Jung, Psychology of Yoga and Meditation, Page 137

Arupa, i.e., the world in which there are no more forms, where everything becomes Maya, passing away into nothing. Carl Jung, Psychology of Yoga and Meditation, Page 137

In Western iconography we have a similar representation of the Trinity: a three-headed divine being in the Christian church. Although this vivid representation has been banned by the pope, in the monastery at Stein am Rhein such a tricephalous Trinity can still be seen. But in India this is still quite common. Carl Jung, Psychology of Yoga and Meditation, Page 138

These twelve hands represent the so-called twelve projections. According to the Tibetan definition these are twelve ways in which one can transfer oneself into the consciousness of another human being. Carl Jung, Psychology of Yoga and Meditation, Page 138

The twelve nidanas point to one of the basic teachings of Buddhism: this is the so-called nidana chain. This is a doctrine that goes back directly to the Buddha. The classic representation can be found in Nidana Samyutta, one of the collections of the Buddha’s talks. Carl Jung,

Psychology of Yoga and Meditation, Page 138

Here you see how the entire world-form is derived from the inner realm, from the unknowing or ignorance about the cause of things (avidya). Out of this arise the forms (rupa). Out of these forms arises consciousness that perceives the world. Carl Jung, Psychology of Yoga and Meditation, Page 139

The power is Shiva, the creative and destructive god, and his wisdom is Shakti, his consort. The spirit is considered female. This corresponds to the ancient Christian conception of the Holy Spirit as female, as Sophia. Also as sapientia, i.e., wisdom. Carl Jung, Psychology of Yoga and Meditation, Page 140

Vajra means eternal, and varaht is the feminine of varaha, the third incarnation of Vishnu. In this incarnation, God has taken on the form of a boar named varaha, and is represented as having a human body and a boar's head. Carl Jung, Psychology of Yoga and Meditation, Page 140

The demon is called Hiranyaksha. Hiranya means gold, aksha is the sense organ, akshi is the eye. So this would be translated as golden eye. So this is the demon who sits beneath the sea and holds down the earth beneath it. The remarkable thing is that in the Upanishads, a Hiranyagarbha appears, a golden seed comes out of the womb of the world and has a redemptive significance. Carl Jung, Psychology of Yoga and Meditation, Page 140

It can happen that you might wake out of sleep with the feeling that half your soul has wandered off. It must be found again. Among primitives the medicine men have their ways and means of reclaiming lost souls. Carl Jung, Psychology of Yoga and Meditation, Page 141

This submersion of consciousness is described here as an extremely unfortunate state. This is due to the primitive fear of the end of the world, for when consciousness perishes the world also perishes, because no one is there to perceive this consciously. Carl Jung, Psychology of Yoga and Meditation, Page 141

We do not realize the importance of our consciousness; it is a cosmogonic factor of extraordinary significance. The ancient Indians knew this, and that is why they experienced the end of the world, i.e., of consciousness, as an evil trick played upon them by their evil demon. Carl Jung, Psychology of Yoga and Meditation, Page 141

Hiranyaksha is related to Hiranyagarbha. Hiranyagarbha is one of the most significant symbols of the Self, corresponding to the atman-purusha in the atman philosophy. There it is a thoroughly positive

figure, but here it is negative. Carl Jung, Psychology of Yoga and Meditation, Page 141-142

Yoga is one such technique that aims at creating just that: namely, this descent of consciousness into the depth of the unconscious in order to find God there, for then the Lord of blessedness will arise as Mahasukha. Carl Jung, Psychology of Yoga and Meditation, Page 142

In the famous cliff temples of Mamallapuram on the eastern coast of the Gulf of Bengal there is a wonderful figure of the Varaha with the boar's head, his small Shakti sitting upon

him, kindly embracing and kissing him on the snout. This seems grotesque to us, but in no way is it repulsive to the Indian. For he sees the idea. Such images are not made for beauty. For an Indian the idea is ceaselessly meaningful and holy. Carl Jung, Psychology of Yoga and Meditation, Page 143

The mandala devatas, those divine figures that we have seen so often, are sambhogakaya beings. Sambhogakaya means embrace, relationship, unification, joy in connection. One might very suitably translate it with the alchemical expression of the coniunctio. Carl Jung, Psychology of Yoga and Meditation, Page 143-144

We have already seen in Buddha's talks that the nidana chain unites both worlds. On the one side is nirmanakaya, the kamaloka, the visible world, and on the other side the dharmakaya, the arupaloka, the formless spiritual world of perfect truth. Carl Jung, Psychology of Yoga and Meditation, Page 144

Between the formless and the fullness of form stands sambhogakaya. Psychologically expressed: between the one unknowable unity of psychic being and the one essence split into the multiplicity of psyche is a world of form and idea. Carl Jung, Psychology of Yoga and Meditation, Page 144

Sambhogaka corresponds precisely to the concept of the collective unconscious. There one finds archetypal forms corresponding to the devatas, those divine beings who represent the intermediary world. Carl Jung, Psychology of Yoga and Meditation, Page 144

The gods too disappear again, they are only temporary forms. That is why the gods come to the birth of Buddha and to his death, that is why they need the teaching of the Buddha. They must even become human in order to be redeemed, for that leads to perfection. Carl Jung, Psychology of Yoga and Meditation, Page 147

Then follows the analysis of perception. There it is demonstrated that the lama is in possession of all of his forms of perception. This is rather like an examination that he conducts upon himself. Carl Jung, Psychology of Yoga and Meditation, Page 150

The four functions are described as horizon lights. These exist in all religions. In Islam these are the angels of the North, South, West, and East. Here it is the essential components of the all-Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 151

Out of the void (shunyata) the four elements are brought forth. Out of this Mount Meru is constructed. Carl Jung, Psychology of Yoga and Meditation, Page 152

I am hoping that when you think of alchemy you do not conjure up the art of gold making. That's an understandable prejudice, a chronic misconception that one can count on. But it is quite doubtful that the making of gold has anything to do with it. Carl Jung, Psychology of Yoga and Meditation, Page 152

Alchemy has existed since the first century BC, probably longer. It was a peculiar process of initiation, a form of practical yoga, but regarded superficially it can in no way be compared with Indian yoga. However, if one looks into the symbolism more closely, one sees the same initiatic intention. Carl Jung, Psychology of Yoga and Meditation, Page 152

Yet the procedure is completely different. In alchemy, substances were always worked with. In yoga it happens within the person. Carl Jung, Psychology of Yoga and Meditation, Page 152

"Our gold is not common gold," a saying that Arnold de Villanova (c. 1240-1301) in the Rosarium Philosophorum attributed to "Senior," which was the Latin name under which the Arab alchemist Muhammad Ibn Umail (900-960) was known. Psychology of Yoga and Meditation, Page 152, fn 369

One of the earliest alchemists who is well-known to us is Zosimos. He belongs in the third century. A series of Greek texts originates with him. Carl Jung, Psychology of Yoga and Meditation, Page 153

Women played a great role in alchemy. That is something completely foreign to Eastern yoga, with the exception of Kundalini yoga where the devotion of the community is also shared by women. Carl Jung, Psychology of Yoga and Meditation, Page 154

"To divide philosophy into four." Matter was divided into four elements and therefore philosophy had to be divided into four parts. This division into four was described as the series of the four colors: nigredo, i.e., darkness; albedo, i.e., the ascent of light, becoming light; citrinatis, i.e., becoming yellow, and finally the strange color suggested by the Greek word "iosis": "becoming iosis." Berthelot sometimes translated it as violet, but that is questionable. Carl Jung, Psychology of Yoga and Meditation, Page 155-156

An idea one also finds among primitives who differentiate the subtle body, the breath body, from the visible body. The subtle body is also described as anima. In Latin, animus, in Greek anemos, meaning wind or breath, thus a being of breath. This notation runs through the whole of alchemy. Carl Jung, Psychology of Yoga and Meditation, Page 156

This separatio elementorum was also equated with the four seasons. The four seasons are the attributes of homo philosophicus. So this primordial man is also paired with time. We find the same ideas in India where Prajapati is connected with the year. Carl Jung, Psychology of Yoga and Meditation, Page 156

"Knowest thou not that heaven and the elements were formerly one, and were separated by a divine act of creation from one another, that they might bring forth thee and all things." Gerhard Dorn, Psychology of Yoga and Meditation, Page 158

In Buddhism it is the sacrifice of the dvidya, of the unknowing, unconsciousness. Out of this arises a differentiated conscious awareness. The instinctive unity is therefore quartered and re-unified. This second unity is Mount Meru. Carl Jung, Psychology of Yoga and Meditation, Page 160

The mountain was also used symbolically. For example, there is a point in Michael Maier where a vulture sits on the mountain top and says: "I, says he, am the black from the white / and the yellow from the red / the veritable truth that does not deceive." Carl Jung, Psychology of Yoga and Meditation, Page 161

So Christ is the small stone out of which an entire mountain has come. Conversely, Mary is also described as a mountain because the small stone comes from her. St. Ambrose,

Psychology of Yoga and Meditation, Page 162

The four elements that emerge from shunyata are the division into four psychic functions or four elements of nature. This corresponds to the divisio aqaue of the primordial water into four elements. Carl Jung, Psychology of Yoga and Meditation, Page 163

Then to Mount Meru. You know many parallels related to this: Mons, upon which the lapis philosophorum is found, or where the miraculous plant lunaria (flax or darnel) grows. Carl Jung, Psychology of Yoga and Meditation, Page 164

In the book of Daniel. This stone was always related to the cornerstone, the lapis angularis, and hence Christ was also called lapis angularis or parvulus or exillis in mediaeval language. It was hewn from the mountain, and for this reason the mountain is also Mary. Carl Jung, Psychology of Yoga and Meditation, Page 164

We must know how the human spirit was originally created. This is a kind of comparative anatomy of the spirit. In comparative anatomy we cannot understand the form if we don't know the biological antecedents. Carl Jung, Psychology of Yoga and Meditation, Page 164

If we seek to understand the unconscious psyche, we must understand its history and hence reach back to the earlier functioning of the human spirit. Carl Jung, Psychology of Yoga and Meditation, Page 164

In the summer we will have the opportunity to discuss the exercises of Saint Ignatius of Loyola, the only official medieval form of yoga in the West. The unofficial Western yoga that concurs fully with that of the East is precisely this yoga of alchemy. Carl Jung, Psychology of Yoga and Meditation, Page 164

Now for the symbol of the city of Brahman. In alchemy we have parallels with civitas (city) or castrum (castle). Mainly we find that civitas or castrum is a symbol of Mary, therefore feminine in meaning, because the city is the cherishing one. Carl Jung, Psychology of Yoga and Meditation, Page 165

The same idea was present in mediaeval alchemy, that the sapientia Dei was like four castles: one is crystal, the second silver, the third diamond (vajra), and the fourth beyond the domain of the senses, i.e., humanly indiscernible. Carl Jung, Psychology of Yoga and Meditation, Page 165

The love of philosophy, the striving for truth, of transformation into incorruptible substance: for these natural philosophers, philosophy was a way to the inner transformation of man, and therefore, as I said, a problem we no longer know anything about. Carl Jung, Psychology of Yoga and Meditation, Page 165

Hippolytus informs us that there used to be Gnostics who spoke of walls and a castle in which the human soul resides. There is in fact such a text in the Bodleian library in Oxford, the Codex Brucianus. There, a Coptic text has been discovered that is a proper gnosis. Carl Jung, Psychology of Yoga and Meditation, Page 167

In Egypt, a series of such texts has been discovered in which there, too (thank god), the writings of Mani were found. Carl Jung, Psychology of Yoga and Meditation, Page 167

In the Gospel of John, the Monogenes is replaced with Logos, the Word, the Son of God. This primal being corresponds absolutely to the Indian idea of the purusha, i.e., the original man. Carl Jung, Psychology of Yoga and Meditation, Page 168

Already in Gnosticism, in this Codex Brucianus of Coptic Gnosticism, we encounter the idea that Christ is the Monogenes, standing on a four-legged podium. That's the gnostic idea of Christ on the Tetramorph. Carl Jung, Psychology of Yoga and Meditation, Page 169

This number four is the tetraktys. Other Gnostics describe man as a tetrad, probably referring to our four extremities. Also one revelatory goddess is the tetrad. Carl Jung, Psychology of Yoga and Meditation, Page 170

"Leisegang says the word Barbelo comes from the Hebrew words: Barbhe Eloha='In the four is God.'" Leisegang adds to this in a footnote: "The tetras of the Ophites: father, son and feminine pneuma, Christ or in the Baruch book: the good, Elohim, Eden, Baruch [...] . Barbelo is perhaps also play on words on 'bar' and baal." Psychology of Yoga and Meditation, Page 170, fn 411

What arises from the alchemical retort is the soul, and its ascent is called "blossoming." Comarius, the archpriest, instructed Cleopatra that the dead who dwell in Hades, i.e., in chaos, will become spring blossoms by sprinkling chaos with the divine water. Carl Jung, Psychology of Yoga and Meditation, Page 172

Of course, I'm fully aware that this problem of the active exercise of the imaginative capacity is a matter that is not exactly popular, especially these days while the world re-sounds with war and rumors of war, and our culture is gradually disappearing into obscurity or at least is threatening to disappear. Carl Jung, Psychology of Yoga and Meditation, Page 177

Those of my audience who were here last semester will know that by active imagination we understand an active engagement with otherwise passive fantasy. By fantasy we mean something usually quite useless. Like a leisure activity for people with time on their hands. Carl Jung, Psychology of Yoga and Meditation, Page 178

It must be admitted that fantasy is a game, a creative game. In Indian mythology the play of the gods is the making of the world. So, in microcosm, man can become creator? at least "the little god o' the world" as Faust says. Carl Jung, Psychology of Yoga and Meditation, Page 178

In the Middle Ages and in the East fantasy as imagination played a specific role. They trusted it more than we do today. Carl Jung, Psychology of Yoga and Meditation, Page 178

The Amitayur-Dhyana-Sutra is the older text. We have a Chinese translation from the fifth century. The Sanskrit original is lost. Carl Jung, Psychology of Yoga and Meditation, Page 179

I'd like to remind you that as far as Eastern fantasy is concerned everything has a different character than it does for us. The East, unlike us, does not suffer from a morbus sexualis, in this regard being absolutely normal. Carl Jung, Psychology of Yoga and Meditation, Page 179

So when a lotus is imagined upon the firm floor of the real it means that the lotus is really made through the imagination. This is an extremely particular Eastern requirement, this imaginal exertion to create something psychically real through practice and the utmost concentration. Carl Jung, Psychology of Yoga and Meditation, Page 179

As a rule it is accepted that psychic reality is nonspatial, for in the East psychic reality is a thing which exists in and for itself, it can be perceived and even induced to appear, but it cannot be invented. Carl Jung, Psychology of Yoga and Meditation, Page 180

In the final chapter of the book With Mystics and Magicians in Tibet by Mme. David-Neel, there is a description of how she was guided to produce such a splinter figure within herself, who then however became truculent, and how it took several months to work free of this figure once again. The reality of this description cannot be doubted. I know Mme. David-Neel personally. Carl Jung, Psychology of Yoga and Meditation, Page 180

When I went to East Africa to visit the Negroes, a medicine man asked me: "What, you want to study these negroes? That's not interesting at all. Here you must study the Europeans who come to Africa!" And he was right. Carl Jung, Psychology of Yoga and Meditation, Page 181

When the lama imagines something real and it succeeds, then he has made something real. He has created something with his fantasy that adheres to him. His conscious psychology has changed, and he has made another being. Carl Jung, Psychology of Yoga and Meditation, Page 181

In any case it is evident that this Buddha corresponds absolutely to the mystical idea of the inner Christ. In the New Testament there are individual places referring to this idea, namely that everyone is in fact a Christ, inasmuch as he succeeds in identifying himself in imagination with Christ. Carl Jung, Psychology of Yoga and Meditation, Page 181

Active imagination serves the purpose of introducing psychic enlightenment into this void and thus transforming the inner dark unknowing into the light so that one is not in nonexistence, but one knows that one exists. Carl Jung, Psychology of Yoga and Meditation, Page 182

You can also divide the circle into sixteen parts, but the division into four is the simplest, and for this reason it is an archetypal, basic attitude of the human spirit. Carl Jung, Psychology of Yoga and Meditation, Page 182

The moon is considered nearly everywhere to be feminine, although it is a masculine noun in German. However, in middle High German mane is feminine. It is the "reflecting light." Carl Jung, Psychology of Yoga and Meditation, Page 183

With us, in the choir of Christian churches there is the high altar and suspended above it is the cross. In contrast, in the East the holy of holies is in a deep shaft in the earth, three to four meters deep: beneath is a yoni in a lotus, upon which is the lingam, the phallic symbol. Carl Jung, Psychology of Yoga and Meditation, Page 183

We associate the spirit with above; in India it is below, in the muladhara, meaning in the root support from which the whole of life ascends. Carl Jung, Psychology of Yoga and Meditation, Page 183

In samkhya philosophy, or in Vedanta altogether, the lingam means the subtle body containing the ancient idea of the anima. The subtle body is thought of as half matter. The soul has a fine subtle body, and it is called lingam. Carl Jung, Psychology of Yoga and Meditation, Page 184

The moon (manas) means reflective knowledge, understanding, consciousness, truth. Consciousness (or psyche) unified with the subtle body (lingam) creates the holy gathering. This is the reality of the Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 185

All researchers of alchemical history have overlooked the fact that the main point in what they said and thought was not the making of gold. The most important and most interesting thing is that it is a Western form of yoga. Carl Jung, Psychology of Yoga and Meditation, Page 184

But in the Middle Ages no one in Europe understood Greek. Not until the time of the humanists, when Byzantium was conquered from the Turks, did part of this Eastern spiritual culture arrive in the West. Carl Jung, Psychology of Yoga and Meditation, Page 192

A conjunctio now becomes the ultimate composition. Even the difference between the sexes is removed. I must add that the difference between sun and moon is not thought of as physical. Carl Jung, Psychology of Yoga and Meditation, Page 192

Despite the palpable symbolism, the conjunctio is not to be thought of as a physical connection, but rather as a unification of the spiritus, the subtle body. Carl Jung, Psychology of Yoga and Meditation, Page 193

Now follows the holy enclosure, the house, the secret chamber. The monastery vihara corresponds to the mysterious vas hermetis in alchemy in which the conjunctio took place. In the Chinese Book of the Yellow Castle it is described as the "purple room in the Nephrite city." Carl Jung, Psychology of Yoga and Meditation, Page 193

Then, at last, in the Tibetan text the lord of the whole appears, the personality, the end product: identification with the Buddha. This is where the identification with Christ logically follows. Alchemy compared Christ with the lapis. Carl Jung, Psychology of Yoga and Meditation, Page 193

This is that secret, feminine influence. He is also sometimes symbolized by some of the Church Fathers in a feminine way, as "the woman" (mulier), for he could not be the savior if man and woman had not been united in him. All opposites had to fuse within him. That is where the psychological secret gathers itself home. Carl Jung, Psychology of Yoga and Meditation, Page 193-194

In the Greek alchemists, in particular with the philosopher Zosimos, a gnostic from the third century, we encounter the symbol of light: photeinos, i.e., of the luminous one or the man of light. This plays a great role in Gnosticism: the man of light is a spark from the eternal light that has plummeted into the darkness of matter (scintilla, i.e., the spark). Man is to redeem light out of the darkness. Carl Jung, Psychology of Yoga and Meditation, Page 194

Alchemy has this belief in common with the East, as you will see: the individual works at what is necessary in order to deliver himself into the state of salvation. Carl Jung, Psychology of Yoga and Meditation, Page 194

That is why Freud named his work psycho-analysis, i.e., the dissolution of the dark state. In that way one manages to bring a bit of order into the situation. And this bit of order is always a system of four. Carl Jung, Psychology of Yoga and Meditation, Page 195

The circle signifies the encompassing of the individual who, through insight, has found himself to some degree and who has established his perimeter, his wholeness. Carl Jung, Psychology of Yoga and Meditation, Page 198

This division of a circle is not only found in Tibetan symbolism but also in alchemical philosophy where the work is first described as [a] rota (wheel), as a circulating operation or circulating distillation. Somehow a circle had to be produced in order that, through this, the gold, the primal image of the sun, would be formed. Carl Jung, Psychology of Yoga and Meditation, Page 199

In this center the four are combined. This corresponds psychologically to a situation where the boundary of the individual has been established through self-knowledge. One has realized: "I am like this and like that. I am not only a light but also a dark person, with positive and negative qualities." Carl Jung, Psychology of Yoga and Meditation, Page 199

Within hermetic philosophy, the idea of colors belongs to this synthesis of the quaternity. Cauda pavonis, i.e., the peacock tail, as one calls the stadium. Here unfolds the fullness of colors. These are feeling values. Carl Jung, Psychology of Yoga and Meditation, Page 199

This wholeness is first understood as a type of intuition about the wholeness of the personality. We must not imagine anything familiar by this. Only a small part of the human personality is known to us, and we do not know how far this unconscious expanse of the human personality reaches. Carl Jung, Psychology of Yoga and Meditation, Page 199

There is only one intuitive apprehension of totality. This is the symbol in both the Tibetan and the alchemical series: the lotus, or the golden flower as it is called in Chinese. This is a living symbolization of the quinta essentia. Carl Jung, Psychology of Yoga and Meditation, Page 200

The lotus has had a mystical meaning since time immemorial-the plant that arises from the mud and dirty water. The blossom towers above the surface of the water and unfolds itself onto that surface. For this reason it is always the seat of the gods. Buddha is always depicted enthroned upon the lotus. Carl Jung, Psychology of Yoga and Meditation, Page 200

There are people who, being over-modest, always start off putting the wrong foot forward, always living beneath their level. This appears very modest. But beneath, a great list is hidden. Carl Jung, Psychology of Yoga and Meditation, Page 201

The Self is never experienced as the I, but, in the ancient texts as well as in personal experiences, the Self is encountered as being quite other than the I, as something superordinate, in which the I is contained. Carl Jung, Psychology of Yoga and Meditation, Page 201

This Self is greater than the I due only to its wholeness and expansive nature, with the consequence that it has often been symbolized, as gods always are, as that circle which alchemical philosophy proclaims as the "Circulus aeternitatis symbolum." Carl Jung, Psychology

of Yoga and Meditation, Page 202

The medieval philosophers said that every man carries his Eve hidden within him. Carl Jung, Psychology of Yoga and Meditation, Page 205

Alchemy says that the work should be undertaken in the shadow of the sun. That is the moon. The work must be done out of the sun and the moon, which psychologically means that consciousness and unconscious are yet to be combined. Carl Jung, Psychology of Yoga and Meditation, Page 205

A woman is made: in alchemy the femina alba (white woman), the anima or soror mystica, in the Tantric text in the form of the yoni. These extracts of both the masculine and of the feminine are put together, and out of this emerges a true wholeness. Carl Jung, Psychology of Yoga and Meditation, Page 207

This is the same as what the East calls maya. Generally it is translated as illusion or delusion but comes from the root "ma," i.e., to build, hence maya is the building material. Whatever I can touch and perceive is maya. It is a real illusion, an illusion that has become actual. Carl Jung, Psychology of Yoga and Meditation, Page 209

The East thinks from inside out, not from outside in as we do. Carl Jung, Psychology of Yoga and Meditation, Page 209

The process of sublimation is a process of evaporation where a solid or fluid component is converted into a volatile substance. Freud unwittingly borrowed this description from chemistry. Carl Jung, Psychology of Yoga and Meditation, Page 209

Helena is not a feminine figure to be encountered in life, but rather the classical anima figure of Antiquity. She represents what he had first projected into Gretchen in a pure form. Carl Jung, Psychology of Yoga and Meditation, Page 210

Namely, this union has a remarkable consequence: in the Gretchen tragedy the biological union leads to a pregnancy and in time a child is born. This ordinary event becomes essential symbolism in alchemy, which is not present in the Eastern series. Such is the secret pregnancy, the soul pregnancy. Carl Jung, Psychology of Yoga and Meditation, Page 211

Christ is also worshipped as a child, an infant. In one hymn, Mary is compared with a sea flower. A water flower, growing up out of the water, holding Christ in its lap. Or as a sea flower in which Christ settles as a sea bird. We find the same symbol in Mahayana Buddhism where the Buddha is enclosed in the lotus blossom. Carl Jung, Psychology of Yoga and Meditation, Page 212

Whoever has achieved enough merit will have their soul enclosed in a lotus blossom for countless aeons. Then it blossoms one day in the miraculous kingdom of the Amitabha. This is the child being raised from the coniunctio. In Chinese, it is a diamond being. In medieval philosophy it is the incorruptible body, the subtle body, which is seen as the result of this coniunctio. Carl Jung, Psychology of Yoga and Meditation, Page 212

These remarkable ideas all point to the basic idea of the man of light, which we all know from gnosticism. For this man who is born is an illuminating being, comparable to the diamond or

gemstone. The grail is also a gemstone in Wolfram von Eschenbach. Carl Jung, Psychology of Yoga and Meditation, Page 212

For to the extent that this second personality develops, the I dissolves. According to the description in Indian texts, it is as if consciousness dissolves its ties to objectivity, as if abstracting itself from it, from its attachment to objects, so that it almost appears content-free. Carl Jung, Psychology of Yoga and Meditation, Page 213

In Buddhism this emptying is taken so far that an unconscious state arises called the void, shunyata: the absolute void. Of course, that is a contradiction in adjecto. I cannot be conscious of the absolute void. But Eastern philosophy doesn't fret over these nuances. Carl Jung, Psychology of Yoga and Meditation, Page 213

There is a very fine Chinese text about this in the Secret of the Golden Flower, which says in poetic language what is also described in Indian yoga.

The Hui Ming King says of this letting-go:

A halo of light surrounds the world of the law.

We forget one another, quiet and pure, all-powerful and empty.

The emptiness is irradiated by the light of the heart of heaven.

The water of the sea is smooth and mirrors the moon in its surface.

The clouds disappear in blue space; the mountains shine clear.

Consciousness reverts to contemplation; the moon-disk rests alone. Carl Jung, Psychology of Yoga and Meditation, Page 213

Western man is a good philologist, but he has no clue about yoga experiences. One must have already spoken to the people themselves, the practitioners, in order to pursue these practices. What we get to see in this country are acrobats, not philosophers. Carl Jung, Psychology of Yoga and Meditation, Page 214

You know that India does not have a written history. The only historical dates we have about India come from the Buddhist chronicles, aside from which there are no historical records. Carl Jung, Psychology of Yoga and Meditation, Page 214

We learn from certain evidence in the writings of Patanjali that he lived in the second century BCE. This comes from a battle report dating from 150 BCE Carl Jung, Psychology of Yoga and Meditation, Page 214

The aim of yoga as Patanjali formulates it is the promotion of the samadhi, contemplation, rapture. There is another word: dhyana, i.e., the state of extasis, rapture in an active sense. Samadhi is contemplation in the passive sense. Therefore the goal of yoga is so-called rapture. Carl Jung, Psychology of Yoga and Meditation, Page 215

Ignorance comes down to esteeming or believing in the non-eternal, the impure, and

suffering, all mistaken for being eternal, sensual, and the Self. That is why all those things are desired. Carl Jung, Psychology of Yoga and Meditation, Page 215

Remarkably, in Buddhism the dominant belief is that karma is not personal in nature. I can accumulate merit in my life, but because I do not have a soul, when my life ends my karma survives and requires a new existence. Carl Jung, Psychology of Yoga and Meditation, Page 215

Buddha left the answer absolutely open as to whether this survival of karma means a continued personal existence after death or not. He leaves the question open as to whether karma is not potentiality created by my life, causing another life that is absolutely not connected to me. Carl Jung, Psychology of Yoga and Meditation, Page 215-216

Hauer translates "the 'consumption of the world' by the 'man-in-himself.'" He means that if the two are not differentiated, the world is consumed by the purusha. Carl Jung, Psychology of Yoga and Meditation, Page 216

According to Hauer:

"Man-in-himself" and the "luminous world substance" which forms the organ of the mind are eternally unalloyed. The "consumption of the world" by the "man-in-himself" is made possible by the fact that "luminous world substance" and "man-in-himself" are not differentiated in the conscious mind. Carl Jung, Psychology of Yoga and Meditation, Page 216

If the concepts one has of sattvam and purusha are not differentiated, then a certain psychic state arises out of this, which Deussen translates as the "world's pleasure" and Hauer as "eating the world." Before we can understand this line, we must know what is meant by the terms sattvam and purusha. Page 219

There, in Krishna's teaching, we learn what liberation from the gunas means. Carl Jung, Psychology of Yoga and Meditation, Page 219

The Eastern spirit does not engage in logic, it is perceptual and intuitive. Purusha is better rendered as primal man, man of light, photein6s or luminosum. Carl Jung, Psychology of Yoga and Meditation, Page 220

Tamas is the opposite: the dark, darkness, heavy, also a state. These are obviously opposites. Rajas is in-between, being dissatisfaction, energizing, because energy resides in dissatisfaction. Carl Jung, Psychology of Yoga and Meditation, Page 220

Aside from the purusha, the primal man or man of light, there is a further, feminine principle: the so-called prakriti. This is nature or matter, the material phenomenon, also described as Shakti in another context. This is materia, the mater natura. Carl Jung, Psychology of Yoga and Meditation, Page 221

Nous gazes down into the darkness and glimpses his reflection. Attracted by this, the loving arms of Physis reach him, entwining him and pulling him down. It cannot be ruled out that these gnostic ideas were associated with India, as there was some traffic with the Near East from ancient times. Carl Jung, Psychology of Yoga and Meditation, Page 221

So when the purusha has come down into the darkness of the prakriti and then serves as a lamp to the sattvam, this is obviously a description of the unrecognized Self within man, who employs consciousness in order to orient himself in the darkness of his world. Carl Jung, Psychology of Yoga and Meditation, Page 222

So when the purusha, this man of light, is located in the prakriti, it is not unitary but multiple. When it enters into material phenomena it splits into very many different figures. Carl Jung, Psychology of Yoga and Meditation, Page 222

The unity of the purusha is an intuition in Eastern meditation about the nature of man. It is understood that all are only one and that the Self of man, despite all differences, is only ever the one. We find this idea in the philosophy of the Upanishads in the concept of the atman. Carl Jung, Psychology of Yoga and Meditation, Page 223

At the same time, it is simply the general being of the world. So the purusha is also the individual being, but at the same time the maha-purusha, i.e., the great soul of the world, exactly like the atman. Carl Jung, Psychology of Yoga and Meditation, Page 223

The idea of samkhya philosophy is that the purusha is always connected to matter. This state is described as samyoga (being yoked together, connected, fettered, bound). Without this connection with the purusha, the prakriti is absolutely inactive. Carl Jung, Psychology of Yoga and Meditation, Page 223

It unfolds under the influence of, and the causal connection with, the purusha, the man of light. Out of this arises the so-called samsara. This is the result of births, the cycle of existences in which the prakriti unfolds. Carl Jung, Psychology of Yoga and Meditation, Page 223

The purpose of this unfolding in samsara is to transmit self-knowledge to the purusha through the fullness of phenomena. This is why the prakriti is also portrayed as a female dancer who reflects the fullness of the world, and dances before the purusha so that the purusha can acquire self-awareness out of this fullness. Carl Jung, Psychology of Yoga and Meditation, Page 223

The connecting link is now thought of as the subtle body, a finely ethereal body, which the purusha forms with the elements of the prakriti around the sattvam. This linking body is described as lingam. Carl Jung, Psychology of Yoga and Meditation, 224

It is eternal time, which runs alongside our time. The word for this is altjiranga mitjina. Aljira is the dream, the unconscious; it is also the place beyond, in which the ancestors, the primeval men live. Carl Jung, Psychology of Yoga and Meditation, Page 227

The god of the Neoplatonists was called Chronos. He was a god of fire, light, and time. Equally, he was the first cause of all things, therefore the creator of the world, the demiurge. It is the same in gnosticism. There, the creator of the world has the name Abraxas. Carl Jung, Psychology of Yoga and Meditation, Page 228

If we insert the numeric value of the letters of the word "Abraxas" in Greek, 365 is the result: the creative cycle, the course of the years. This idea also plays a great role in the Mithraic mysteries. Carl Jung, Psychology of Yoga and Meditation, Page 227-228

This idea of the purusha reaches back into the very beginnings of human thought and represents an identification with nature which has long since become foreign to us. Carl Jung, Psychology of Yoga and Meditation, Page 228

The non-differentiation between the representations of sattvam (as proponent of the prakriti) and of the purusha, which are both absolutely distinct, is pleasure [and suffering]: ... [YSD 3.35, p. 532)Hauer translates it as: "Man-in-himself" and the "luminous world substance" which forms the organ of the mind are eternally unalloyed. Carl Jung, Psychology of Yoga and Meditation, Page 230

Tamas is unconscious, for it is darkness. Rajas is energy, described in modern times as libido. Carl Jung, Psychology of Yoga and Meditation, Page 231

Yoga therefore demands that the differentiation should be made between purusha and sattvam and that one recognizes that sattvam comes from prakriti. Psychologically, this means that one should differentiate between purusha and sattvam, in other words, between Self and I, because otherwise a connection with prakriti, the world, enters in which also devours one, as one devours it. Carl Jung, Psychology of Yoga and Meditation, Page 231

So the non-differentiation of sattvam and purusha means the same as the eating of the world, which is yet the source of suffering. Carl Jung, Psychology of Yoga and Meditation, Page 232

The meaning of both translations is that one uses yoga for mastery, yoking, containment of the drives, of the kleshas, so that the other's interest in the prakriti is separated from one's own interest in the purusha. In other words: knowledge of the purusha arises through the containment of the energies of the drives manifesting in the world. Carl Jung, Psychology of Yoga and Meditation, Page 232

The Vedas speak of three Gunas: nevertheless, 0 Arjuna be thou indifferent concerning the three Gunas, indifferent towards the opposites (nirdvanda), ever steadfast in courage. Carl Jung, Psychology of Yoga and Meditation, Page 232

In an old text, the Book of Manu, it says that the creator of the world created the opposites in order to bring about differentiation: Moreover, in order to distinguish actions, he separated merit from demerit, and he caused the creature to be affected by the pairs [of opposites], such as pain and pleasure. Carl Jung, Psychology of Yoga and Meditation, Page 232

Now it is an essential ethical task not to be influenced by the opposites, but to rise above them, because liberation from the opposites leads to redemption. In the spirit of the Yoga Sutram, it means that if one separates from the sattvam, one comes to the purusha and finds redemption in the being of the world. Carl Jung, Psychology of Yoga and Meditation, Page 233

I repeat this from the Book of Manu:

When by the disposition [of his heart] he becomes indifferent to all objects, he obtains eternal happiness both in this world and after death. He who has in this manner gradually given up all attachments and is freed from all pain [of opposites], reposes in Brahman alone. Carl Jung, Psychology of Yoga and Meditation, Page 233

Through the containment of the drives the outflow is suppressed, the eye is turned away from the world. One differentiates oneself from one's own desire for the world by liberating oneself from the attachment to and relationship with the world. Carl Jung, Psychology of Yoga and Meditation, Page 234

We must not imagine that we can simply grasp the nature of Indian psychology with our consciousness. Impossible. The essential difference resides in the structure of consciousness: Western consciousness is an absolutely egoic, definite consciousness, which is different in many respects, especially as regards the intensity of Eastern consciousness. Carl Jung, Psychology of Yoga and Meditation, Page 234

In the East, yoga is not exactly what we would describe as a religious matter. An Indian would laugh at us if yoga were considered a religious act. It is completely banal and quite as ordinary as brushing our teeth is with us; it is not exaggerated or even hysterical. Carl Jung, Psychology of Yoga and Meditation, Page 235

The whole mysterious fuss over yoga in the West is seen as ridiculous in the East. These people are trained through education and habit to transport themselves into the void through corresponding education, breathing exercises, sitting exercises. When we do these things they are simply meaningless acrobatic contortions. Carl Jung, Psychology of Yoga and Meditation, Page 235

Purusha is a super-consciousness. This is why it is almost impossible to translate the term "unconscious" into Hindi. There is a term: bodhi, i.e., enlightenment, a higher or super-consciousness, an extended superhuman consciousness, namely the consciousness of purusha. Carl Jung, Psychology of Yoga and Meditation, Page 235

Meister Eckhart. In his meditation "On the Abandonment of Things" he says:

People say: "O Lord, how much I wish that I stood as well with God, that I had as much devotion and peace in God as others have, I wish that it were so with me!" Or, "I should like to be poor," or else,

"Things will never go right for me till I am in this place or that, or till I act one way or another. I must go and live in a strange land, or in a hermitage, or in a cloister." Carl Jung, Psychology of Yoga and Meditation, Page 235

Meister Eckhart has another term related to this: the concept of detachment. This is directly a differentiation between purusha and sattvam. Carl Jung, Psychology of Yoga and Meditation, Page 237

[...] but God is apter to adapt himself to me and can easier communicate with me than I can communicate with God. Detachment forces God to come to me, and this is shown as follows. Meister Eckhart, Psychology of Yoga and Meditation, Page 238

And humility the masters laud beyond most other virtues. I rank detachment before any meekness and for the following reasons. Meekness can be without detachment but complete detachment is impossible without humility. Meister Eckhart, Psychology of Yoga and Meditation, Page 239

Another reason why I put detachment higher than humility is this: humility means abasing self before all creatures and in that same abasement one goes out of oneself to creatures. Meister Eckhart, Psychology of Yoga and Meditation, Page 239

Know, it was his loving meekness that made God stoop to enter human nature while it remained within itself as motionless, what time he was made man, as it was while he created the heavens and the earth, as I shall show you later. Meister Eckhart, Psychology of Yoga and Meditation, Page 239

When anyone asks me, why do we pray or why do we fast or do our work withal, I say, so that God may be born in our souls. What were the scriptures written for and why did God create the world and the angelic nature? Simply that God might be born in the soul. All cereal nature means wheat, all treasure nature means gold, all generation means man. Meister Eckhart, Psychology of Yoga and Meditation, Page 243

There is an extraordinary relationship between Eastern ideas and the ideas of Meister Eckhart, which is yet to be fathomed. Carl Jung, Psychology of Yoga and Meditation, Page 244

These ideas about the soul as the kingdom of God, these surely already existed in the early Christian period; they were certainly heretical and gnostic in nature, for in them primal man, Adam Kadmon, is sometimes depicted in the soul. Carl Jung, Psychology of Yoga and Meditation, Page 244

The purpose of the gunas is the carrying out of world events. This purpose is achieved when cittam sinks back into the prakriti and purusha has returned to its original state. Carl Jung, Psychology of Yoga and Meditation, Page 249

This means that he has become eternity insofar as he no longer participates in the dance of the prakriti. Whoever liberates himself from the dance of the prakriti has become the light. Carl Jung, Psychology of Yoga and Meditation, Page 251

Emptiness comes as the first of the three contemplations. All things are looked upon as empty. Then follows delusion. Although it is known that they are empty, things are not destroyed, but one attends to one's affairs in the midst of the emptiness. But though one does not destroy things, neither does one pay attention to them; this is contemplation of the center. While practicing contemplation of the empty, one also knows that one cannot destroy the ten thousand things, and still one does not notice them. In this way the three contemplations fall together. But, after all, strength is in envisioning the empty. Therefore, when one practices contemplation of emptiness, emptiness is certainly empty, but delusion is empty also, and the center is empty. It needs a great strength to practice contemplation of delusion; then delusion is really delusion, but emptiness is also delusion, and the center is delusion too. Being on the way of the center, one also creates images of the emptiness; they are not called empty but are called central. One practices also contemplation of delusion, but one does not call it delusion, one calls it central. As to what has to do with the center, more need not be said. Carl Jung, Psychology of Yoga and Meditation, Page 252

Purusha, eternal consciousness, combines itself with prakriti in absolute distinctiveness. The conjunction takes place through the co-joining of sattvam (luminous being) with cittam, where human consciousness is the mediator, in order to create a relationship between purusha

and prakriti. Carl Jung, Psychology of Yoga and Meditation, Page 254

The first question I received asks where one can look up the Upanishads. The best and most comprehensive translation is really Deussen's. Carl Jung, Psychology of Yoga and Meditation, Page 255

Whatever makes its way into the country is assimilated over centuries, and eventually there are 400 million Chinese, and then it partly vanishes, and it's the same in India. Carl Jung, Psychology of Yoga and Meditation, Page 255

India has an incredible continuity. Its gods and the basic philosophy of yoga are maybe 6000 years old, and the Hindu religion as we know it today carries within itself the roots of a primeval, primitive religion. It has truly grown up out of its roots. Carl Jung, Psychology of Yoga and Meditation, Page 255-256

These are the Germanic peoples who were still absolute barbarians around 1500 years ago. They had a civilization, not a primitive one, but quite barbaric. Even when they began to have contact with the Romans, they were still completely barbaric. Carl Jung, Psychology of Yoga and Meditation, Page 256

As you know, through this encounter with high Roman culture, Christianity spread throughout the Germanic territories and fundamentally modified a primitive polytheism that, not yet theistic but still in the stage of demonism, was obliterated by it except for a few traces. That never happened in India. Carl Jung, Psychology of Yoga and Meditation, Page 256

An Indian god has never been obliterated, but instead, from the very beginning religion evolved peacefully and sequentially. It emerged out of the primitive stage. Carl Jung, Psychology of Yoga and Meditation, Page 256

Brahman, purusha, Prajapati, atman. These stages all exist in India alongside each other. Just as tribes of people exist in India who still wear no clothes but alongside them are highly differentiated, cultured people. The whole of nature has grown along with the Indian. They have developed and differentiated themselves. Carl Jung, Psychology of Yoga and Meditation, Page 256

When a young man says to his spiritual adviser: "I can't believe this or that," and he says, "You must believe," then I ask myself: How can one say such a thing? I can believe because I know something, but if I do not know something, then I simply cannot believe it. Faith is a grace I have never had. Either I know something, or I don't know it. A religious fact must be an experience; belief is not an experience. Carl Jung, Psychology of Yoga and Meditation, Page 259

In the East, this is nature. Like flowers and animals. They obey the law of God as flowers do. Religion is everything, except an effort, and if it is an effort it is natural. Carl Jung, Psychology of Yoga and Meditation, Page 260

... by this kingdom of God we understand the soul, for the soul is of like nature with the Godhead. Hence all that has been said here of the kingdom of God, how God is himself the kingdom, may be said with equal truth of the soul. St. John says: "All things were made by him." This refers to the soul, for the soul is all things. The soul is all things in that she is an

image of God and as such she is also the kingdom of God; as God is essentially in himself without beginning so in the kingdom of the soul he is, as essence, without end. "God," says one philosopher, "is in the soul in such a fashion that his whole Godhead hangs upon her." It is far better for God to be in the soul than for the soul to be in God. The soul is not happy because she is in God, she is happy because God is in her. Carl Jung, Psychology of Yoga and Meditation, Page 242-243

Without me, this I know, God cannot live one minute; I perish, and God must as soon give up God's spirit.

God would not make one worm without me;

yet if I Don't help God to preserve it, it rots immediately.

I am as big as God, God is so small, like me.

God cannot be above me, I cannot below God be.

God is the fire in me and I in Him the shine; Are we not with each other, most inwardly entwined?

God loves me above all; if I love Him the same, I give Him just as much as I receive from him. For me God's God and man, I'm man and God, indeed,

For God. I quench God's thirst, God helps me in my need.

God pleasures us. God is, for us, whate'er we would.

Woe if we don't become, for God, that which we should.

God is what God is, I am what I am, you see?

Yet if you knew one well, you'd know both God and me.

I am not outside God, God is not outside me.

God is my jewel, I God's light and radiancy.

I am vine in the Son, the Father plants, manures,

The Holy Ghost's the fruit which out of me matures.

I am God's child and son, and yet my child is He.

How can it ever happen that both these things should be?

Myself I must be sun, whose rays must paint the sea,

The vast and unhued ocean of all divinity. Carl Jung, Psychology of Yoga and Meditation, Page 244-245

As necessary as the state organization of the masses might be, the value of the whole also very much depends upon the value of the individual. Carl Jung, Psychology of Yoga and Meditation, Page 266

So then-going over to the West-I have given a comprehensive portrayal of the Ignatian Exercises, which are a precise counterpart to Buddhist yoga, only in a Christian form and suited to the particular psychology of the West. Carl Jung, Psychology of Yoga and Meditation, Page 266

More recently, the spirit has also been portrayed as the "antagonist of the soul" and as an anti-life principle (Klages). Inasmuch as the spirit forfeited its spontaneous revelatory activity, nature also became nothing but matter, the cpucm; (physis) became physics. Carl Jung, Psychology of Yoga and Meditation, Page 266

When the "deesse raison," so-called, arrogates violence, she becomes the murderous "raison d'etat," which is useful only to rulers, but never any good to humanity. Carl Jung, Psychology of Yoga and Meditation, Page 267

A deeper analysis of the phenomena makes us doubt whether spiritual nature is really that different from the physical. Indeed one often has the impression that, in the end, it is one and the same nature that confronts us in two modalities, both drawing upon so-called reason in order to infiltrate the human domain and make the kingship of reason illusory. Carl Jung, Psychology of Yoga and Meditation, Page 267

Nature was originally not only matter, but also as much spirit as matter. For ancient man, nature was imbued with spirit, and the theologica naturalis still radiates the face of God out of nature. Carl Jung, Psychology of Yoga and Meditation, Page 267

The democritean formula arises from the ancient feeling for nature in which the physical world was not yet devoid of soul. Carl Jung, Psychology of Yoga and Meditation, Page 267

The nature of science is knowledge; it does not recognize the piety of faith, but that of research and Knowledge. This side of modern science originates in ancient astrology and alchemy. Carl Jung, Psychology of Yoga and Meditation, Page 267

If, in a certain sense, the Exercises delineate a high point of Christian determination to elevate human being, then in alchemy they are countered, by an equally far-reaching effort towards the unconditional liberation of the unconscious spirit, through a spiritual methodology that in every respect is dissimilar to the former. Carl Jung, Psychology of Yoga and Meditation, Page 268

"Chakra" is another word for mandala. Carl Jung, Psychology of Yoga and Meditation, Page 273

The symbol, the dhvaja lying beneath, is a so-called mandala, which means a circle, a magic circle, and generally has the meaning in the East of a yantra, a cultic instrument for the purpose of supporting meditation. Carl Jung, Psychology of Yoga and Meditation, Page Carl Jung, Psychology of Yoga and Meditation, Page 271

The Western counterpart of this is the rose window in the West wing of our Gothic cathedrals,

or the rosa mystica in the Litany of Loreto. In the East the correspondence with this rose is the lotus or the

padma, which is another word for mandala. Mandala is a general description. Carl Jung, Psychology of Yoga and Meditation, Page 271-272

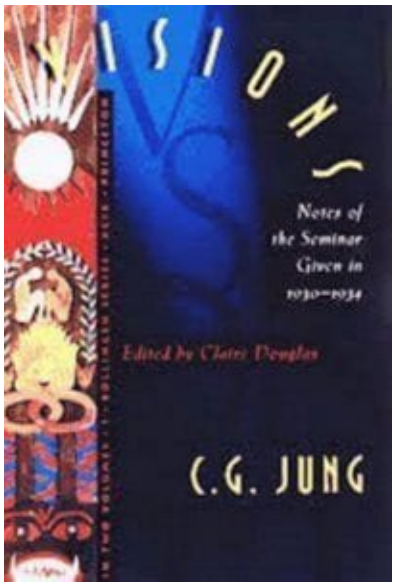
As with us, in the center of the great wheel sits the rex gloriae, Christ the King, so in the East the Buddha either sits or stands in the lotus. Carl Jung, Psychology of Yoga and Meditation, Page 272

According to the birth legend, Buddha stepped into the lotus immediately after birth and proclaimed the dharma law to the world. Carl Jung, Psychology of Yoga and Meditation, Page 272

The text says: "In the end, it is your mind that becomes Buddha, nay, it is your mind that is indeed Buddha." Carl Jung, Psychology of Yoga and Meditation, Page 272

Buddha is the inner sun, exactly as Christian mystics describe the experience of God as a rising inner sun. He is the inner Christ. He is the rising sun, for example, in the Acts of the Apostles: "For in him we live and move and have our being" Carl Jung, Psychology of Yoga and Meditation, Page 272

Shunyata is actually the nature of this world, the abysmal void, consciousness, which brings forth only illusory figures, reflections of our own psychic state. Carl Jung, Psychology of Yoga and Meditation, Page 274



Carl Jung: "Visions Seminars"

Most connections in the world are not relationships, they are participation mystique. One is then apparently connected, but of course it is never a real connection, it is never a relationship; but it gives the feeling of being one sheep in the flock at least. Carl Jung, Visions Seminar, page 625.

A breeder of cats, for instance, will tell you that cats born in the spring are different from cats born in the fall. And a connoisseur of antiquities will tell you that certain objects must date between 1420 and 1450, say; anything that originated then has the quality of that time. An astrologer has merely a more detailed knowledge, he is able to tell you that a thing originated in such and such a month without any further knowledge of the qualities of the object. A breeder of cats, for instance, will tell you that cats born in the spring are different from cats born in the fall. Carl Jung, Visions Seminar, Page 109

Dr. Jung: Ah, you mean the taurabolia. Yes, that is right. And there is an old astrological connection between the bull and the mother. The syncretistic cults of that era were based very largely upon astrological facts. On the Mithraic altar-stones, for instance, are the sun and the moon and the signs of the zodiac, it is evident that they are meant as astrological symbols. In the Christian cult it was more hidden, but the philosophical systems of the time were filled with astrological connotations. The bull in astrology is an earthly sign, it is the domicilium Veneris. Carl Jung, Visions Seminar, Page 486

The cult of Attis belongs to the great group of mother cults, Attis is very much the son of the Great Mother; so the bull is very much connected with the cult of the Magna Mater. Carl Jung, Visions Seminar, Page 486

“A great heat went through me and when I lifted my foot I saw marked upon the sole, a Chinese dragon twined upon a cross, and above the cross the head of a lion.” Carl Jung, Visions Seminar, Page 1037

1. JUNG: Yes, the bristling mane of the lion symbolizes the rays of the sun, like the hair of Samson. And the lion astrologically is the domicilium solis, it is the sign between the 21st of July and the 24th of August, when the sun is at its greatest power. So this lion can stand for this sun but in the particular aspect of the lion. For the sun, or whatever the sun means, can be symbolized in many different ways; if by the lion, it would mean power of a special kind, in the form of a powerful animal, not of a powerful man. The sun is also symbolized by the face of Moses, with the horns meaning radiation, therefore they would be the horns of power. And his face radiated such light when he came down from Sinai that only when it was veiled could the people gaze upon it; that would be the sun in the form of enlightened man. Also the sun is symbolized by the crown of Helios, the sun god, the radiation or the crown of sun rays which the old Caesars used to wear; one sees it chiefly on Roman coins. There the sun would express the human mind or understanding, or the human spirit, it would be a specifically human quality. But here the sun is in the form of the animal. Carl Jung, Visions Seminar, Page 1028

2. JUNG: Yes, those of you who have been in Luxor remember that great statue of the goddess Sekhmet. It is made of the most beautiful black basalt, and she has the head of a lioness. She personified the terrible destructive power of Ra, or the sun at its height, at the hottest time of the year.

Symeon, the “New Theologian” (970–1040), says: My tongue lacks words, and what happens in me my spirit sees clearly but does not explain. It sees the Invisible, that emptiness of all forms,

simple throughout, not complex, and in extent infinite. For it sees no beginning, and it sees no end, and is entirely unconscious of any middle, and does not know what to call that which it sees. Something complete appears, it seems to me, not indeed with the thing itself, but through a kind of participation. For you enkindle fi re from fi re, and you receive the whole fi re; but this thing remains undiminished and undivided as before. Similarly, that which is imparted separates itself from the first, and spreads like something corporeal into many lights. But this is something spiritual, immeasurable, indivisible, and inexhaustible. For it is not separated when it becomes many, but remains undivided, and is in me, and rises in my poor heart like a sun or circular disc of the sun, like light, for it is a light. Carl Jung, Visions Seminar, Page 1028

Dr. Jung: That story exactly expresses what the primitives think about hair, so here it would be a symbol which contains a lot of mana. The same meaning is also to be found in the story of Samson and Delilah: when she cuts his hair, he loses all his strength. The name Samson comes from Shemsh which means sun-man or little sun, after the old Canaanite god Shemsh; so curtailing the rays of the sun means weakening the sun. There is an astrological interpretation of Delilah as the sign of Virgo, in which the sun loses its power, Virgo being followed by the autumnal equinox when the sun is definitely becoming weaker; the sun then loses its hair, its rays. So the hair is understood to be an emanation o the head, having to do with the mind and the most spiritual as well as magical forces. Carl Jung, Visions Seminar, Page 198

He [Astrologer] might be able to tell you that you were born when your sun was in such and such a position and when your moon was in such and such a position, simply from observation of your typical qualities. Carl Jung, Visions Seminar, Pages 110

Don't try to better than you are, otherwise, the devil gets angry. Don't try to be worse because God gets angry. Try to be what you are, that is acrobatics enough. C.G. Jung, Visions Seminars, Vol.1, page 235

The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different. Carl Jung, Visions Seminar, Page 41.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

The Kingdom of Heaven is within ourselves. It is our innermost nature and something between ourselves. The Kingdom of Heaven is between people like cement. Carl Jung, Visions Seminar, Page 444.

People with a narrow conscious life exteriorize their unconscious, they are continually in participation mystique with other people… if more unconscious things have become conscious to you, then you live less in participation mystique. Carl Jung, Visions Seminar, para 1184.

Only those people who can really touch bottom can be human. Therefore Meister Eckhart says that one should not repent too much of one's sins because it might keep one away from grace. One is only confronted with the spiritual experience when one is absolutely human. Carl Jung, Visions Seminar, Page 394

In the least the greatest will appear— such is your expectation. And that is the numen,

the hint of the god. Carl Jung, Visions Seminar, Page 919.

In the unconscious it is not so terribly important whether a man is alive or dead, that seems to make very little impression upon the unconscious. Carl Jung, Visions Seminar, Page 903.

But your attitude to it matters, how you will take it, whether you believe in immortality or not, how you react to such and such an event, that matters to the unconscious. Carl Jung, Visions Seminar, Page 903.

No matter what your conscious attitude may be, the unconscious has an absolutely free hand and can do what it pleases. Carl Jung, Visions Seminar, Page 27

The unconscious can make a fool of you in no time. Carl Jung, Visions Seminar, Page 747

It is surely not the divine will in man that he should be something which he is not, for when one looks into nature, one sees that it is most definitely the divine will that everything should be what it is. Carl Jung, Visions Seminar, Page 569.

The unconscious on one side is nothing but nature, and on the other hand it is the over-coming of nature; it is yea and nay in itself, two things in one. So we shall never understand what the unconscious is, as we shall never understand what the world is, because it is and it is not. Carl Jung, Visions Seminar, Page 89.

So we shall never understand what the unconscious is, as we shall never understand what the world is, because it is and it is not. Carl Jung, Visions Seminar, Page 89.

So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow. Carl Jung, Visions Seminar, Page 754

Just as the Self is a unit in the collective unconscious, so we are units in the Self. Carl Jung, Visions Seminar, Page 754

If there were no consciousness, there would be no world; the whole world, as far as it enters into our consideration, depends upon that little flame of consciousness, that is surely the decisive factor. Carl Jung, Visions Seminar, Page 898

In the unconscious one cannot judge because of the great darkness there, but in the conscious there is light, and so there are differences; there is a criterion in consciousness which gives one a measure by which to judge. Carl Jung, Visions Seminar, Page 898

The fact is that if one tries beyond one’s capacity to be perfect, the shadow descends into hell and becomes the devil. Carl Jung, Visions Seminar, Page 569.

To be fully aware of the shadow would be an almost superhuman task, but we can reach a certain optimum of consciousness; we should be aware to a much higher degree than we are now. Carl Jung, Visions Seminar, Page 237.

We have to discover our shadow. Otherwise we are driven into a world war in order to see what beasts we are. Carl Jung, Visions Seminar, Page 235

We substitute our ignorance with gas; modern people are all gas bags inasmuch as they are ignorant of what they really are. Carl Jung, Visions Seminar, Page 235

The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious. Carl Jung, Visions Seminar, Page 208

The animus is a sort of film between reality and a woman's mind, she always talks about things as they should be, so when she says a thing is really so, it is really not so at all. Carl Jung, Visions Seminar, Page 1228.

The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came. Carl Jung, Visions Seminar, Page 1229

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself. Carl Jung, Visions Seminar, Page 1357

That tiny thing, that unique individual, the Self, is small as the point of a needle, yet because it is so small it is also greater than great. Carl Jung, Visions Seminar, Page 358

For not knowing about the unconscious means that one has deviated, one is not in harmony with it, and therefore it works against one. Carl Jung, Visions Seminar, Page 405

The animus is meant to be cosmic. Carl Jung, Visions Seminar, Page 1228.

Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about. Carl Jung, Visions Seminar, Page 492

They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision. Carl Jung, Visions Seminar, Page 424.

Individuals can be stunted all through their lives by a vision in childhood. Carl Jung, Visions Seminar, Page 424.

Therefore the appearance of an archetype in our psychology is always a moment of the greatest danger as well as the greatest hope. Carl Jung, Visions Seminar, Page 67

But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in the life between death and birth, and that prenatal state is filled with extraordinary visions. Carl Jung, Visions Seminar, Page 424.

One often has dreams which seem destructive and evil, the thing one cannot accept, but it is merely due to the fact that one's conscious attitude is wrong. Carl Jung, Visions Seminar, Pages 405-406.

People have a transference to their analyst because they suppose that he is in possession of the treasure. Carl Jung, Visions Seminar, Page 319

The principal pair of opposites is the conscious world and the unconscious world, and when the two come together, it is as if man and woman were coming together, the union of the male and the female, of the light and the darkness. Then a birth will take place. Carl Jung, Visions Seminar, Page 574

In the center is the individual where the opposites are united, the one peaceful spot in man, the space where nothing moves embedded in a world of chaos. Carl Jung, Visions Seminar, Page 263

For we may assume that the collective unconscious is in absolute peace until the individual appears. Carl Jung, Visions Seminar, Page 263

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil. Carl Jung, Visions Seminar, Page 263

The day comes when you are outgrown and then you are approaching the void, which seems to me to be the most desirable thing, the thing which contains the most meaning. Carl Jung, Visions Seminar, Page 1026.

The Eastern philosophy is a sort of yoga, it is alive, it is an art, the art of making something of oneself. Carl Jung, Visions Seminar, Page 1024

The great asset of the East is that they are based on instinct. Carl Jung, Visions Seminar, Page 1066.

It is also the Eastern idea that through understanding one finds the roots of suffering. Carl Jung, Visions Seminar, Page 524.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

This symbolic process within us, or that need to express unknown, unknowable, inexpressible facts, culminates in religion. Carl Jung, Visions Seminar, Pages 742-743

By removing yourself from the dogma you get into the world, which is increasingly chaotic and primitive, in which you must find or create a new orientation. Carl Jung, Visions Seminar, Page 905

It is tremendously important that people should be able to accept themselves; otherwise the will of God cannot be lived. Carl Jung, Visions Seminar, Page 391.

You cannot keep on the white side only; you have to admit that the spirit of life will at times take on the aspect of evil. Carl Jung, Visions Seminar, Page 140

Even the Holy Ghost has to turn into a bird of prey in order to snatch the germ of life. Carl Jung, Visions Seminar, Page 140

The experience of Tao can happen at any time. Carl Jung, Visions Seminar, Page 761

The religious and moral and philosophical confusion, even the confusion in our art, is due to the World War. Carl Jung, Visions Seminar, Page 77

When pairs of opposites appear together it is like fire and water; it either means an immediate crash, a tremendous catastrophe, or that they merely counteract one another. Carl Jung, Visions Seminar, Page 647

For it is really true that if one creates a better relation to the unconscious, it proves to be a helpful power, it then has an activity of its own, it produces helpful dreams, and at times it really produces little miracles. Carl Jung, Visions Seminar, Page 604

Now to bring forth what the original will intended is really the task of a whole lifetime, a very serious undertaking. Carl Jung, Visions Seminar, Page 391.

The body is the past, our earth, the world of heretofore, but out of it rises a new light which is not identical with the body. Carl Jung, Visions Seminar, Page 374

Creation begins today, it has no history and no cause, creation is always creation from nothing. Carl Jung, Visions Seminar, Page 1035

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

If one has done one's duty, fulfilled one's task, one can then die, one can say goodbye and disappear. Carl Jung, Visions Seminar, Page 402

If one is allowed to speak of complete individuation at all, I should say that it would be conscious experience of the totality of nature. Carl Jung, Visions Seminar, Pages 760-761

We are like onions with many skins, and we have to peel ourselves again and again in order to get at the real core. Carl Jung, Visions Seminar, Page 821

One cannot individuate as long as one is playing a role to oneself; the convictions one has about oneself are the most subtle form of persona and the most subtle obstacle against any true individuation. Carl Jung, Visions Seminar, Page 821

Only if you first return to the body, to your earth, can individuation take place, only then does the thing become true. Carl Jung, Visions Seminar, Page 1314

Individuation is not an intensification of consciousness; it is very much more. For you must have the consciousness of something before it can be intensified, and that means experience, life lived. Carl Jung, Visions Seminar, Pages 757-758

People who live sterile lives are like that fig tree, they do not fulfill the will of the Lord. Carl Jung, Visions Seminar, Page 232

The way of nature will bring you quite naturally wherever you have to go. Carl Jung, Visions Seminar, Pages 402-403

Therefore we say that if you give the little finger to the devil, he takes the whole arm, and finally the whole body. Carl Jung, Visions Seminar, Pages 93-94

If you are completely destroyed by the world, then the world which destroyed you must be completely transformed, because you looked upon it with the eye that transforms, the eye that contains the germ of what is new. Carl Jung, Visions Seminar, Page 361

You see, all that a man does, whatever he attempts, means his individuation, it is an accomplishment, a fulfillment of his possibilities; and one of his foremost possibilities is the attainment of consciousness. Carl Jung, Visions Seminar, Page 759

But such a thing [Individuation] is only possible if the individual in every moment of existence fulfills his complete being, lives the primitive pattern, fulfills all the expectations that he was originally born with. Carl Jung, Visions Seminar, Pages 760-761

we must give nature a chance to fulfill itself. Then only can we detach, and then it comes about quite naturally. Carl Jung, Visions Seminar, Page 402

A truth is only a truth when it lives, otherwise it is perfectly nonsensical; it must be able to change into its own opposite, to even become an untruth at times. Carl Jung, Visions Seminar, Page 1311

Only when you behave exactly as you are meant to behave are you the friend and the brother of all living things; then you are right in your place, and then you suddenly understand that everything else is in its place. Carl Jung, Visions Seminar, Pages 760-761

Yes, he cannot see our world, which means we are the eyes of that man who lives forever, because our consciousness is an eye that sees Carl Jung, Visions Seminar, Page 1016.

In this vision we find the same principle as in Buddhism, the consciousness of what is happening as a redeeming principle. Carl Jung, Visions Seminar, Page 322.

The anima behaves exactly like a definite person, yet she is also a function, her true function being the connection between the conscious and the unconscious; there the anima is in her right place. Carl Jung, Visions Seminar, Pages 204-205

That is, she [Anima] is not in between myself and my audience, but in between myself

and my unconscious audience, a mirror reflex of this world, the collective unconscious. Carl Jung, Visions Seminar, Pages 204-205

There again, those people who think of the unconscious as being a psychological tissue contained in one's head are completely bewildered, for they can hardly form an idea of a tissue standing in one's head. Carl Jung, Visions Seminar, Pages 204-205

I do not believe in magic made by man, magic as made in Germany or in Great Britain or in America; it does not work. But I firmly believe in the natural magic of facts. Carl Jung, Visions Seminar, Page 1205

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316.

Psychological energy does not exist, it is a concept, but in the physical or phenomenal equivalent of energy in these conditions we find the same peculiarity, namely, that this creative power is after a while exhausted, and then everything sinks back into the condition it was in before. Carl Jung, Visions Seminar, Pages 118-119

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316.

The earth is a microcosm in the great cosmos of the stars and we are ourselves microcosms upon the earth. Carl Jung, Visions Seminar, Pages 1158-1159

Each of us, every living being, is a small earth, one could say, because we are in intimate connection with the earth, we are partially earth, we are conscious of our earthly body, for instance. Carl Jung, Visions Seminar, Pages 1158-1159

The star symbol means the center of a mandala, and the meditation on the Self or the meditation on the mandala is prayer; in many different religions that concentration upon a point outside of oneself, not identical with oneself, is called prayer. Carl Jung, Visions Seminar, Pages 1158-1159

One could not say that the ego was the microcosm because the ego is only the center or the focus of the individual consciousness, and consciousness reaches only as far as the conscious material reaches. Carl Jung, Visions Seminar, Pages 1158-1159

There is nothing without spirit, for spirit seems to be the inside of things … inside is spirit, which is the soul of objects. Whether this is our psyche or the psyche of the universe we don't know, but if one touches the earth one cannot avoid the spirit. Carl Jung, Visions Seminars; Pages 164-165.

We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible. Carl Jung, Visions Seminar, Page 156.

It is a general truth that the earth is depreciated and misunderstood…For quite long enough we have been taught that this life is not the real thing…and that we live only for heaven. Carl Jung, Visions Seminar, Page 193.

Yet in nature the animal is a well-behaved citizen. It is pious, it follows the path with great regularity, it does nothing extravagant. Only man is extravagant. Carl Jung, Visions Seminar, Page 168.

Machines are running away with us, they are demons; they are like those huge old saurians that existed when man was a sort of lizard-monkey and deadly afraid of their hooting and tooting. Carl Jung, Visions Seminar, Page 502

A big city is like a holocaust of humanity, as Zola expressed it. Man has built his own funeral pyre and it is destroying him, and so our whole world is being destroyed. Carl Jung, Visions Seminar, Page 502

Art is just a particular way of decorating the nest in which you lay your eggs. Carl Jung, Visions Seminar, Pages 913-914

The center of that totality does not necessarily coincide with the ego system, just as the center of our galaxy of stars does not coincide with our sun, and the center of our solar system does not coincide with the earth; we cannot assume that our earth is the center of the universe. Carl Jung, Visions Seminar, Pages 1158-1159

It was discovered long ago that the earth is in the periphery of something bigger, it is an appendix of the sun, and even the sun is an appendix of a larger system, a galaxy of unknown extent. Carl Jung, Visions Seminar, Pages 1158-1159

We cannot think of our earth as a sun, nothing is revolving round us except perhaps the moon; the ego is a little system like the earth with the moon, but it is by no means the center of the universe. Carl Jung, Visions Seminar, Pages 1158-1159

The Self is the center of the totality of the psyche in as far as we can measure it or have an intuition about it, or in as far as we have dreams about it, and surely beyond, for we cannot assume that we are informed through our dreams of everything that is happening in our psyche. Carl Jung, Visions Seminar, Pages 1158-1159

For about twenty-five years I have analysed about two thousand dreams or more every year,… Carl Jung, Visions Seminar, Lecture II, Page 19.

If you have a foreign body in you, nature sends a host of special cells to assimilate it; if they don’t succeed in absorbing it, then there is suppuration to bring about expulsion. Carl Jung, Visions Seminar, Page 19.

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening

in the mind. Carl Jung, Visions Seminar, Page 22.

These patients become much better Catholics after analysis; I have often taught Catholic patients how to confess. Carl Jung, Visions Seminar, Lecture II, Page 22.

We cannot even be certain that it is our own psyche; it might be, but there are many things in our unconscious, and we are by no means sure whether they really belong to us or to somebody else. Carl Jung, Visions Seminar, Pages 1158-1159

I say that the unconscious says what it means. Nature is never diplomatic. If nature produces a tree, it is a tree and not a mistake for a dog. Carl Jung, Visions Seminar, Page 30.

Only men were admitted to the Mithraic ritual, the women all went to the Earth Mother. Carl Jung, Visions Seminar, Page 35

Only domesticated animals misbehave; a wild animal never misbehaves; it follows its own natural law; there is no such thing as a good tiger that eats only apples and carrots! Carl Jung, Visions Seminar, Page 37

We must fulfil our destiny according to nature's laws or we cannot become true servants of God. Carl Jung, Visions Seminar, Page 37

Don't forget that Christ completely absorbed Mithras; that old Mithraic idea has been continued in Christianity through the middle ages up to recent times; bulls and even little lambs have been killed, everything that was animal has been killed throughout the ages. Carl Jung, Visions Seminar, Page 37

The occult stuff transcended his digestive powers, he suffered from mental indigestion. Carl Jung, Visions Seminar, Page 41

This is a peculiar projection of our minds, this wanting to be free, not held down by any background: it is a sort of illusion of our consciousness in order to have the feeling of complete freedom, as if the historical past was fettering and would not allow free movement-a prejudice which again has psychological reasons. Carl Jung, Visions Seminar, Page 69

Our actual mind is the result of the work of thousands or perhaps a million years. There is a long history in every sentence, every word we speak has a tremendous history, every metaphor is full of historical symbolism; they would not carry at all if that were not true. Carl Jung, Visions Seminar, Page 69

This is a peculiar projection of our minds, this wanting to be free, not held down by any background: it is a sort of illusion of our consciousness in order to have the feeling of complete freedom, as if the historical past was fettering and would not allow free movement-a prejudice which again has psychological reasons. Carl Jung, Visions Seminar, Page 69

Animals understand utterances of fear of entirely different species because they have the same underlying fibre. Carl Jung, Visions Seminar, Page 70

I analysed dreams of Somali Negroes as if they were people of Zurich, with the exception of certain differences of languages and images. Where the primitives dream of crocodiles,

pythons, buffaloes, and rhinoceroses, we dream of being run over by trains and automobiles. Carl Jung, Visions Seminar, Page 70

Scientists like to think that symbols have migrated. This is not true; they are quite autochthonous. Carl Jung, Visions Seminar, Page 71

If one studies the occult with the wrong attitude one can get infected, for this whole field is full of metaphysical traps through which one can fall, disappear as into an oubliette, and became the astrologer, the theosophist, or the black magician. Carl Jung, Visions Seminar, Page 72

No one approaches the Kingdom of Heaven without having passed through the flame and been burnt through and through. Carl Jung, Visions Seminar, Page 74

The new man of St. Paul's early Christian teaching is exactly the same thing as the subtle body. It is an archetypal idea, exceedingly profound, which belongs to the sphere of the immortal archetypes. Carl Jung, Visions Seminar, Page 116

A real knowledge of Yoga practices is very rare in the West. I felt quite small when I became acquainted with these things. Carl Jung, Visions Seminar, Page 118

Three-fourths of analyses are made by women, and I learn from them. Carl Jung, Visions Seminar, Page 122

Extraverts, and all people who are identified with their persona, hate to be alone because they begin to see themselves. Carl Jung, Visions Seminar, Page 75

Our spring point is at about 29° of Pisces and is no longer in Aries, although horoscopes are made on that basis. Carl Jung, Visions Seminar, Page 118

To the early Christians it was nothing to call a man a "Son of God," it was a commonplace, it was their daily bread. Carl Jung, Visions Seminar, Page 117

When you come to that loneliness with yourself-when you are eternally alone-you are forced in upon yourself and are bound to become aware of your background. Carl Jung, Visions Seminar, Page 75

What is the use of a sin if you can throw it away? If you are thoroughly aware of your sin, you must carry it, live with it, it is yourself. Carl Jung, Visions Seminar, Page 76

Even when you think you are alone and can do what you please, if you deny your shadow there will be a reaction from the mind that always is, from the man a million years old within you. You are never alone because the eyes of the centuries watch you; you feel at once that you are in the presence of the Old Man, and you feel your historical responsibility to the centuries. Carl Jung, Visions Seminar, Page 77

Those old doctors like Galen asked their patients for their dreams. Dreams played a large part in medical cures. Carl Jung, Visions Seminar, Page 130

One of my students made some experiments on the viscosity of the blood, following the

viscosity through different stages of analysis. Carl Jung, Visions Seminar, Page 131

As our conscious personality is a part of the visible world, so our shadow side is a body in the collective unconscious, it is the unknown in things. Carl Jung, Visions Seminar, Page 78

We never see the curative things that come from within; Christian Science recognizes them, but clinical medicine even in our day is living and working by the outer facts. Carl Jung, Visions Seminar, Page 130

I said to her, "Who told you that you had an obligation to analysis? Your obligation is to life!" That girl is a victim of analysis. Her doctor is also stuck. Carl Jung, Visions Seminar, Page 86

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. They are mask-like leeches, walking about like spectres dead but sucking. Carl Jung, Visions Seminar, Page 90

There is no development under the law of conventional morality. It leads to compartment psychology, and how can a man develop when he forgets what his compartments contain? Carl Jung, Visions Seminar, Page 214

Yes, a man is never represented by himself alone. A man is only something in relation to other individuals. Carl Jung, Visions Seminar, Page 219

The unconscious is like a compass, it doesn't tell you what to do. Unless you can read the compass it cannot help you. Carl Jung, Visions Seminar, Page 208

An introvert often keeps the events of his life in different compartments, he has a sort of wall between so they cannot blend. Carl Jung, Visions Seminar, Page 211

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Zarathustra Seminars

A revelation always means a revealing will, a will to manifest which is not identical with

your own will and which is not your activity. You may be overcome by it; it falls upon you. Carl Jung, Zarathustra Seminar, Page 876.

It is also possible that it was a new invention, for the circle is an archetypal image that can occur anywhere without a direct tradition. For instance, you find it used very beautifully in Emerson's Essays, in that chapter called Circles. Of course he was aware of St. Augustine, he quoted him, yet the use he made of it is not at all what St. Augustine would have made, which shows that it was a living archetypal fact in Emerson's case. Carl Jung, Zarathustra Seminar, Page 11-12

In our prejudiced age, our late Christianity, we only must say the word love, assuming that it is something very wonderful, and nobody asks who loves, who is doing the loving. But that is what we really want to know, because love is nothing in itself. Carl Jung, Zarathustra Seminar, Pages

It is always a special human being who loves and the love is worth just as much as that individual. People think that they can apply love with no understanding, think love is only an emotional condition, a sort of feeling. Yes, it is a feeling, but what is the value of the feeling if it is not coupled with a real understanding? Carl Jung, Zarathustra Seminar, Pages 995-996

On the idea that the moment of creation, whether a work of art or person, carries the uniqueness of the moment in its character: This is substantiated in a way by the very awkward fact that the uniqueness of the particular moment in time in which a thing is created is characterized by certain qualities, as is proved by the fact that the horoscope can give the character of an individual. If it were impossible to deduce a human character from a horoscope, then of course that whole idea of the identity of the uniqueness of the self with the uniqueness of the moment when a thing comes into existence would not be valid; but as a matter of fact you can deduce from a horoscope, you can show the character of an individual to an amazing extent. Carl Jung, Zarathustra Seminar, Page 75

So the first science was astrology. That was an attempt of man to establish a line of communication between the remotest objects and himself. Carl Jung, Zarathustra Seminar, Page 1496.

For as soon as you cannot call an affect by a certain name – for instance, Cupid – it is in yourself. If you cannot say it is somewhere in space, in the planet Mars perhaps, it must be in yourself, and cannot be anywhere else. That causes a psychological disorder. We are apparently pretty far from these old facts because we don't realize the power of the archetypes; and we don't realize the mentality of a time when there were many gods, don't know what it would be like to be surrounded by divine, superior, demoniacal powers. We have the poetic conception, but that is nothing like the reality. So we don't know what it means to have lived in a time when these old gods descended upon man, when they became subjective factors, immediate magic. Carl Jung, Zarathustra Seminars, Page 1519

Yet individuation is not achieved without the body, it is born out of the body; but the body has to pay for it, it means that life is spent. Therefore when people go through the process of individuation, they don't come out of it looking younger; as a rule they look very much older, they may get grey hair from the experience. Carl Jung, Zarathustra Seminar, Page 839

Every light, every fire, comes to an end, and there would be utter darkness, but there is still

left the light of the self, which is the supreme light. Carl Jung, Zarathustra Seminar, Page 792.

So the self is not only an unconscious fact, but also a conscious fact: the ego is the visibility of the self. Carl Jung, Zarathustra Seminar, Page 977.

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Pages 977-978

The term self is often mixed up with the idea of God. I would not do that. I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often. Carl Jung, Zarathustra Seminar, Pages 977-978.

It [Self] is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore doesn't deserve to be called "God." Carl Jung, Zarathustra Seminar, Pages 977-978

One man alone cannot reach the self. Carl Jung, Zarathustra Seminar, Page 787

The unconscious is that which we do not know, therefore we call it the unconscious. Carl Jung, Zarathustra Seminar, Page 1348

Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

You cannot be redeemed without having undergone the transformation in the initiation process. Carl Jung, Zarathustra Seminar, Page 502.

The term self is often mixed up with the idea of God. I would not do that. Carl Jung, Zarathustra Seminar, Pages 977-978.

You could think of it [Self] as an intermediary, or a hierarchy of ever-widening-out figures of the self-till one arrives at the conception of a deity. Carl Jung, Zarathustra Seminar, Pages 977-978.

You can never get to yourself without loving your neighbour—that is indispensable; you would never arrive at yourself if you were isolated on top of Mt. Everest, because you never would have a chance to know yourself. Carl Jung, Zarathustra Seminar, Page 1020

And if you lose yourself in the crowd, in the whole of humanity, you also never arrive at yourself; just as you can get lost in your isolation, you can also get lost in utter abandonment to the crowd. Carl Jung, Zarathustra Seminar, Page 1020

You cannot individuate if you are a spirit; moreover, you don't even know how spirit feels because you are in the body. Carl Jung, Zarathustra Seminar, Page 202

So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body. Carl Jung, Zarathustra Seminar, Page 202

It is just an illusion when you think the right thought in your head means a reality; it is a reality as far as a thought reality reaches; the thought itself is real, but it has not become a reality in space. Carl Jung, Zarathustra Seminar, Page 202

If you fulfil the pattern that is peculiar to yourself, you have loved yourself, you have accumulated and have abundance; you bestow virtue then because you have luster. Carl Jung, Zarathustra Seminar, Page 502

But if you hate and despise yourself—if you have not accepted your pattern— then there are hungry animals (prowling cats and other beasts and vermin) in your constitution which get at your neighbours like flies in order to satisfy the appetites which you have failed to satisfy. Carl Jung, Zarathustra Seminar, Page 502

You see, life wants to be real; if you love life you want to live really, not as a mere promise hovering above things. Carl Jung, Zarathustra Seminar, Page 508

Life inevitably leads down into reality. Carl Jung, Zarathustra Seminar, Page 508

Life is of the nature of water: it always seeks the deepest place, which is always below in the darkness and heaviness of the earth. Carl Jung, Zarathustra Seminar, Page 508

If you carefully sterilize everything that you do you make an extract the impurity and leave it at the bottom, and once the water of life is poisoned, it doesn't need much to make everything wrong. Carl Jung, Zarathustra Seminar, Page 1058

There is no morality, no moral decision, without freedom. There is only morality when you can choose, and you cannot choose if you are forced. Carl Jung, Zarathustra Seminar, Page 262

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Page 1348

Therefore it is absolutely necessary that, in the process of individuation, everybody should become aware of his creative instinct, no matter how small it is. Carl Jung, Zarathustra Seminar, Page 667

And mind you, the animus is as terrible a reality as the anima. Carl Jung, Zarathustra Seminar, Page 295

Through being creative one creates the thing that has come into existence in this moment, that was in a potential existence before. Carl Jung, Zarathustra Seminar, Page 73

Inasmuch as you say these creative forces are in Nietzsche or in me or anywhere else, you cause an inflation, because man does not possess creative powers, he is possessed by them. Carl Jung, Zarathustra Seminar, Page 57.

There is little difference between Nietzsche's life and the life of a saint; he forsook his ordinary life and went into the woods. Carl Jung, Zarathustra Seminar, Page 57

You see that quite clearly in the moment when you check the creative impulse; nothing is more poisonous to the nervous system than a disregarded or checked creative impulse. It even destroys people's organic health. Carl Jung, Zarathustra Seminar, Page 654.

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise. Carl Jung, Zarathustra Seminar, Page 64.

I could say just as well that you could never attain the self without isolation; it is both being alone and in relationship. Carl Jung, Zarathustra Seminar, Page 797.

The spirit can easily be anything, but the earth can only be something definite. So remaining true to the earth would mean maintaining your conscious relationship to the body. Carl Jung, Zarathustra Seminar, Page 66

Don't run away and make yourself unconscious of bodily facts, for they keep you in real life and help you not to lose your real way in the world of mere possibilities where you are simply blindfolded. Carl Jung, Zarathustra Seminar, Page 66

You don't see the archetypal world but live like a pressed flower in the pages of a book, a mere memory of yourself. Carl Jung, Zarathustra Seminar, Page 972.

The great lure of the archetypal situation is that you yourself suddenly cease to be. You cease to think and are acted upon as though carried by a great river with no end. You are suddenly eternal. Carl Jung, Zarathustra Seminar, Page 240.

The indispensable condition is that you have an archetypal experience, and to have that means that you have surrendered to life. Carl Jung, Zarathustra Seminar, Page 972

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 1343.

The archetype itself is an exaggeration and it reaches beyond the confines of humanity. Carl Jung, Zarathustra Seminar, Page 1343.

Man's greatest triumph was that God himself incarnated in man in order to illumine the world; that was a tremendous increase of consciousness. Carl Jung, Zarathustra Seminar, Page 967

It is a general truth that one can only understand anything in as much as one understands oneself. Carl Jung, Zarathustra Seminar, Page 742

It does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896

Inasmuch as the living body contains the secret of life, it is an intelligence. Carl Jung, Zarathustra Seminar, Page 360.

Thought is a disembodied something because it has no spatial qualities. Carl Jung, Zarathustra Seminar, Page 360.

What is light without shadow? What is high without low? You deprive the deity of its omnipotence and its universality by depriving it of the dark quality of the world. Carl Jung, Zarathustra Seminar, Page 967

Our shadow is the last thing that has to be put on top of everything, and that is the thing we cannot swallow; we can swallow anything else, but not our own shadow because it makes us doubt our good qualities. Carl Jung, Zarathustra Seminar, Page 1090.

The extension [of the body] in space, therefore, creates a pluralistic quality in the mind. That is probably the reason why consciousness is possible. Carl Jung, Zarathustra Seminar, Page 360.

To ascribe infinite evil to man and all the good to God would make man much too important: he would be as big as God, because light and the absence of light are equal, they belong together in order to make the whole. Carl Jung, Zarathustra Seminar, Page 929

If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation. Carl Jung, Zarathustra Seminar, Pages 1012-1013

Do you think that somewhere we are not in nature, that we are different from nature? No, we are in nature and we think exactly like nature. Carl Jung, Zarathustra Seminar, Page 1277

So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 361.

So whatever comes from behind comes from the shadow, from the darkness of the unconscious, and because you have no eyes there, and because you wear no neck amulet to ward off evil influences, that thing gets at you, possesses and obsesses you. Carl Jung, Zarathustra Seminar, Page 1265.

You see, it is as if the self were trying to manifest in space and time, but since it consists of so many elements that have neither space nor time qualities, it cannot bring them altogether into space and time. Carl Jung, Zarathustra Seminar, Page 977.

And those efforts of the self to manifest in the empirical world result in man: he is the result of the attempt. So much of the self remains outside, it doesn't enter this three-dimensional empirical world. Carl Jung, Zarathustra Seminar, Page 977.

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977.

It is even very important that the anima is projected into the earth, that she descends

very low, for otherwise her ascent to the heavenly condition in the form of Sophia has no meaning…She is the one that is rooted in the earth as well as in the heaven, both root and branch of the tree. Carl Jung, Zarathustra Seminar, Page 533.

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

For the archetype is nothing human; no archetype is properly human. Carl Jung, Zarathustra Seminar, Page 1343.

Nietzsche's idea is that out of that lack of order, a dancing star should be born. Carl Jung, Zarathustra Seminar, Page 106

The relationship between religion and the unconscious is everywhere obvious: all religions are full of figures from the unconscious. Carl Jung, Zarathustra Seminar, Page 1351.

That center, that other order of consciousness which to me is unconscious, would be the self, and that doesn't confine itself to myself, to my ego: it can include I don't know how many other people. Carl Jung, Zarathustra Seminar, Page 783.

If they are physicians they should treat their own neurosis, otherwise they are just vampires and want to help other people for their own needs. Carl Jung, Zarathustra Seminar, Pages 824-825

If you can stand yourself, then you might be capable of loving somebody else; otherwise, it is a mere excuse, just a lie. And that cannot be repeated often enough. Carl Jung, Zarathustra Seminars, Page 699

The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche. Carl Jung, Zarathustra Seminar, Page 441.

For what is the body? The body is merely the visibility of the soul, the psyche; and the soul is the psychological experience of the body. So it is really one and the same thing. Carl Jung, Zarathustra Seminar, Page 355.

You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body. Carl Jung, Zarathustra Seminar, Page 441.

The substance is always the same, but a new value is given to it, and the new value is the treasure. That is the secret of alchemy for instance. Carl Jung, Zarathustra Seminar, Page 653.

The ego says, "I will," the self says "thou shalt." Carl Jung, Zarathustra Seminar, Page 568.

We cannot do away with the living man by making him spirit-he must live here-and we must really assume that inasmuch as there is life it makes sense, and that life in not properly lived when we deny half of life. Carl Jung, Zarathustra Seminar, Page 539.

God never was invented, it was always an occurrence, a psychological experience-and mind you, it is still the same experience today. Carl Jung, Zarathustra Seminar, Page 916.

We know quite well that no man can ever become the self; the self is an entirely different order of things. Carl Jung, Zarathustra Seminar, Page 925.

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.

You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn't exist. Carl Jung, Zarathustra Seminar, Page 805.

Half of the psychogenetic diseases occur where it is a matter of too much intuition, because intuition has this peculiar quality of taking people out of their ordinary reality. Carl Jung, Zarathustra Seminar, Page 808.

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

It is the idea that the self is not identical with one particular individual. No individual can boast of having the self: there is only the self that can boast of having many individuals. Carl Jung, Zarathustra Seminar, Page 782.

So the first science was astrology. That was an attempt of man to establish a line of communication between the remotest objects and himself. Carl Jung, Zarathustra Seminar, Page 1496.

Nature herself is unconscious and the original man is unconscious; his great achievement against nature is that he becomes conscious. Carl Jung, Zarathustra Seminar, Page 1286.

There is no real life without archetypal experiences. The ordinary life is two-dimensional-it consists of pieces of paper-but the real life consists of three dimensions, and if it doesn't it is not real life, but is a provisional life. Carl Jung, Zarathustra Seminar, Page 970.

Zeus was director of Olympus, but he was responsible to the great board of directors of the world, the moira, an invisible influence, the "Faceless Corporation" of Olympus, so even Zeus could not do what he wanted. Carl Jung, Zarathustra Seminar, Page 917.

…You can dream other people's dreams, can get them through the walls. Carl Jung,

Zarathustra Seminar, Page 1259.

For life comes to a man through the anima, in spite of the fact that he thinks it comes to him through the mind. He masters life through the mind, but life lives in him through the anima. Carl Jung, Zarathustra Seminar, Page 1105.

Individuation is only possible with people, through people. You must realize that you are a link in a chain, that you are not an electron suspended somewhere in space or aimlessly drifting through the cosmos. Carl Jung, Zarathustra Seminar, Page 103.

Therefore my formula: for the love of mankind and for the love of yourself-of mankind in yourself-create a devil. That is an act of devotion, I should say; you have to put something where there is nothing, for the sake of mankind. Carl Jung, Zarathustra Seminar, Page 1322.

Life that doesn't overcome itself is really meaningless: it is not life; only inasmuch as life surpasses itself does it make sense. Carl Jung, Zarathustra Seminar, Page 1105.

In the shadow we are exactly like everybody; in the night all cats are grey-there is no difference. Carl Jung, Zarathustra Seminar, Page 1090.

But in reality God is not an opinion. God is a psychological fact that happens to people. Carl Jung, Zarathustra Seminar, Page 1037.

One could say that the stratification of our population was historical; there are certain people living who should not live yet. They are anachronistic. They anticipate the future. Carl Jung, Zarathustra Seminar, Page 1037.

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977.

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 972.

Just as you cannot see the atomic world without applying all sorts of means to make it visible, so you cannot enter the unconscious unless there are certain synthesized figures. Carl Jung, Zarathustra Seminar, Pages 1431-32.

Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, because fate must be fulfilled. It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering. Carl Jung, Zarathustra Seminar, Page 1416.

Voluptuousness, the lust principle, is Freud; passion for power is Adler; and selfishness-that is myself, perfectly simple. Carl Jung, Zarathustra Seminar, Page 1451.

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul.

Carl Jung, Zarathustra Seminar, Page 1401.

Therefore intuitives develop all sorts of physical trouble, intestinal disturbances for instance, ulcers of the stomach or other really grave physical troubles. Because they overleap the body, it reacts against them. Carl Jung, Zarathustra Seminar, Pages 1391-1392.

Fire is the artificial light against nature, as consciousness is the light which man has made against nature. Carl Jung, Zarathustra Seminar, Page 1286.

Our mind is the scene upon which the gods perform their plays, and we don't know the beginning and we don't know the end. Carl Jung, Zarathustra Seminar, Page 1306.

What is meant is, that you should be with yourself, not alone but with yourself, and you can be with yourself even in a crowd. Carl Jung, Zarathustra Seminar, Page 1484.

Therefore, the very foundation of existence, the biological truth, is that each being is so interested in itself that it does love itself, thereby fulfilling the laws of its existence. Carl Jung, Zarathustra Seminar, Page 1477.

To love someone else is easy, but to love what you are, the thing that is yourself, is just as if you were embracing a glowing red-hot iron: it burns into you and that is very painful. Carl Jung, Zarathustra Seminar, Page 1473.

If a complete or divine consciousness were possible, there would be no projection, which means that there would be no world, because the world is the definiteness of the divine projection. Carl Jung, Zarathustra Seminar, Page 132.

Of course you really don't make projections: they are it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.

Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body. Carl Jung, Zarathustra Seminar, Page 1495.

Of course you really don't make projections: they are it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.

...Wolves occasionally eat human beings if they are very hungry, but we also eat animals and by the millions, so we have absolutely no ground for blaming those animals for eating a man occasionally. Carl Jung, Zarathustra Seminar, Page 538.

Life inevitably leads down into reality. Life is of the nature of water: it always seeks the deepest place, which is always below in the darkness and heaviness of the earth. Carl Jung, Zarathustra Seminar, Page 508.

You see, if you are duly initiated, you surely lose all desire to found a religion because you then know what religion really is. Carl Jung, Zarathustra Seminar, Page 503.

The collective unconscious is the foundation of life, the eternal truth of life, the eternal basis and the eternal goal. It is the endless sea from which life originates and into which life flows back, and it remains forever the same. Carl Jung, Zarathustra Seminar, Page 380.

Go and preach Christ to yourself: You being to preach to yourself-you are the very first. For the man who wants to preach is one who wants to run away from his own problem by converting other people. Carl Jung, Zarathustra Seminar, Page 254.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

To love someone else is easy, but to love what you are, the thing that is yourself, is just as if you were embracing a glowing red-hot iron: it burns into you and that is very painful. Carl Jung, Zarathustra Seminars, 1472-1474

Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do. Carl Jung, Zarathustra Seminar, Page 168

You [the Self] should not storm at me. If you kill me, where are your feet?" That is what I (the ego) am. Carl Jung, Zarathustra Seminar, Pages 977-978.

The forest philosophers didn't go out into the forests in the beginning to try to find the self. They first live a full human life in the world and then comes the wood life. Carl Jung, Zarathustra Seminar, Page 797.

And that was the case in Buddha's own existence; he was a prince, a man of the world, and he had a wife, he had concubines, he had a child —then he went over to the saintly life. Carl Jung, Zarathustra Seminar, Page 797.

As long as you can explain yourself to a human being you are not crazy." C.G Jung, The Zarathustra Seminars Volume 1. Page 297

We have become participants in the divine nature. We are the vessel…of the deity suffering in the body of the "slave" (Phil. 2:5). Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Schiller is to me a philosopher. I think little of his poetry, but I think a great deal of his philosophy. Carl Jung, Zarathustra Seminars, Page 117

Sensitive, thinking people were tremendously shaken by all those events in France, and it was under the immediate impression of those events that Schiller discovered that problem

of the pairs of opposites: the problem that man, on the one side, is a fairly civilized being, and on the other, quite barbarous. Carl Jung, Zarathustra Seminars Page 118

After Schiller, the line goes through Schopenhauer, but Schopenhauer was entirely pessimistic as to its solution; also he did not see it in just such a light. He was convinced that the world was a tremendous error. Carl Jung, Zarathustra Seminars, Page 118

In Schiller, it was a sort of aesthetic solution, very weak, as if he had not realized the length and the depth of the problem. To try to solve it by the vision of beauty is like trying to put out a great fire with a bottle of lemonade. Carl Jung, Zarathustra Seminars, Page 120

In Schiller's "Hymn to Joy," you find this idea of the compensation of the small misery of man through the greatness of the completely unconscious state of the Dionysian enthusiasm. Carl Jung, Zarathustra Seminars, Page 143

There is a story that Schiller could not write unless he smelt the peculiar odor of rotting apples, so he always had apples in a drawer of his writing table. And peculiar habits can take the place of such a fetish. We belittle these things because they are so utterly banal; we think it is merely curious, but if we look at them from the functional standpoint, we see that they plan an important part in the functioning of the psyche of those people. Carl Jung, Zarathustra Seminars, Page 528

Prof Jung: He was a great artist, but he was also a philosopher and we expect a philosopher to think. His work ran away with him and that was his weakness. Such a thing would not have happened to Goethe, or Schiller, or Shakespeare. That was his weakness: he was a genius with a big hole in him. Carl Jung, Zarathustra Seminars, Page 1255

Also those Evangels which were not accepted by the church, and therefore mostly destroyed, contained Gnostic teaching; we can substantiate this from the knowledge of the fragments which we still possess, the Gospel of the Egyptians, for instance, and among the Apocrypha of the New Testament, the Acts of St. Thomas, where the Holy Ghost is called Sophia and where she is the blessed mother. So already in its origins, Christianity was so closely surrounded by Gnostic and by Alexandrian wisdom that it is more than probable that Christ received a Gnostic initiation and possessed a rather profound understanding of the human soul and the peculiarities of spiritual development. 1031-1032.

If I don't know whether I should assume the human soul to be immortal, I simply take it in: I eat immortality, and see what the influence is on my digestion. Carl Jung, Zarathustra Seminar, Page 980

It [Human Body] becomes the divine cradle, the womb, the sacred vase in which the deity itself will be locked in, carried and born. Carl Jung, Zarathustra Seminar, Page 981

Prometheus stealing the fire from the immortal gods has become a savior of mankind, and man's greatest triumph was that God himself incarnated in man in order to illumine the world; that was a tremendous increase of consciousness. Carl Jung, Zarathustra Seminar, Page 967

I know nothing truer than that fact that something wants to live, to exist, to unfold: the tiger wants to be a tiger, the flower wants to be a flower, and the

snake, a snake, and man, a man. They all want to exist and to appear. Carl Jung, Zarathustra Seminar, Page 979

So if you want me to do something for you, if you want me to help you to manifest, you must be reasonable and wait. You should not storm at me. If you kill me, where are your feet?"7 That is what I (the ego) am. Carl Jung, Zarathustra Seminar, Page 978

The old prophets and philosophers say nothing is greater than man, but on the other side nothing is more miserable than man, for the ego consciousness is only a little spark of light in an immense darkness. Yet it is the light, and if you pile up a thousand darknesses you don't get a spark of light, you don't make consciousness. Carl Jung, Zarathustra Seminar, Page 965

Having ego consciousness means that you have a certain amount of disposable willpower, which of course means arbitrary feelings and decisions, disobedience of natural laws and so on; and that gives you a terrible feeling of being lost, cursed, isolated, and wrong altogether. And of course this causes feelings of shame. Carl Jung, Zarathustra Seminar, Page 966

So the dawn of consciousness was naturally a tremendous problem to man; he had to invent a new law-abiding world of obedience, the careful observance of rules; instead of the herd or the natural animal state, he had to invent an artificial state. Carl Jung, Zarathustra Seminar, Page 966

But we know that we can break out at any time and destroy as no volcano and no epidemic ever destroyed, and we chiefly injure our own species; we would not dream of making an international war against flies or microbes or against whales or elephants-it isn't worthwhile but it is worthwhile when it is against man. Carl Jung, Zarathustra Seminar, Page 966

Of course we have the idea that the original condition was a wonderful paradise, but as a matter of actual fact man has always tried to move away from that unconsciousness. Carl Jung, Zarathustra Seminar, Page 967

The body is the original animal condition; we are all animals in the body, and so we should have animal psychology in order to be able to live in it. Carl Jung, Zarathustra Seminar, Page 967

But archetypes are much worse than human beings; you cannot put the blame on them because they are not visible and they have the most disagreeable quality of appearing in your own guise. They are somewhat of your own substance, so you feel how futile that would be. Carl Jung, Zarathustra Seminar, Page 968

But though you need water for your life, you can also be drowned in a surplus of water; you need the sun yet the sun can scorch you to death; you need fire yet you can be destroyed by fire. So the archetypes naturally work both good and evil, and it all depends upon your skill whether you can manage to navigate through the many elementary dangers of nature. Carl Jung, Zarathustra Seminar, Page 969

Therefore, you so often have the ship as a symbol: even religions are called ships or vehicles. You remember the Christian allegory where Christ is at the tiller of the church, and in

German the word Schiff means the nave of the church-the church is a ship. It is the same in the East, the Hinayana and the Mahayana, the little and the great vessel, designate the two forms of Buddhism. Carl Jung, Zarathustra Seminar, Page 970

All these different personifications are always one and the same thing, the revelation of the thought that existed before man had the thought; and inasmuch as this thought is helpful, inasmuch as it reconciles a vital need of man to the absolute conditions of the archetypes, one could usefully say, "This is the Holy Ghost." Carl Jung, Zarathustra Seminar, Page 971

The Holy Ghost creates that symbol, that situation, or that idea or impulse, which is a happy solution of the postulates of the archetypes on the one side, and the vital needs of man on the other side. Carl Jung, Zarathustra Seminar, Page 971

So the Holy Ghost is like a devil and can fill the air with devils if you don't obey, but the moment you obey, all the spooks collapse. Carl Jung, Zarathustra Seminar, Page 972

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. You don't see the archetypal world but live like a pressed flower in the pages of a book, a mere memory of yourself. Carl Jung, Zarathustra Seminar, Page 972

Most people live like that in our time, an entirely artificial two-dimensional existence, and therefore they have no archetypal experience; for instance, a personal psychology, like that of Adler or Freud or any other educational experiment, is all two-dimensional. Carl Jung, Zarathustra Seminar, Page 972

So if I seem to avoid speaking of the Holy Ghost, it is not that I dis miss that idea entirely, but that we are living in this two-dimensional world where people are not up to archetypal experiences and therefore, instead of that language of the real life, one can only use the language of the two-dimensional paper life. Carl Jung, Zarathustra Seminar, Page 972-973

But if you live in a world where there is no neighbor but the eternal deity, you cannot blame a neighbor. Then you know that your neighbors are ghosts, archetypes, the elements of life. You cannot complain of neighbors when you are in a boat on the sea-there are no neighbors: you are then in an archetypal condition. Carl Jung, Zarathustra Seminar, Page 973

For the soil of our consciousness dries up and becomes sterile if we don't let in the flood of the archetypes; if we don't expose the soil to the influence of the elements, nothing grows, nothing happens we simply dry up. Carl Jung, Zarathustra Seminar, Page 974

We are always a bit between the devil and the deep sea, and therefore we always need the intervention of the Holy Ghost to tell us how to reconcile the most irrational and the most paradoxical. For man is a terror in that respect, the highest principle on the one side and a perfect beast on the other. Carl Jung, Zarathustra Seminar, Page 974

You see, archetypes mean archaic elements because they are forms of psychical life which have an eternal existence. They have existed since times immemorial and will continue to exist in an indefinite future. Carl Jung, Zarathustra Seminar, Page 976

So much of the self remains outside, it doesn't enter this three-dimensional empirical world. The self consists, then, of the most recent acquisitions of the ego consciousness and on the other side, of the archaic material. Carl Jung, Zarathustra Seminar, Page 977

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977

Therefore the term self is often mixed up with the idea of God. I would not do that. I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often. Carl Jung, Zarathustra Seminar, Page 977-978

So we should reserve that term God for a remote deity that is supposed to be the absolute unity of all singularities. The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Page 978

The self makes terrible demands and really can demand too much. For it is the next manifestation of the unconscious creator that created the world in a marvelous dream. He tried for many millions of years to produce something that had consciousness, something like a human being. Carl Jung, Zarathustra Seminar, Page 978

So you can say everything of the self; you can say it is a devil, a god, nothing but nature. It is your worst vice, or your strongest conviction, or your greatest virtue. It is just everything-the totality. You can even say it is the Holy Ghost. It is the victory of the divine life in the turmoil of space and time. Carl Jung, Zarathustra Seminar, Page 979

Yet if we look on his works which we can observe through millions of years in the study of paleontology and anthropology, we see that the whole thing has gone on in an irregular way. It never had much system in spite of being exceedingly clever, so we assume that the creation was no systematic attempt but was just dabbling and experimenting and finally falling right, more or less. Carl Jung, Zarathustra Seminar, Page 980

Now under those conditions we are allowed to make the speculation that because the creator is blind he needs a seeing consciousness, and therefore he finally made man who was the great discovery. Carl Jung, Zarathustra Seminar, Page 981, Z

But in psychology the self is a scientific concept with no assumption as to its metaphysical existence. We don't deal with it as an existence and we don't postulate an existence, but merely form a scientific psychological concept which expresses that totality, the nature. Carl Jung Zarathustra Seminar, Page 983

We do not know what matter is: matter is the term for an idea used in physics which formulates the presumable nature of things; and so spirit is a peculiar quality or idea of something which is immaterial and in its essence perfectly unknown. Carl Jung, Zarathustra Seminar, Page 984

So the Holy Spirit is a formulation of certain phenomena which have nothing to do with the self directly, though you may naturally connect the two and say that wherever the self manifests, you. Carl Jung, Zarathustra Seminar, Page 985

Moreover one should not omit mentioning that the Christian dogma makes a very clear distinction between the aspect of the Son and the Holy Spirit. The latter is the divine breath and not a person. It is the life breath that flows from the Father into the Son. Carl Jung, Zarathustra Seminar, Page 986

You see, spirit to me is not an experience which I could substantiate in any way; it is a quality, like matter. Matter is a quality of an existence which is absolutely psychical. For our only reality is psyche, there is no other reality; all we say of other realities are attributes of psychological contents. Carl Jung, Zarathustra Seminar, Page 986

Now, Dr. Harding says the Holy Spirit is one and indivisible; yet it is part of the Trinity and thus only One inasmuch as it is God. The self, on the other hand, is per definitionem really one and indivisible; therefore, it is called historically "the Monad" and is therefore like Christ, the Monogenes the Unigenitus, etc. Carl Jung, Zarathustra Seminar, Page 986

Now, if it is true that our time and space are relative, then the psyche, being capable of manifesting beyond time and space-at least its part in the collective unconscious is beyond individual isolation; and if that is the case, more than one individual could be contained in that same self. Carl Jung, Zarathustra Seminar, Page 987

You see, it is quite possible that our collective unconscious is just the evidence for the transcendent oneness of the self; since we know that the collective unconscious exists over an extraordinary area, covering practically the whole of humanity, we could call it the self of humanity. Carl Jung, Zarathustra Seminar, Page 987

People think that they can apply love with no understanding, think love is only an emotional condition, a sort of feeling. Yes, it is a feeling, but what is the value of the feeling if it is not coupled with a real understanding? Carl Jung, Zarathustra Seminar, Page 997

I make use of this as a piece of evidence for my thesis that Nietzsche is the ordinary historical man, the traditional Christian, and his peculiar standpoint in Zarathustra is just due to the fact that he is possessed by the archetype of Zarathustra that naturally would speak an entirely different language. Carl Jung, Zarathustra Seminar, Page 1000

It is so much nicer to be compassionate to other people than to themselves, and so much easier because they then keep on top; other people are to be pitied, other people are poor worms that ought to be helped, and they are saviors. Carl Jung, Zarathustra Seminar, Page 1001

If you give your compassion to yourself, if you are interested in the imperfect man in yourself, naturally you bring up a monster-all the darkness that is in man, all that with which man is cursed forever, without the grace of God or the compassion of Christ and his work of salvation. Carl Jung, Zarathustra Seminar, Page 1001-1002

The idea that every man has the same value might be a great metaphysical truth, yet

in this space-and-time world it is the most tremendous illusion; nature is thoroughly aristocratic and it is the wildest mistake to assume that every man is equal. Carl Jung, Zarathustra Seminar, Page 1002

Anybody in his sound senses must know that the mob is just mob. It is inferior, consisting of inferior types of the human species. Carl Jung, Zarathustra Seminar, Page 1002

I am quite inclined to attribute immortal souls to animals; they are just as dignified as the inferior man. That we should deal with the inferior man on our own terms is all wrong. To treat the inferior man as you would treat a superior man is cruel; worse than cruel, it is nonsensical, idiotic. Carl Jung, Zarathustra Seminar, Page 1002

Christianity has done it: we owe it to Christianity that all men are equal and dignified and such nonsense, that God looks at all men in the same way. Carl Jung, Zarathustra Seminar, Page 1002

We have no responsibility in that respect; we take love like the weather or a gold mine or a fruit tree which we don't own but from which we can pick fruit, and nobody thinks of such a thing as creating that which loves us or that we love. Carl Jung, Zarathustra Seminar, Page 1004

We cannot take it for granted that love is something we just get somewhere. It must be produced. So it is a thing which has to be created because it doesn't yet exist. Carl Jung, Zarathustra Seminar, Page 1004-1005

But that must be so: if a church is not intolerant it doesn't exist. It needs must be intolerant in order to have definite form, for that is what the inferior man demands. It is always a sign of inferiority to demand the absolute truth. Carl Jung, Zarathustra Seminar, Page 1008

The superior man is quite satisfied that the supreme state of life is doubt of truth, where it is always a question whether it is a truth. A finished truth is dead. Carl Jung, Zarathustra Seminar, Page 1008

A living truth changes. If it is static, if it doesn't change, it is dead. Carl Jung, Zarathustra Seminar, Page 1008

The mystery of the Trinity for instance is immensely profound, expressing the most basic facts of our unconscious mind; therefore it is quite understandable that it played such a great role. So we cannot dismiss those church dogmas as perfectly useless or nonsensical. Carl Jung, Zarathustra Seminar, Page 1011

So we cannot dismiss those church dogmas as perfectly useless or nonsensical. They are carefully elaborated expressions that have certain effects on the unconscious, and inasmuch as the church is capable of formulating such things, it has a catching power. Carl Jung, Zarathustra Seminar, Page 1011

The church walls hold. They are tight. People live in peace inside those walls and are fed by the right kind of dogma, a dogma which really expresses the unconscious facts as they are. Carl Jung, Zarathustra Seminar, Page 1011

Protestantism is a festering wound in the body of the church, the wound in the body of Christ which has been infected and suppurating ever since. Carl Jung, Zarathustra Seminar, Page 1012

For you never can get to yourself without loving your neighbor-that is indispensable; you never would arrive at yourself if you were isolated on top of Mt. Everest, because you never would have a chance to know yourself. Carl Jung, Zarathustra Seminar, Page 1019

And if you lose yourself in the crowd, in the whole of humanity, you also never arrive at yourself; just as you can get lost in your isolation, you can also get lost in utter abandonment to the crowd. Carl Jung, Zarathustra Seminar, Page 1019

To fall into the extraverted principle and follow the object and forget about yourself, is just like going into the wilderness and losing humanity. Carl Jung, Zarathustra Seminar, Page 1020

Therefore, we are only right in following the prescription, "Love thy neighbor as thyself," when we are also entitled to say, "Love thyself as thy neighbor." If you are bold enough to love your neighbor, then you must be just enough to apply that love to yourself, whatever that love may be. Carl Jung, Zarathustra Seminar, Page 1020

Love can be anything between the worst stupidity and a great virtue, and only God can say whether it is perfectly pure gold. Usually it is not; it is a sliding scale of values. Carl Jung, Zarathustra Seminar, Page 1020

There is no absolutely unselfish love. Even a mother's devotion and love for her child is selfish, full of black substance, with only a little surplus which you can call ideal love. Carl Jung, Zarathustra Seminar, Page 1020

Now, it is surely true that our inferior function has all the qualities of mob psychology: it is our own mob, but in that mob is the creative will. The creative will always begins in the depths and never starts at the top. Carl Jung, Zarathustra Seminar, Page 1021

For the seed is not the tree and the seed doesn't make the tree unless there is the black earth: the black substance is needed in order to create something in reality. Carl Jung, Zarathustra Seminar, Page 1021

The seeds can remain for a long time without growing if circumstances are unfavorable; certain ideas can hover over mankind for thousands of years, and they never take root because there is no soil. Carl Jung, Zarathustra Seminar, Page 1022

The man of the crowd is no better than an amoral half-wit; he is a sort of monkey or a bull or something like that, and an institution which deals with such a man must have the right kinds of walls and gates, which are just coarse enough. Carl Jung, Zarathustra Seminar, Page 1023

The Reformation upset the church very badly, for Protestantism has no safe walls; there are a few spiritual walls left of the old fortress but they are not strong enough to be a protection against the creation of new ideas. Carl Jung, Zarathustra Seminar, Page 1024

Yes, that is perfectly true. On the few occasions that I have had to treat Catholics who

were still pratiquants in the church, I found that they all suffered from a most remarkable extinction of fantasy-they had the greatest trouble about it. Carl Jung, Zarathustra Seminar, Page 1024

Eventually you bring up the thing you fear the most, mob psychology, which is indispensable for individuation. When you go through such an experience, you know it is a quest in which you may be killed. Carl Jung, Zarathustra Seminar, Page 1024

And the church is a safeguard; therefore I would never encourage people who find their peace safely ensconced in the church to bring up their fantasies. I would even advise a Protestant to go back into the lap of the Catholic church if he finds his peace there, even if his whole spiritual life should be completely destroyed. Carl Jung, Zarathustra Seminar, Page 1024

You see, there is no intelligence that can create a new church except the blind creativeness of the mob; the mob can create a new church as no intelligent fellow ever could. For to create a church you must be blind: you cannot have too much intelligence or consciousness. Carl Jung, Zarathustra Seminar, Page 1025

For example, the actual organized state of Russia, even the actual Germany or Italy, is a church really, a religious affair; and the laws within that church are far more fatal than the laws of the Catholic church. Carl Jung, Zarathustra Seminar, Page 1025

Very lately, however, I discovered that New Platonist and Pythagorean philosophers still survived in 1050 in Baghdad under the Caliphs. They even experienced a late blossoming then; we owe to them the existence of the so-called Corpus Hermeticum. Carl Jung, Zarathustra Seminar, Page 1026

He [Osiris] came at the end of a very special spiritual development, culminating in the Ptolemaic civilization, when the Osiris became the Osiris of every better man: the ordinary man had no Osiris because he had no decent burial. Then with Christ there was an Osiris for everybody and that simply uprooted the whole of antique civilization. Carl Jung, Zarathustra Seminar, Page 1026

The early Christians denied the Caesar; they didn’t want to participate in sacrifices to a Roman Caesar because they only believed in an invisible Lord. That was another kind of prison, but it didn’t injure them so much as when they were put in fetters or thrown into the arena, and some imaginative people could see more in it than in a Roman

Caesar. Carl Jung, Zarathustra Seminar, Page 1027

And we have to parade with flags and a brass band in honor of the Caesar. That is what is actually happening, and that might be-I hope not-the new gospel with all the isms and flags and brass bands; we have the sacrifice to Caesarism, the absolute authority of the state, and we have a law which is no law because it is liable to change by an uncontrollable authority on top. Carl Jung, Zarathustra Seminar, Page 1027

"Differentiated" means aristocratic, different, independent, and that is the quality of the aristocratic superior function. Carl Jung, Zarathustra Seminar, Page 1029

So a savior is one who seizes, the Ergreifer who catches people like objects and whirls

them into a form which lasts as long as the whirlwind lasts, and then the thing collapses and something new must come. Carl Jung, Zarathustra Seminar, Page 1030

You see, the teaching Christ received through his teacher, John the Baptist, must have been the ripe fruit of the time; otherwise it could not have been so in tune with

the surroundings, with all the great problems of the time. Carl Jung, Zarathustra Seminar, Page 1030

But we have evidence that John must have belonged to a certain religious movement, current in those days, which must have been something like the Essenes, also called the Therapeuts, who were chiefly occupied in healing the sick and interpreting dreams. Carl Jung, Zarathustra Seminar, Page 1031

Then we know from Philo Judaeus of Alexandria that monasteries existed in those days and that there were considerable settlements on the Dead Sea and in Egypt, and they naturally had a body of teaching. Carl Jung, Zarathustra Seminar, Page 1031

So we are almost forced to assume that Christ received Gnostic teaching and some of his sayings-like the parable of the Unjust Steward which we recently mentioned, and particularly the so-called "Sayings of Jesus" which are not contained in the New Testament-are closely related to Gnosticism. Carl Jung, Zarathustra Seminar, Page 1031

You know, Oannes is the Babylonian form of the Greek Johannes, and he is the one who in the form of a fish comes out of the sea daily and teaches people wisdom and civilization and every good thing under the sun. Carl Jung, Zarathustra Seminar, Page 1033

Hermes the thrice-greatest is the aristocrat of aristocrats. Carl Jung, Zarathustra Seminar, Page 1033

Tot is the Egyptian equivalent of Hermes. He is also a mystery god. Hermes was the teacher of all wisdom, but a wisdom which is not for the mob, a wisdom which when it touches the mob causes a conflagration or a whirlwind; it is the thing that has to be kept secret. Carl Jung, Zarathustra Seminar, Page 1033

You see, that has once to be the pearls have to be cast before the swine eventually, since the swine are also human. You may try to save the pearls but once the moment will come and a man will appear who will hand them over to the herd; that great wind will come when it cannot wait any longer. Carl Jung, Zarathustra Seminar, Page 1034

Sure enough, wisdom is a woman, Sophia, and sure enough, she loves none but the warrior, but the warrior is not understood to be a being of air, a dancer upon the burial ground. He would be amidst all the dangers, really fighting the battle of life, not dancing in the clouds. Carl Jung, Zarathustra Seminar, Page 507

You know, we are an unbalanced race, so our nervous system is very inferior in a way; we are highly gifted, both wind- and flame-like, but we have little earth. Therefore we are chiefly bandits, warriors, pirates, and madmen. That is the characteristic of the West as may be seen in the expressions of our faces. Carl Jung, Zarathustra Seminar, Page 1080

Then through the revelation of the Christian symbolism, we learned the most important fact that the deity had found a means in the human psyche to be reborn, to be born through man. That is the message, the great symbolic teaching; and that of course increases the conscious psyche of man to an extraordinary degree. Carl Jung, Zarathustra Seminar, Page 981

That shame is of course a very typical reaction; it is a primitive reaction which clearly shows the distance that exists between the ego consciousness and the original unconsciousness of mere instinct. As long as man is in a merely instinctive animal condition, there is absolutely no ground for shame, no possibility of shame even, but with the coming of the ego consciousness, he feels apart from the animal kingdom and the original paradise of unconsciousness, and then naturally he is inclined to have feelings of inferiority. Carl Jung, Zarathustra Seminar, Page 965

The creator has made a time-space cage; he split off the fourth dimension from space and the three remaining formed a marvelous cage in which things could be separated. And when time was added, the different conditions which evolved in space could be extended in the time dimension. There is extension in space and extension in time, so one could see things clearly, one could discriminate and that is the possibility of consciousness. Carl Jung, Zarathustra Seminar, Page 981

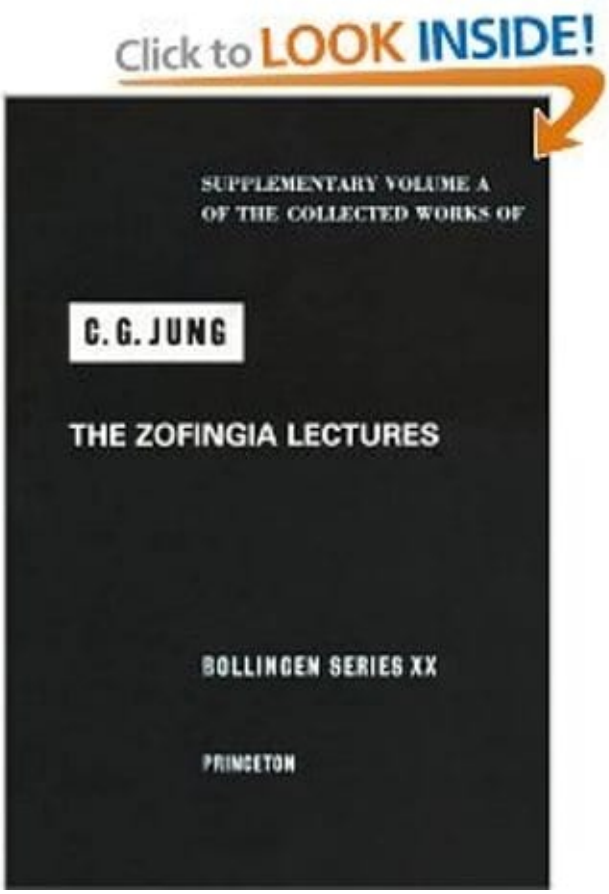
This figure of the chain is not my own invention. I found it the other day in a book by an old alchemistic doctor, as the so-called symbol of Avicenna;' the alchemists were mostly doctors and they developed their peculiar kind of psychology by means of very apt symbols. This one consists of an eagle flying high in the air, and from his body falls a chain which is attached to a toad creeping along on the earth. The eagle of course represents the air, the spirit, and in alchemy it had a very particular meaning. The eagle would remind any alchemist of the phoenix, the self-renewing god, an Egyptian inheritance. Carl Jung, Zarathustra Seminar, Page 967-968

Also the concept of energy is one by definition because you cannot say there are many different energies; there are many different powers but only one energy. So the idea of the self includes the idea of oneness because the sum of many things must be one. But it consists of many units: the actual empirical phenomenology of the self consists of a heap of innumerable units, some of which we call hereditary, the Mendelian units. Carl Jung, Zarathustra Seminar, Page 986

For instance, those old hierarchies like the one of Dionysius the Areopagite, father of scholastic philosophy, or the ideas of the Gnostics, or of Paul, all point to the same idea: namely, that the world has a peculiar hierarchic structure, that different groups of people are presided over, as it were, by one angel, and that those angels are again in groups and presided over by archangels-and so on, up to the throne of God. Carl Jung, Zarathustra Seminar, Page 988

The Mandaeans were disciples of John and they were Gnostics. Peculiarly enough, the Gnostic Evangel is also called the Evangel of St. John; this is obscure, but since it was written only at the beginning of the second century, it is possible that the name of John covers the Gnostic side of Christian origins; on the one side, he was decidedly an orthodox Jew and on the other side he must have received the Gnostic teaching. Paul also had been a Gnostic, a disciple of a Jewish Gnostic, the Rabbi Gamaliel the elder; and we have definite evidence in his writings of a Gnostic education: he uses Gnostic terms, particularly in the Epistle to the

Ephesians. Carl Jung, Zarathustra Seminar, Page 1031



Zofingia Lectures:

As many good citizens of Basel here present will gladly testify, my family, on both sides, have always been peculiarly given to offending well-meaning citizens because it is not our custom to mince words and, wearing an amiable smirk, to wheedle our honorable, highly estimable uncles, aunties, and cousins with flattering ways. Carl Jung, Zofingia Lectures, Para 3

The Middle Ages saw the flowering of the idea of the theocratic state, and thousands of cloisters and churches testified to the fact that the focal point of existence lay not in external phenomena but in the inner life of each individual human being. Carl Jung, Zofingia Lectures, Para 168.

How could the earth have conceived life if it was not fitted out as a bride by the forces of activity? Carl Jung, Zofingia Lectures, Para 216

As we all know, the principle of inertia is not confined to the field of physical phenomena but also represents a fundamental law of human thought. As such it is an even more powerful

factor in the development of world history than stupidity. Carl Jung, Zofingia Lectures, Para 13

But why does death occur? Why should an organism constructed with infinite care and efficiency, whose innermost purpose it is to live, come to an end, wither and decay? Why is the purposeful drive to live cut off with such contempt? Carl Jung, Zofingia Lectures, Para 85

1. The soul must be intelligent. The criterion of intelligence is the purposefulness of its acts. Undeniably our bodies impress us as highly purposeful, and thus we postulate the intelligence of the soul. If the law of causality did not possess an a priori status, this postulate would be proven. Carl Jung, Zofingia Lectures, Para 97

"If a head bumps into a book and the result is a hollow sound, is that always the fault of the head?" Carl Jung citing Lichtenberg, Zofingia Lectures, Para 109

This principle of inertia, innate to humankind, permits us to comprehend why nowadays, in the age of the hypercritical mind, we still see educated people in every walk of life-and not least among them physicians and natural scientists-who are not ashamed to proclaim their adherence to materialism, thus bearing witness to their own intellectual poverty. Carl Jung, Zofingia Lectures, Para 14

I consider it disgraceful for an educated man to accept the idea of the preeminent power of money. It is even more disgraceful if he tips his hat and shows his reverence to a sack of gold. But it is most disgraceful of all if he uses-or rather abuses-his knowledge and skills to gain bliss from the one thing that can give it, the personal possession of Mammon. Carl Jung, Zofingia Lectures, Para 25

Ought I to tell you about all those who engage in scholarly pursuits merely in order to fill up as quickly as possible the moneybag that they have invested with the sacred aura of scientific knowledge? Shall I tell you of those savants whom others regard as having attained the pinnacle in human perfection, but who sell their science and their knowledge for thirty pieces of silver? Carl Jung, Zofingia Lectures, Para 26

We must rest content with this circular argument: Matter exerts gravitational force because it is a property of matter to exert gravitational force. Once again we confront a collision between reason and reality. Reason demands an equivalent force, reality has none. Carl Jung, Zofingia Lectures, Para 50

We imagine matter to be composed of atoms. The atom is, by definition, a body that cannot be subdivided further, that is, a body without extension and thus a mathematical point. Here we see a patent contradiction: Matter has extension, and thus it can never be composed of parts without extension. Carl Jung, Zofingia Lectures, Para 53

If we trace back to its beginnings the course of the evolution of organic life, we arrive at the first cell, rocked by the warm waves of the primordial sea and dimly sensing an unknown world to come. The cell is there, and with the cell there is life. Carl Jung, Zofingia Lectures, Para 56

But what existed before the cell, when the hot vapors had not yet condensed around the edges of the glowing, molten ball of the earth? What was there before? Has organic life been there from the beginning, as matter is said to have always existed? But then how could it have survived amid the flaming chaos, the white-hot vapors of iron and platinum? Or is life perhaps a function of matter? Carl Jung, Zofingia Lectures, Para 56

For reasons already enumerated, it is impossible that this preexistent life was linked to matter, and thus it must have existed independently of matter, i.e., immaterially. Isn't this strange? The critical examination of rational scientific claims leads us into an immaterial or metaphysical realm. Carl Jung, Zofingia Lectures, Para 57

Why do we long to exhaust the ocean of infinity when we do not yet even know the banks of the pond where our materialist-minded savants are croaking away like frogs? Carl Jung, Zofingia Lectures, Para 64

"Morality is always paramount. It is the holy and inviolable thing which we must protect, and it is also the reason and purpose of all our speculations and inquiries. All metaphysical speculations are directed to this end. God and the other world are the sole goal of all our philosophical investigations, and if the concepts of God and the other world had nothing to do with morality, they would be worthless." Carl Jung, Citing Kant, Zofingia Lectures, Para 68

The third ally I will cite is our great master Immanuel Kant, the sage and prophet of Konigsberg who has, not unjustly, been called the last philosopher. Carl Jung, Zofingia Lectures, Para 77

One hundred years ago, Kant in his lectures on metaphysics, in Part Two of the rational psychology, stated: "We can conceive of spirits only as problematic entities, i.e., we can cite no a priori cause to reject their existence." Carl Jung, Zofingia Lectures, Para 78

"I confess that I am strongly inclined to assert the existence of immaterial natures in the world, and to class my own soul among these beings." Carl Jung Citing Kant, Zofingia Lectures, Para 79

Kant says: "It appears that an intellectual being is intimately present with the matter to which it is joined, and that it does not act upon those forces by which the elements relate to each other but rather upon the inner principle of their state." Carl Jung, Zofingia Lectures, Para 86

Burdach states: "The matter of our bodies continually changes, whereas our life remains the same, remains one. Corporeal life is embraced in the continual, simultaneous destruction and formation of organic matter. Thus life is something higher, which dominates matter. ... " Carl Jung, Zofingia Lectures, Para 90

It is becoming increasingly apparent that a chemical phenomenon can never be explained in terms of a mechanical phenomenon, nor· the organic in terms of the chemical or electrical. Those who today are nevertheless striking out once more on this old false trail, will soon creep back, quiet and crestfallen, like all their predecessors." Carl Jung citing Schopenhauer, Zofingia Lectures, Para 92

The vital principle extends far beyond our consciousness in that it also maintains the vegetative functions of the body which, as we know, are not under our conscious control. Our consciousness is dependent on the functions of the brain, but these are in turn dependent on the vital principle, and accordingly the vital principle represents a substance, whereas consciousness represents a contingent phenomenon. Carl Jung, Zofingia Lectures, Para 96

"Consciousness is the object of a transcendental idea." Thus we see that animal and vegetative functions are embraced in a common root, the actual subject. Let us boldly assign to this transcendental subject the name of "soul." What do we mean by "soul"? The soul is an intelligence independent of space and time. Carl Jung citing Schopenhauer, Zofingia Lectures, Para 96

"Laziness and cowardice are the reasons why, long after nature has emancipated them from the governance of others, such a large proportion of people are quite content never to grow up all their lives." Carl Jung citing Kant, Zofingia Lectures, Para 110

In research we are completely dependent on the empirical method, just as we are in our practical everyday lives. Intuition does not have the power to convince the critical mind, any more than theoretical considerations can show us how to deal with practical situations. Carl Jung citing Kant, Zofingia Lectures, Para 113

One of the principal tasks of empirical psychology is to provide detailed authentication of the definition of the soul laid down by rational psychology. We have already noted that the soul is an intelligence independent of space and time. Carl Jung, Zofingia Lectures, Para 115

1. The soul is intelligent. The principal proof in support of this principle is the purposeful activity of the soul, its power of organization. Its organizational activity is manifested in the phenomenon of materialization. Carl Jung, Zofingia Lectures, Para 116

The soul is imperceptible to the senses because it exists outside space. It would have to assume a spatial, i.e., a material form in order to become perceptible to the senses. Carl Jung, Zofingia Lectures, Para 117

Every representation of the soul that is perceptible to the senses is a materialization. The most wondrous and incredible materialization which has ever occurred is man himself. Carl Jung, Zofingia Lectures, Para 117

But most people are incapable of marveling at their own existence and thus cannot properly appreciate the notion of man as a materialization of soul, and thus we must look about for other phenomena whose spontaneous and instantaneous manifestation compels us to deduce an intelligent being as their spiritus rector. Carl Jung, Zofingia Lectures, Para 117

The soul is independent of space and time. Carl Jung, Zofingia Lectures, Para 119

Gravitation is purely transcendental. Its successful emancipation from space and time is achieved, above all, by virtue of the fact that it does not conform to the law of the conserva-

tion of energy as an elementary force; secondly, because by virtue of gravitation, corpus ibi agere non potest, ubi non est (a body does not exert effects in a place where the body itself is not); and thirdly, because it does not require time for its deployment, for it is absolutely constant. Carl Jung, Zofingia Lectures, Para 121

The soul, as the metaphysical presupposition of the phenomenon of organic life, likewise transcends space and time, and for this reason its emancipation from sensory manifestation must be expressed in the fact that the soul appears as the basic force of actiones in distans. Carl Jung, Zofingia Lectures, Para 122

Also to be classed among telekinetic phenomena are all those material effects produced, for example, by dying people in order to communicate to faraway relatives or friends the knowledge of their death. Carl Jung, Zofingia Lectures, Para 128

A classic example of clairvoyance, which has been authenticated by reliable historical sources, is cited by Kant in his letter about Swedenborg, to Fraulein Charlotte von Knobloch. Carl Jung, Zofingia Lectures, Para 129

I will merely recall the famous tale of the Cossack who predicted the downfall of Poland many years beforehand, and the case of Cazotte, who in the year 1788, according to the account of a witness, Francois de la Harpe of the Academy, prophesied the terrors of the French Revolution, telling each person present the manner of his death in every detail. Carl Jung, Zofingia Lectures, Para 133

I learned from a thoroughly reliable source, namely the attending physician, that a female patient suffering from hysteria prophesied, in obscure words, the disaster of Miinchenstein, several months before it occurred. Carl Jung, Zofingia Lectures, Para 133

Prophetic dreams, which represent a lower level of conscious clairvoyance, also belong in this category. One special form is the "second sight" of the Scots, a gift that actually afflicts vast numbers of people on the solitary isles of northern Scotland. Carl Jung, Zofingia Lectures, Para 134

The Old Testament prophets may also be described as clairvoyants, despite the fact that in recent times strenuous efforts have been made to reduce to a minimum all the miraculous elements of the Bible, and to divest its mystical protagonists of their characteristic nimbus. Carl Jung, Zofingia Lectures, Para 134

Hegel was accused of having paralyzed young people’s minds, castrated their intellect, dislocated their heads, and disordered their brains. Carl Jung, Zofingia Lectures, Para 137

In institutions that offer training in physiology, the moral judgment of students is deliberately impaired by their involvement in disgraceful, barbarous experiments, by a cruel torture of animals which is a mockery of all human decency. Carl Jung, Zofingia Lectures, Para 138

Nowadays the masses no longer want to believe. (They picked up this little trick from the upper crust.) They want to know, like the scholars who are also immoral unbelievers. Carl Jung, Zofingia Lectures, Para 138

Religions are created by men who have demonstrated with deeds the reality of mystery and of the "extrasensory realm." The dry postulates of reason and mere religious feelings cannot redress the ravages of our age; the only thing that can do that are facts that directly establish the validity of something beyond the senses. Carl Jung, Zofingia Lectures, Para 138

Of course we must never fall prey to the illusion that the majority of men will ever be capable of appreciating the value of a fact. For deep inside human beings is a sediment of passivity, a tenacious, primordial slime out of which an act of first creation daily generates an infernal mental indolence. Carl Jung, Zofingia Lectures, Para 139

Nowhere do we feel as keenly as here that we are living at the boundary between two worlds. Our body formed from matter, our soul gazing toward the heights, are joined into a single living organism. We see our lives coming in contact with a higher order of being. Carl Jung, Zofingia Lectures, Para 142

Man lives at the boundary between two worlds. He steps forth from the darkness of metaphysical being, shoots like a blazing meteor through the phenomenal world, and then leaves it again to pursue his course into infinity. Carl Jung, Zofingia Lectures, Para 142

As for drinking, that much-maligned and misconstrued pastime which has become the hallmark of the university student, can we not ennoble our drinking bouts and turn them into a real symposium? Carl Jung, Zofingia Lectures, Para 160

The uncivilized peoples of the world all testify to the fact that man can survive perfectly well without science. Science is not useful until it abandons its exalted status as a goal in itself and sinks to the level of an industry. Carl Jung, Zofingia Lectures, Para 166

Every industrialist, whether he is a businessman or a factory owner, a chemist or a physician judges all endeavors that do not produce tangible results, as useless-and because they are useless, as downright injurious. Carl Jung, Zofingia Lectures, Para 166

Human beings, intoxicated by the pleasures of material success, are throwing themselves into the bustle and tumult of existence. They hope that material success will give them everything. Carl Jung, Zofingia Lectures, Para Carl Jung, Zofingia Lectures, Para 166

In the churches people pray for the welfare of the fatherland, but apparently remain oblivious of the fact that every social benefit must necessarily be compensated by some social misfortune. Carl Jung, Zofingia Lectures, Para 166

Material success has not always been man’s sole aim. The Middle Ages saw the flowering of the idea of the theocratic state, and thousands of cloisters and churches testified to the fact that the focal point of existence lay not in external phenomena but in the inner life of each individual human being. Carl Jung, Zofingia Lectures, Para 168

In other words, medieval man regarded material success as of little or no importance. For him development represented an internal, not an external problem. He knew nothing of the concept of common welfare, of social prosperity. Carl Jung, Zofingia Lectures, Para 168

Medieval man was characterized by a transcendental egotism. Modern man is characterized by an immanent egotism. Carl Jung, Zofingia Lectures, Para 168

Modern man shifts responsibility for the creation of individual happiness from himself to the state, i.e., .to the legally regulated relations between himself and his fellow men. Carl Jung, Zofingia Lectures, Para 168

Nowadays, it is not true that each man is the architect of his own fortune; instead the state creates his fortune for the individual. Carl Jung, Zofingia Lectures, Para 168

The absolute secularization of all concerns is the characteristic that distinguishes modern from medieval man. Carl Jung, Zofingia Lectures, Para 169

What help, then, is the whole civilized world, what use is the magnificent future one's grandchildren have to look forward to in which, thanks to our technological progress, they will travel in airships and eat synthetic protein? Carl Jung, Zofingia Lectures, Para 170

There is no pleasure in having things, but only in obtaining them. Never has anyone achieved such success that he did not want more. The reason for this is simply that man strives for happiness, which remains happiness only for the moment he achieves it, but which afterwards reverts to the same old insipid round he knew before. Carl Jung, Zofingia Lectures, Para 170

Material success is the cause of all joy and must, under all circumstances, make people happy. Success is not necessarily organically linked to joy. In itself it is totally neutral. Everything depends on the individual. If he is already happy, success will increase his happiness. If he is unhappy, even the most spectacular success may often awaken feelings of great bitterness. Carl Jung, Zofingia Lectures, Para 170

Happiness is purely subjective and bears no necessary relationship to anything external. Carl Jung, Zofingia Lectures, Para 170

Thus the road to happiness does not lead through the theaters and concert halls, or through honor and glory, but rather up or down into the unfathomable depths of our own being. Carl Jung, Zofingia Lectures, Para 171

A man can survive all his friends and relatives, bury what he loves most and lead a lonely existence as a stranger in an alien time; but he cannot survive himself and the inner factors of his life, and cannot bury them, for they are his very self, and thus are inalienable. Carl Jung, Zofingia Lectures, Para 172

The most magnificent landscape, the most divine music, are nothing but a wisp of smoke if a man is suffering from toothache. There is an inner disposition suitable to every external pleasure, whether that disposition is health or peace of mind. Carl Jung, Zofingia Lectures, Para 173

It is in order to gratify this desire that men invented the state, the mechanism that absorbs the successes of the individual and then redistributes them, in a diluted form, to all the members of the confederation 1 Carl Jung, Zofingia Lectures, Para 74

All philosophy must have an empirical foundation. The only true basis for philosophy is what we experience of ourselves and, through ourselves, of the world around us. Carl Jung,

Zofingia Lectures, Para 175

Our philosophy should consist in drawing inferences about the unknown, in accordance with the principle of sufficient reason, on the basis of real experience, and not in drawing inferences about the inner world on the basis of the outer or denying external reality by affirming only the inner world. Carl Jung, Zofingia Lectures, Para 175

Apart from the eight a priori categories of time, space, and causality, there is none that is not based on experience. Thus judgments about purpose are not a priori judgments, for the objectivity of a priori judgments cannot be demonstrated. Carl Jung, Zofingia Lectures, Para 175

Instinct is an agent which, without being subject to our will, influences our actions, or rather modifies them in a direction of which we are not consciously aware, and which is only recognized a posteriori. By this definition the category of causality can be designated an instinct. Carl Jung, Zofingia Lectures, Para 178

In every healthy, reflective person the simple need to satisfy the principle of causality develops into a metaphysical longing, into religion. Carl Jung, Zofingia Lectures, Para 181

Every genuine philosophy, as the complete expression of metaphysical desire, is religion. Religion is the mother who receives her children with loving arms when they flee to her terrified by the confusion and the "merciless tumult of nature stripped of its gods," and driven to despair by the shattering enigma of existence. Carl Jung, Zofingia Lectures, Para181

"The manifestations of animal instinct are among the most impressive known to any thoughtful man and are the true touchstone of genuine philosophy." Carl Jung citing Schelling, Zofingia Lectures, Para 182

Absolute purposefulness is the hallmark of all instinctive actions. As we have demonstrated, the category of causality should be regarded as an instinct. Thus the instinct to satisfy causality is also absolutely purposeful. Carl Jung, Zofingia Lectures, Para 183

If we backtrack along a chain of cause and effect, we soon arrive at a limit where our understanding-i.e., our ability to tabulate ideas of tangible causes—ceases to function. Carl Jung, Zofingia Lectures, Para 184

Causality leads us to a Ding an sich for which we cannot account further, to a cause whose nature is transcendental. Carl Jung, Zofingia Lectures, Para 184

The purpose underlying causality points far beyond our present existence, and justifies the hopes we cherish, of producing an infinite chain of effects attended by infinite success. But be that as it may, causality has purpose, and thus science, philosophy, and religion also have a use-a transcendental use. Carl Jung, Zofingia Lectures, Para 185

Hence the whole pack of those who disparage the gratification of the need for causal thinking on the grounds that it is useless, are completely wrong. Let them bark away! Carl Jung, Zofingia Lectures, Para 185

"A winter day is upon us, and we live in poverty and danger on high mountains. Brief is

every joy and pale every gleam of sunlight which steals down to us on the white mountains." Carl Jung citing Nietzsche, Zofingia Lectures, Para 186

The need to satisfy the law of causality accompanies us everywhere like a faithful shepherd, and we never cease to hear its voice. Carl Jung, Zofingia Lectures, Para 187

We place too much trust in this world, we believe too firmly in the happiness to be derived from success, despite the fact that the greatest of all men, Christ and the sages of all ages, teach and demonstrate that we should do just the opposite. Carl Jung, Zofingia Lectures, Para 189

All external success and external prestige can and one day will crumble away. But no one can take from us our inward achievements, for they stand and fall with our own being. Carl Jung, Zofingia Lectures, Para 190

People can lock a Socrates in an underground prison, blind him, cut out his tongue, but he remains Socrates, and the wealth and abundance of his mind belongs to him and will remain his, inalienable and unfading, for as long as he exists. Carl Jung, Zofingia Lectures, Para 190

The instinctive need to satisfy causality, as an a priori reference to transcendental causes, constitutes religion. Carl Jung, Zofingia Lectures, Para 191

It is the infinitely subtle agent that frees man from his animal nature, raises him to the plane of science and philosophy, and thence carries him off into infinity. Carl Jung, Zofingia Lectures, Para 191

Man is a Prometheus who steals lightning from heaven in order to bring light into the pervasive darkness of the great riddle. He knows that there is a meaning in nature, that the world conceals a mystery which it is the purpose of his life to discover. Carl Jung, Zofingia Lectures, Para 194

After Plato’s problem-the eternal ideas-had fallen, like Sleeping Beauty, into a sleep that lasted two thousand years, philosophy, in its manifold transmutations, prepared the way for the coming of the philosopher of Konigsberg, who with a bold flourish awakened the ancient problem from its deathlike slumber and introduced it, dressed in new garb, to an awestruck world. Carl Jung, Zofingia Lectures, Para 195

Jesus Sirach says:

Opposite evil stands good,

opposite death, life;

so too, opposite the devout man stands the sinner. This is the way to view all the works of the Most High; they go in pairs, by opposites. -Ecclesiasticus 33: 15-162 Carl Jung, Zofingia Lectures, Para 201

Jakob Boehme says: "Without opposition no thing can become apparent to itself; for if there is nothing in it which resists it, it goes forever outward and does not enter again into

itself: But if it does not enter again into itself, as into that whence it originally went out, it knows nothing of its first condition." Carl Jung, Zofingia Lectures, Para 202

For now let us confine ourselves to inorganic nature. The principles of all inorganic phenomena are gravitation, cohesion, adhesion, capillarity, absorption, elasticity, affinity, inertia, magnetism, electricity, heat, light, and motion. Carl Jung, Zofingia Lectures, Para 208

Thus, for example, motion takes place only if a body is inert. Potential can turn to kinetic energy only in the presence of gravitational attraction, and a chemical discharge only in the presence of affinity. Carl Jung, Zofingia Lectures, Para 209

Who, confronted with such a picture, would not recall the words of Moses: "And the earth was without form, and void; and darkness was upon the face of the deep" (Gen. 1 :2). How could the earth have conceived life if it was not fitted out as a bride by the forces of activity? Carl Jung, Zofingia Lectures, Para 216

"And God said, Let there be light" (Gen. 1:3). When a creative act illuminated the dark chaos, the redemption of the world began, even before any organic being experienced the kindness of the all-merciful light. Carl Jung, Zofingia Lectures, Para 217

"Thus we see," says Hartmann, "the divergence into a polarized dualism as the principle which generates the material world." Carl Jung, Zofingia Lectures, Para 219

Wundt expresses this dualism in a genuinely classical form in his first two axioms of physics: "1) All causes in nature are causes of motion. 2) Every cause of motion exists outside that which is moved." Carl Jung, Zofingia Lectures, Para 220

Nor can Schelling avoid the principle of dualism on which all nature is grounded. Thus he says: "But if the absolute is to be evident to itself, it must, in accordance with its objective, appear dependent on something else, something alien to itself." Carl Jung, Zofingia Lectures, Para 221

And what do we hear from the much-despised Jakob Boehme? "No thing can become apparent to itself without opposition." Carl Jung, Zofingia Lectures, Para 222

The living organism is, quite simply, a miracle, in that it lifts itself above all those laws of physics that approach absolute reliability. Carl Jung, Zofingia Lectures, Para 223

To regard life merely as a complex physical structure is a sign of great confusion. The organism is involved in a never-ending struggle with the environment; this.is the ultimate dualism of the organic phenomenon. Carl Jung, Zofingia Lectures, Para 223

In every self-conscious being, dualism appears in a dual form. Every conscious being has an external and an internal image of itself. Carl Jung, Zofingia Lectures, Para 223

Man’s inner dualism is the direct continuation of the dualism of inorganic nature. Life is the highest activity we know, and thus everything that is less active will attempt to block its way. Carl Jung, Zofingia Lectures, Para 224

It is from the dualism grounded in the depths of nature that we derive justification for

giving precedence, above all the other instincts, to the causal instinct, for this instinct alone points to the true root of our nature: unconditional activity. Carl Jung, Zofingia Lectures, Para 225

The pure contemplation of nature supplies us with unconditional affirmation of the causal instinct. Here we also have the objective reason for the subjective appearance of the source of greatest happiness, which is attained through gratification of the need for causality. Carl Jung, Zofingia Lectures, Para 225

No man feels well and happy until he finds others of his own kind. The closer we approach to the roots of our own being, the more unalloyed and the more enduring our happiness becomes. Carl Jung, Zofingia Lectures, Para 225

Finally, I would like to quote a fine passage from Nietzsche: "I say to you, one must yet have chaos in himself in order to give birth to a dancing star." Carl Jung, Zofingia Lectures, Para 235

Human beings have never possessed yardsticks with which to measure great minds. For centuries they have debated whether Christ was a god, a god-man, or a man. Carl Jung, Zofingia Lectures, Para 245

“A single spark of the fire of justice, fallen into the soul of a learned man, is enough to irradiate, purify, and consume his life and endeavors, so that he no longer has any peace and is forced to abandon forever that tepid or cold frame of mind in which run-of-the-mill savants carry out their chores.” Carl Jung citing Nietzsche, Zofingia Lectures, Page 293

The image in memory consists of two distinct objects. The first is the image of the original event, and the second is the image of the feeling aroused in us by the original event. Carl Jung, Zofingia Lectures, Para 253

One hears the Gospel, but one lacks the faith! Faith is the dearest child of miracle!’ Carl Jung citing anonymous source, Zofingia Lectures, Para 265

Te soul must be independent of space and time. The concepts of space and time are categories of the understanding and for this reason are not compelling with regard to the Ding an sick. The soul The vital principle, which as long as life lasts confers on the body its power of resistance, is the enduring factor in the phenomenal realm. As we know, all the molecules in the body are renewed approximately every seven years. Thus the substance of the body is continually changing. If the life-organizing, life-shaping force resided in matter, nothing would be more natural than a continual transformation of the appearance of the body. But this does not actually occur, for the external traits of a man remain the same. All down to the smallest details are preserved. All the images in his memory remain constant, and his intellectual faculties maintain eludes all sense perception and thus cannot constitute any form of material force. Only forces in a material form constitute objects of perception. But within the categories of space and time, judgment is based on sense perceptions. Accordingly only forces in a material form can serve as objects of judgment, i.e., only forces in a material form move within the boundaries of space and time. For example, let us consider the concept of velocity, which is equivalent to the space-time quotient. Or think of any of the basic mechanical laws of physics. Carl Jung, Zofingia Lectures, Para 98

The soul does not represent a force in a material form, and thus there can be no judgment concerning it. But everything that cannot be judged subsists outside the concepts of space and time. Accordingly the soul is independent of space and time. Thus sufficient reason exists for us to postulate the immortality of the soul. approximately the same level. In short, despite the change in his substance the individual remains the same. Thus it appears that the principium vitae constitutes, so to speak, the scaffolding on which matter is built up. Carl Jung, Zofingia Lectures, Para 99

And people do show what fools they are when they use Kant's ideas to attack the spiritualists, when Kant himself said: "It will be demonstrated in the future, I know not where or when-that even in this life the human soul dwells in an indissoluble communion with all the immaterial natures of the spirit world, alternately affecting these natures and receiving impressions from them .... "! Carl Jung, Zofingia Lectures, Para 106-107

Elsewhere Kant states: "All these immaterial natures, I say, regardless of whether or not they exercise their influence in the corporeal world; all rational beings which happen to exist in an animal state, whether here on earth or on other heavenly bodies, regardless of whether they animate the raw stuff of matter now, will do so in the future, or have done so in the past, would, by these terms, exist in a communion suitable to their nature, not determined by those conditions which limit the relations of corporeal entities, and in which the distances separating places and times, that in the visible world create a vast gulf abolishing all communion, simply disappear. Accordingly it would be necessary to regard the human soul as already, in this present life, linked with two worlds of which, it being joined in personal union with a body, it clearly perceives only the material; whereas on the other hand, as a member of the spirit world, it receives the pure influences of immaterial natures and distributes these influences in turn, so that as soon as its union with the body has ended, nothing remains but the communion in which it continually dwells with spiritual natures, and which must reveal itself to consciousness as an object of clear contemplation." Finally, in a third passage, casting his prophetic gaze far beyond his own age, Kant states: "Accordingly it has in effect been demonstrated, or could easily be demonstrated if we took a broad view or better yet, it will be demonstrated in the future, I know not where or when-that even in this life the human soul dwells in an indissoluble communion with all the immaterial natures of the spirit world, alternately affecting these natures and receiving from them impressions of which, in its human nature, it is not conscious as long as all goes well." Carl Jung, Zofingia Lectures, Para 80-81

...the best monument that can be raised to Jung's memory is to make use of and develop his work rather than let it be passively accepted and sterilised. Michael Fordham, Obituary The Independent, Tuesday 25 April 1995

Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed. **(2021-04-09 04:40)**

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[1]Civilization in Transition

Love is not cheap—let us therefore beware of cheapening it!

All our bad qualities, our egotism, our cowardice, our worldly wisdom, our cupidity—all these would persuade us not to take love seriously.

But love will reward us only when we do.

I must even regard it as a misfortune that nowadays the sexual question is spoken of as something distinct from love.

The two questions should not be separated, for when there is a sexual problem it can be solved only by love.

Any other solution would be a harmful substitute.

Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed.

Therefore, never ask what a man does, but how he does it.

If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled.

I trust that these remarks will have made it clear to you that I pass no sort of moral judgment on sexuality as a natural phenomenon, but prefer to make its moral evaluation dependent on the way it is expressed. Carl Jung, CW 10, Para 234-235

1. https://www.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?dchild=1&keywords=vol+10+jung&qid=1607352310&sr=8-1

Following Emma Jung's invitation, Hauer stayed at Jung's house during the lectures. **(2021-04-09 05:30)**

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[1]Zarathustra Seminars

Following Emma Jung’s invitation, Hauer stayed at Jung’s house during the lectures.

Meier stated that Hauer’s German seminar took place from 10:00 A.M. to noon with a tea break.

Reichstein stated that between thirty and forty people attended Hauer’s lectures and that between forty and eighty attended Jung’s seminar, and that it was often difficult to get a seat for the latter.

He recalled that it was difficult to attend Jung’s seminars for many of those present wanted to preserve an exclusive atmosphere and prevent others from attending.

Consequently, Reichstein (who won the Nobel prize for chemistry) went directly to Jung, who gave him permission to attend.

After each lecture, Jung, Hauer, and Toni Wolff had lunch together.

Mrs. Hauer had painted enlarged copies of the illustrations of the cakras from The Serpent Power, which were used for the lectures. Kundalini Yoga Seminar, Page xxxviii

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=T9ZWP3EVYQBQYT8EN6BR&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=3dd3256a-addc-4ecf-b191-2efd819

Toni Wolff - Biography (2021-04-10 02:04)

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[1]Jung-White Letters

Antonia (Toni) Wolff(l888-1953), analytical psychologist and teacher, was for over 40 years a member of Jung's closest circle.

Born into a distinguished Zurich family, after her father's death in 1910 her mother sent her to C.G. Jung, a young psychiatrist, for treatment.

Her aptitude for psychology was immediately evident, and she quickly became a leading exponent of Jung's thought.

From the time of Jung's break with Freud in 1912, she was a trusted confidante and coworker with Jung, occupying an important place in his life.

In his letters of 1947 and 1948, White often includes Toni Wolff in his closing greetings.

Wolff became President of the Zurich Psychological Club for a brief time after its founding in 1916.

She then held the presidency, with short breaks, from 1926 until she retired in 1952.

From 1948 until her death she taught at the Jung Institute, on whose founding committee she served with Jung and C.A. Meier.

At the founding of the Institute, April 1948, Jung singled out her essay," ["Introduction to the Foundations of Complex Psychology"] as "a work distinguished for its philosphical clarity."

[The Cultural Meaning of Complex Psychology] (1935), were republished after her death as [Studies in Jungian Psychology]

Jung's Foreword to the latter edition appears in CW 10, Civilization i11 Transition (§887-902, pp. 4691f). Jung-White Letters, Page 38, fn 49

1. https://smile.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?dchild=1&keywords=jung+white&qid=1614693975&sr=8-1

The snake was always associated with death, but death out of which new life was born. (2021-04-11 03:58)

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The snake
always means resurrection
on account of shedding its skin...

Carl Jung
Zarathustra Seminar

[1]Zarathustra Seminars

t was a snake that brought the idea of death to Adam and Eve in Paradise.

.The snake was always associated with death, but death out of which new life was born.

.But what is that definite symbol? A great deal has been said about it lately.

.Miss von Franz: The Ouroboros.

.

Prof Jung: Exactly. The tail eater, or the two animals that devour each other. In alchemy that is represented in the form of the winged dragon and the wingless dragon that devour each other, one catching the tail of the other and forming a ring.

.The simplest form is of course the dragon or the serpent that bites its own tail, so making the ring; the tail is the serpent and the head is as if it belonged to another animal.

The same idea has also been expressed by two animals, the dog and the wolf, devouring each other, or the winged and the wingless lion, or a male and a female lion, always forming a ring, so that one cannot see which is eating which.

.They are eating each other; both destroy and both are destroyed.

.And that expresses the idea that once the hero eats the serpent and once the serpent eats the hero.

.You see, in these Gnostic rituals, or the ritual of Sabazios, man is superior to the serpent in a way-he makes use of the serpent.

.That the golden snake descends through the body of the initiate means that the initiate asserts himself against the divine element of the snake: he is then a sort of dragon that eats or overcomes the other dragon.

.So it is one and the same symbolism whether expressed in this form or that..

In primitive myths it is usually the dragon that devours everything.

.Even the hero, who by sheer luck and at the last moment succeeds in destroying the monster that has eaten him, cannot overcome the monster by a frontal attack, but he is able to defend his life and destroy the monster from within by the peculiar means of making a fire in its belly.

.Fire is the artificial light against nature, as consciousness is the light which man has made against nature.

.Nature herself is unconscious and the original man is unconscious; his great achievement against nature is that he becomes conscious.

And that light of consciousness against the unconsciousness of nature is expressed, for instance, by fire.

.Against the powers of darkness, the dangers of the night, man can make a fire which enables him to see and to protect himself.

Fire is an extraordinary fact really.

.That is an amazing thing, the most impressive demonstration of man’s victory over nature; it was the means of the primitive hero against the power of devouring beasts, his attack against the great unconsciousness, when the light of consciousness disappeared again into the original darkness.

.Now, in the alchemistic symbol of the two animals that devour each other, that peculiar functional relationship of man’s conscious to the natural darkness is depicted, and it is an astonishing fact that such a symbol developed in a time when the idea of the manifest religion was that the light had definitely overcome the darkness, that evil-or the devil-had been overcome by the redeemer.

.In just that time, this symbol developed, where darkness and light were on the same level practically; they were even represented as functioning together in a sort of natural rhythm.

.Like the operation of the Chinese Yin and Yang, the transformation into each other, being conceived and born of each other, the one eating the other, and the one dying becoming the seed of itself in its own opposite.

.This symbol of the Taigitu expresses the idea of the essence of life, because it shows the operation of the pairs of opposites.

.In the heart of the darkness, the Yin, lies the seed of the light, the Yang; and in the light, the day, the Yang, lies the dark seed of the Yin again. Carl Jung, Zarathustra Seminar, Page 1287

1. https://www.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_2?crid=2UKFNH3QV0WCF&dchild=1&keywords=jung+zarathustra+seminars&qid=16

Toni Wolff: And the idea comes in here that one man alone cannot reach the self. (2021-04-11 04:43)

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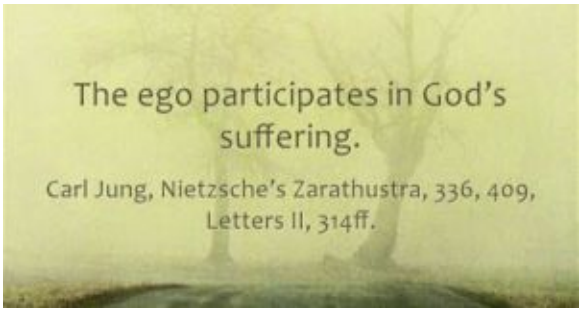

[1]Zarathustra Seminars

Miss Wolff: Last time we spoke of the meaning of the self, and in the end of the chapter on death there is quite a new idea: namely, that Zarathustra

is intending to give over his purpose or his teaching to his disciples, so he would not be the only one who carries the idea.

And the idea comes in here that one man alone cannot reach the self.

In one of the last verses he says, "Now be ye friends the heirs of my goal; to you throw I the golden ball."

I think this is a sort of analogy to the idea of the child, because the child, as Nietzsche puts it, is also something beyond, beyond the parents.

So the idea is to carry on something.

Prof. Jung: So you would connect that passage of the golden ball with the symbolism we encountered before in "Child and Marriage"?

Miss Wolff: It is the same idea, that one person alone cannot achieve the self.

It is phrased very differently, but it comes much nearer the meaning than the chapter on death, though he alludes here to that idea that the self is not one individual alone.

Prof. Jung: Well, when you go back through the chapters you find a sort of preparation, like a preparatory initiation, for this idea.

For instance, begin with chapter 15-though it would be possible to begin before-"The Thousand and One Goals"; that is the idea of many goals with no certainty as to which is the right one.

Then the sixteenth chapter is on neighbor love which means that something else must come in, a partner, a relationship.

The seventeenth chapter is "The Way of the Creating One": something ought to be created. How can you create?

Well, "Old and Young Women," chapter 18.

Then if you have to do with women, there is chapter 19, "The Bite of the Adder": you will be bitten by the snake which is the reversed impregnation-poisoning.

And what is the result? "Child and Marriage," chapter 20.

That is voluntary death: namely, you go under in that relationship and you reappear as a child, because it is all the interior drama of the unconscious development.

And so it comes to the chapter we have just dealt with, to the idea of the golden ball; that is the symbol for the thing he has created.

Mrs. Frost: In the third verse before the end Nietzsche says, "Thus will I die myself, that ye friends may love the earth more for my sake." If he dies that we may love the earth more, is it not the reaction against Christ who dies that we may go more into the spirit? And the loving of the earth is surely that love of the golden ball which he hands on.

Prof. Jung: Quite. This is a reaction against the Christian spirit, since Christ really did not die for the earth but for the spirit.

The golden ball has that meaning; it symbolizes Nietzsche's most important idea, the relation to the earth. But that is not the whole thing.

It is only the antichristian and the pro-earth aspect of the symbolism, and this same symbolism has also spiritual meaning.

But Nietzsche does something new to it and we shall presently come to that. Zarathustra Seminars, 787-788

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=334VX2FRRYKMPGBMWFHV&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=e223ee1b-ed8f-45a7-ac5a-0762856

That is quite logical because formerly he said he was going to meet his seven devils. (2021-04-12 04:03)

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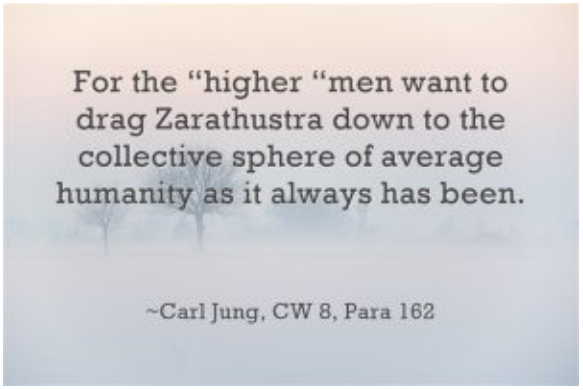
For the "higher "men want to drag Zarathustra down to the collective sphere of average humanity as it always has been.
~Carl Jung, CW 8, Para 162

Miss Wolff: This chapter opens in an unusual way with a question put to Zarathustra, and I think no other chapter does. And afterwards Zarathustra seems to be putting a question, but that cannot be because he is quite alone where he is hiding this secret thing under his coat. So perhaps we have to find out who is really addressing him.

Prof .Jung: Whom do you suppose? Who is the nearest?

Miss Wolff "He says "my brother."

Prof. Jung: Yes, but the supposition from the former chapter is that he is in solitude, that nobody else is there. Yet apparently he is two
a gam.

Miss Wolff: It would be Nietzsche's own voice then.

Prof Jung: Yes, he is asking himself.

That is according to the rule. He says: Da wurde eins zu zwei, und Zarathustra ging an mir vorbei.s

When he is alone Zarathustra appears as his second person.

So one notices that, with that Zarathustra element in him, Nietzsche is very secretive.

He walks about in a funny way and seems to be concealing something.

It is just as though he were asking himself why he was stealing along so furtively.

But unfortunately he never takes it seriously enough; he forgets all his science and his criticism when it comes to his own psychology.

It is a funny thing that people who have a most psychological and discriminating attitude in dealing with the psychology of primitives, say,
or perhaps the psychology of other people, forget everything when it comes to themselves.

They forget every virtue and become as vicious as other people.

For instance, those people who have that Christian interest in their neighbor indulge in no end of kindness, in spite of being told that the fellow they are taking care of is perhaps just a cheat, not worth all their consideration; yet when they should apply that kindness to themselves, they have no mercy.

Then they are just as hard as steel, cruel-and think that is a virtue. But it is no virtue. It is a vice. They create a desert in themselves.

And so Nietzsche, being exceedingly psychological and discriminating in his other writings, when it comes to himself is not critical.

He forgets all about it.

He should say, "Now who is there alone? Am I alone? Is Zarathustra alone?"

Then he would instantly see that he is not alone: there is always that second one, that friend, with him.

The creative man wants to be alone, ought to be alone, and when he discovers that he is two he should be serious about it and say, "Now, old man, what are you doing? You are hiding something."

Then he would have objectivity.

If once only he could have a decent discussion with Zarathustra and ask him about his secret psychology, he would discover that Zarathustra also is two, that he consists of a man and a woman.

And then he would have the whole game, the whole drama.

Of course we cannot expect that of a man who lived in a time when such things were out of the question. I only mention it in order to bring the thing up to date.

Miss Wolff: Since Nietzsche could not do that, might not this be like the voice of the dreamer you told us about in Ascona, who had such an objective voice in his dreams?6 He might have a sort of innermost psychological consciousness that calls his attention to the fact that he is the friend of the evil doers. That is quite logical because formerly he said he was going to meet his seven devils. Now he is with seven devils and the first appearance of the evil doers is this child he hides, and then the old woman.

Prof. Jung: I quite agree.

You know, Nietzsche at his mental best was really a discriminating psychologist and when he is truly at his best he represents himself, his own self; in that which he does out of his most individual substance, the self appears.

So we could say just as well that this is the impersonal voice of the self, that his intellectual or philosophic or psychological consciousness begins to manifest here.

We shall have many situations where it comes in, so that one really marvels that he never could grasp it; for instance, in this jewel, and the star, and later on in the chapter about the adder, it comes so close that one would almost expect him to be able to realize it.

Yet he does not; it was not of his time.

Of course we fall down somewhere else; we make this discrimination now but we omit something else. And we never shall become
perfect-happily not!

Mrs. Baynes: He tells this chapter in the past tense, so I thought that the child he carried in his arms was the truth the old woman gave him.

Prof Jung: Well, it would be hardly worthwhile for Zarathustra to make such a fuss about that, like an old spinster, perfectly ridiculous.

One sees that the woman is cheating, and what Zarathustra says here is not particularly wise; moreover it has often been said before; one can read very similar things in Schopenhauer.

Mrs. Baynes: Yes; but inasmuch as he knew so little of woman he probably thought it was the last word of wisdom, so it would be legitimate to take it that he thought it was a great truth.

Prof Jung: You are quite right; on the surface that is so.

But you see, though this whole chapter really contains some very profound things, they are under the disguise of wrong ideas and sentiments.

So I would say, yes, in a way what the old woman whispered to him would be the child he is hiding, but there is more in that child.

For instance, if he had realized that this woman who speaks to him is really another voice, that she is not only his invention, he would have been able to lay his hand on the treasure hidden behind that phantasmagoria.

Mrs. Jung: You said that the anima was pregnant with the Superman and that the father was the Holy Ghost.

I should like to know what is the role of the individual?

It seems to me that nothing is born if it is left to archetypes only.

Prof. Jung: Well, the individual of course has the heaviest burden in this case because he is the living carrier of all those figures.

You see, the living individual has to carry the anima that is pregnant.

He is really
the Joseph in the whole show, the means by which the thing becomes real.

The individual is the human being in space and time, in the here
and now, who has to make that inner drama real.

And that is the great
trouble. For instance, the man Jesus suffered miserably for the divine

drama that was enacted in him.

That is the role of the individual-bad

enough!

Prof Fierz: I should like to point out that the foregoing chapter deals with the brother, and in the preceding one he is speaking his brethren; he seems to have concentrated more and more on one person, and in the chapter we are discussing, even he disappears and the anima appears. It is as if she were emanating through these chapters; it goes more and more away from collectivity and then she appears.

Prof Jung: That is necessary; otherwise she could not appear.

Prof Fierz: It is quite logical.

Prof Jung: Oh yes, it is concentrating upon himself. It should come to that head, otherwise nothing would be realized.

Mrs. Crowley: I think in this chapter the secret was the wisdom of the serpent, or the serpent attitude of understanding, and in the next
chapter the serpent appears.

Prof Jung: Yes, that was already in the air. Zarathustra Seminars, Page 744-747

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=TKZV9JZCK7Q9NVTKT5WR&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=d75cca4e-613d-421f-8405-8050897

Carl Jung: What tension between the farthest heavens and the deepest hells!
(2021-04-12 04:12)

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[1]Black Books

What tension between the farthest heavens and the deepest hells!

The sevenfold darkness-the jubilant heaven’s gold-what a speech!

But I speak it. I talk, you don’t talk. You shouldn’t talk. I know that I must talk or rather stammer.

I wanted to sing the praise of the marvelous God who appeared to me,

I wanted to talk of the bliss of paradise, of the deep stillness of the peace of God, of all blessed and most blessed and the highest raptures which trickled over me profusely by the mercy of that indescribable God-a praise I wanted to sing of the salvation of my heart-I wanted to give thanks to the glory of the thrice holy stellar one-but it is mere words and truly not these those words that are to be said.

There are many darker words, kindled in the darkest depths, utterly primordial words, pressed out of the unbelievably ancient and originary.

Words without meaning and purpose, pregnant with all futures, sick from primordial longings and impossibilities, quelled in the mud of the centuries, a mystery divined only by someone who has the animal behind him.

A folly of impossibility, consequently swollen by creative power. I suspect this.

There is no more to be said.

I have fear, an otherworldly fear, truly the fear of a meteorite that has fallen behind the Milky Way, no human fear, simply one occurring when nothing existed that might have known fear.

A fear that is not actual, so it seems.

Something that was never good and was always spoiled, as the source of a new health.

That's one way to put it. I could also say: something that was too weak, as the source of the greatest force.

I curse this measly stammering, this plantlike blind boring.

However something trembles in me and this something wants to speak.

For it was something somewhere smelt and touched and something that threatens to come to life. Carl Jung, The Black Books, Vol. VII, Page 205-206

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_2?crid=1D5HBAD986BV7&dchild=1&keywords=jung+black+books&qid=1607354160&sprefix=jun

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Dr. Jung: That is contained in my horoscope. **(2021-04-12 04:28)**

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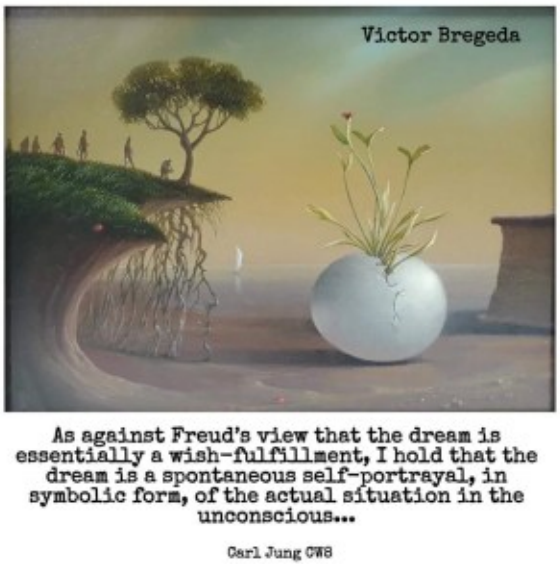

Victor Bregeda
As against Freud's view that the dream is essentially a wish-fulfillment, I hold that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious...
Carl Jung CW8

[1]Dream Analysis Seminar

Dr. Baynes: But the place where you were born must be mentioned-the here and now must be emphasized.

So in order to diagnose your temperament he must have been guessing, for he doesn't know the place.

Dr. Jung: That is contained in my horoscope. It was necessary to tell him the place for it must be on a certain meridian implied in my horoscope.

Dr. Deady: Is it as though it were two thousand years ago?

Dr. Jung: It was true two thousand years ago. There are very few verifiable horoscopes.

The material is scarce, and it has not been done in the spirit of modern science.

I have told you about the aerial trigon. That Frenchman made such an attempt.

The whole trouble has been caused by the sun that refused to work reasonably. It is very bewildering.

Miss Wolff· Perhaps you could make it clearer by showing it on the blackboard.

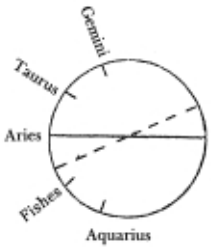
Dr. Jung: Suppose we are in the year 2200 B.C., on the 21st of March, and Aries is just coming over the horizon at 1 degree.

This is the spring-point, that is, the intersection of the line of the ecliptic with the equator of the sky.

Each one of the zodiacal signs represents 30 degrees.

Slowly, through the precession of the equinoxes, the spring-point shifted through the sign of Aries toward that of Pisces until in 150 B.C.

Hipparchus observed that Aries was gone and the sun was coming up in a new sign.



In those days tremendous things were happening.

The gods changed when the stars changed.

Here the Ram changed into the Fish, he died as a ram and was born as a fish.

The gods had bull’s horns when the sun was in Taurus, and they had ram’s horns during the Aries period.

Then the Fish became the symbol.

The Christian baptism in water has to do with this symbolism.

The Pope still wears the fisher ring-a gem that represents the miraculous draught of fishes, symbolizing the gathering of all Christians into the womb of the Church.

So a new psychology began to make itself felt.

It was the dawn of Christianity, and we can follow its course in the astrological picture.

The fishes are represented in a peculiar way in the zodiacal sign.

They lie almost tail to tail, joined by a commissure.

This double arrangement is supposed to indicate Christ and Antichrist.

That curious legend can be traced back to the first century-the idea that Christ had a brother, the Antichrist.

When the spring-point has progressed to the whole length of the first fish, we are in A.D. 900–about the climax of Christian influence.

Then it declines, and the spring-point is in the middle of the commissure,

which would be in about 1500. Dream Analysis Seminar, Page 421-422

1. https://smile.amazon.com/analysis-seminar-1928-1930-William-McGuire/dp/B000VBWPZ6/ref=sr_1_4?dchild=1&keywords=jung+dream+analysis+seminar&qid=1614533469&sr=8-4

Carl Jung: This was what Nietzsche experienced at the onset of his malady. (2021-04-13 03:11)

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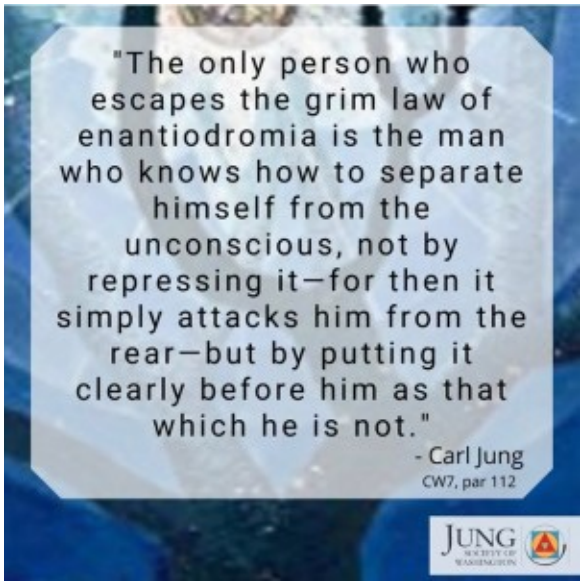
"The only person who escapes the grim law of enantiodromia is the man who knows how to separate himself from the unconscious, not by repressing it—for then it simply attacks him from the rear—but by putting it clearly before him as that which he is not."
- Carl Jung
CW7, par 112
JUNG

[1]Two Essays on Analytical Psychology

The only person who escapes the grim law of enantiodromia is the man who knows how to separate himself from the unconscious, not by repressing it—for then it simply attacks him from the rear—but by putting it clearly before him as that which he is not.

This prepares the way for the solution of the Scylla and Charybdis problem described above.

The patient must learn to differentiate what is ego and what is non-ego, i.e., collective psyche. In this way he finds the material to which he will henceforth have to accommodate

himself.

His energy, until now laid up in unserviceable and pathological forms, has come into its proper sphere. It is essential, in differentiating the ego from the non-ego, that a man should be firmly rooted in his ego-function; that is, he must fulfil his duty to life, so as to be in every respect a viable member of the community.

All that he neglects in this respect falls into the unconscious and reinforces its position, so that he is in danger of being swallowed up by it.

But the penalties for this are heavy.

As Synesius opined of old, it is just the "inspired soul" (Trvevixanxri \j/vxh) that becomes god and demon, and as such suffers the divine punishment of being torn asunder like Zagreus.

This was what Nietzsche experienced at the onset of his malady.

Enantiodromia means being torn asunder into pairs of opposites, which are the attributes of "the god" and hence also of the godlike man, who owes his godlikeness to overcoming his gods.

As soon as we speak of the collective unconscious we find ourselves in a sphere, and concerned with a problem, which is altogether precluded in the practical analysis of young people or of those who have remained infantile too long.

Wherever the father and mother imagos have still to be overcome, wherever there is a little bit of life still to be conquered, which is the natural possession of the average man, then we had better make no mention of the collective unconscious and the problem of opposites.

But once the parental transferences and the youthful illusions have been mastered, or are at least ripe for mastery, then we must speak of these things.

We are here outside the range of Freudian and Adlerian reductions; we are no longer concerned with how to remove the obstacles to a man’s profession, or to his marriage, or to anything that means a widening of his life, but are confronted with the task of finding a meaning that will enable him to continue living at all—a meaning more than blank resignation and mournful retrospect. Carl Jung, CW 7, Para 112-113

1. https://www.amazon.com/Collected-Works-Jung-Vol-Analytical/dp/0691017824/ref=sr_1_1?dchild=1&keywords=jung+volume+7&qid=1607415167&sr=8-1

Miss Wolff: The Egyptian myth of Ra. (2021-04-13 04:11)

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[1]Zarathustra Seminars

Miss Wolff: The Egyptian myth of Ra.

Prof Jung: Yes, when Ra, the sun god, the king of the two Egypts, was making his way over the heavens, Mother Isis had prepared a worm for him, a sand viper which lives buried in the sand, a particularly ugly beast; only its nose sticks out and it bites whoever walks over it.

So the sun god was bitten, and then all the gods came together and begged Mother Isis to remove the poison from his system, which she
did, but Ra was definitely weakened. Now this is very much like that very ancient Egyptian myth which has been believed through so many
thousands of years because it is a very great truth, one of the great psychological truths expressed in mythology.

You see, the sun god is a hero man, the typical man with high ambitious plans, but he

is at variance with his anima; she doesn’t want such aloofness, but wants to have him close to the earth, she doesn’t like his distance from the lower centers.

So she prepares a trap into which he invariably falls, thus losing all his divinity, which is of course a rather painful loss to a man; it sometimes means losing all his best qualities.

It is a dangerous catastrophe when a man falls into a trap laid by the anima.

To be caught by the heel is the usual fate of a man.

Crush the head of the serpent and it will bite you in the heel.

This is a regular occurrence and it can finish a man’s career, his hopes, or even his life.

Or it may also be the way to wisdom, if he is intelligent enough to make the right use of it.

Well, whether one avoids the trap very sagely or whether one falls into it is pretty much the same thing; in either case he is poisoned, that is the awful thing, and therefore it is expressed in a myth.

Now Nietzsche or Zarathustra would be very much in that predicament; he talked in a very high style, walked over the heavens, and then down he comes with a crash.

When he had taken his arm from his face he looked at the serpent; and then did it recognize the eyes of Zarathustra, wriggled awkwardly,
and tried to get away.

"Not at all," said Zarathustra, "as yet hast thou not received my thanks! Thou has awakened me in time; my journey is yet long." "Thy journey is short," said the adder, sadly; "my poison is fatal."

Zarathustra smiled. "When did ever a dragon die of a serpent’s poison?"-said he. "But take thy poison back! Thou art not rich enough to present it to me."

Then fell the adder again on his neck, and licked his wound.

Isn’t that a wonderful miracle!

Mrs. Fierz: But is it not queer that it is the neck that is bitten? It should be the foot.

Prof Jung: Yes, and why is it the throat?

Mrs. Fierz: The throat is the center of speech.

Mrs. Crowley: The logos.

Prof Jung: Well, he was sky-walking in his speech, so it has to do with words; his feet

were not on the ground.

The same motif comes again later where the serpent tries to crawl into the shepherd's throat, and he is advised to bite off its head.

So we must assume that the throat region is the active organ. In how far is that true?

Mrs. Sigg: When Nietzsche wrote this part of Zarathustra he had just had five months of daily discussions with Lou Salome.

Prof .Jung: Ah, there he met the serpent, that is quite certain.

But it happens here to Zarathustra, and why was he bitten just in the throat?

Miss Welsh: Because he was always preaching.

Prof. Jung: Yes, Thus Spake Zarathustra; you see, he did not act, he spoke.

Zarathustra is very obviously the logos, and you cannot reach the logos with the feet because it has none; you can only reach it by the
throat where the word comes from.

Expressed in the Tantric system it would be in the visuddha center that he was bitten, not in muladhara, because he is located on a much higher plane.

So it might lame his speech, as, if bitten in the feet, his legs would be first paralysed.

Obviously the purpose of the serpent in the case of Zarathustra himself and of the shepherd, is to get at the speech center, to lame his talk.

It is through his talk that he has attracted the serpent, for it is through his talk that he walks over the heavens like a sun god.

Now Zarathustra looks at the serpent and the serpent obviously becomes quite uncomfortable.

Can you explain this peculiar phenomenon?

Miss Wolff: It almost looks as if the snake, if it had known that it was Zarathustra, would not have bitten him.

Prof. Jung: Probably, if the snake had been informed beforehand.

But why should the snake not bite Zarathustra? There is a particular justification for this passage.

Miss Wolff: It may be Zarathustra's own snake; he has a snake and an eagle, so if it had recognized him it would not have done it.

Prof. Jung: Yes, but he says, "When did ever a dragon die of a serpent's poison?"

He identifies with the serpent-he himself is the serpent-and he assumes that when one serpent bites another it would not be poisonous.

As a matter of fact that is not quite true; serpents do die from the poison of their own species even, but that doesn't matter.

Because Zarathustra is of the same nature as the snake, its poison here doesn't injure him.

And in how far is Zarathustra of the same nature?

Mrs. Crowley: He is the hero, and the hero is supposed to be a snake.

Prof. Jung: Yes, he is supposed to have a serpent's soul.

The justification for this idea is found chiefly in Greek mythology.

Those two old heroes Cecrops and Erechtheus were supposed to be half human and half serpent; they were legendary kings of Athens, and Cecrops was the founder of the Acropolis.

Also it was thought in ancient Greece that the souls of heroes actually took the form of serpents that lived in the grave, so they used to sacrifice to the soul-serpent through an opening on top of the tomb.

And one finds very often the belief with primitives that the first animal seen near the grave of the diseased contains the soul of the dead man-the first snake or toad or beetle or whatever it is that appears is supposed to be the carrier of his soul.

In East Africa they generally assume that souls appear in the form of serpents, and whenever a serpent enters a hut the people clear out, not from fear, for they could kill it, but out of sheer politeness; they say an ancestral spirit has honored their hut with his visit and so they leave the hut for its use.

They even leave food for it, and then when it has gone, they use the hut again for ordinary purposes.

So souls are very often identified with snakes. Zarathustra Seminars, Page 754-757

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=TKZV9JZCK7Q9NVTKT5WR&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=d75cca4e-613d-421f-8405-8050897

Miss Wolff: No, it would not be for him-he is an eternal figure-but for Nietzsche it is. **(2021-04-14 04:18)**

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[1]Zarathustra Seminars

Dr. Jung: Now we will go on to section 10:

This had Zarathustra said to his heart when the sun stood at noon-tide. Then he looked inquiringly aloft,-for he heard above him the sharp call of a bird. And behold! An eagle swept through the air in wide circles, and on it hung a serpent, not like a prey, but like a friend: for it kept itself coiled round the eagle’s neck.

"They are mine animals," said Zarathustra, and rejoiced in his heart.

Here something happens. Not many things happen in Zarathustra, but occasionally something does happen. We are informed that the sun is now at noontide. Why should Zarathustra mention this fact? Is the sun ever at noontide for Zarathustra inasmuch as Zarathustra is the wise old man?

Miss Wolff: No, it would not be for him-he is an eternal figure-but for Nietzsche it is.

Dr . .Jung: Exactly. Here we have an example of how these things work practically. You see, Zarathustra the archetype is typically beyond time.

His wisdom is beyond time. First of all, it is old like the world, and secondly, it is always

looking beyond the given moment. In the descent of the sun he sees midnight, and at midnight he sees the sun rising, because that is the character of wisdom.

As Till Eulenspiegel laughed like mad when he went uphill, and wept when he went downhill.

People could not understand it, for wisdom is never understood by ordinary people, but to him it was perfectly clear. In going up he thinks of the descent and that makes him laugh.

He rejoices in the idea that soon he will be able to go downhill.

But when he goes downhill he foresees that he will soon have to climb again and he weeps therefor.

And that is the nature of Zarathustra. So it is the man Nietzsche who discovers that he is at the noon of life.

He was born in 1844 so he was just thirty-nine when he started to write Zarathustra, and that is the noontide, the beginning of the afternoon.

In his case, it was of course particularly important to see that, because he had only six years left before the atrophy of his brain began in 1888. Zarathustra Seminars, Page 226-227

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=2HVZA63W2K37FP5ZCY7V&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=13296757-94cb-4320-9786-9518ab3

Carl Jung: There is no consciousness without the discrimination of opposites.

(2021-04-14 04:18)

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[1]Archetypes of the Collective Unconscious

Nature seeks this goal and finds it fulfilled in man, but only in the most highly developed and most fully conscious man.

Every advance, even the smallest, along this path of conscious realization adds that much to the world.

There is no consciousness without the discrimination of opposites.

This is the paternal principle, the Logos, which eternally struggles to extricate itself from the primal warmth and primal darkness of the maternal womb; in a word, from unconsciousness.

Divine curiosity yearns to be born and does not shrink from conflict, suffering, or sin.

Unconsciousness is the primal sin, evil itself, for the Logos.

Therefore its first creative act of liberation is matricide, and the spirit that dared all heights and all depths must, as Synesius says, suffer the divine punishment, enchainment on the rocks of the Caucasus.

Nothing can exist without its opposite; the two were one in the beginning and will be one again in the end.

Consciousness can only exist through continual recognition of the unconscious, just as everything that lives must pass through many deaths.

The stirring up of conflict is a Luciferian virtue in the true sense of the word.

Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light.

On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all, superfluities to ashes (omnes superfluitates comburit).

But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness.

There is no change from darkness to light or from inertia to movement without emotion. Carl Jung, CW 9i, Para 178-179

1. https://www.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=1J933QUDDNU16&dchild=1&keywords=carl+jung+archetypes+and+

Recently my wife hurried into into my room looking for books; (2021-04-15 03:55)

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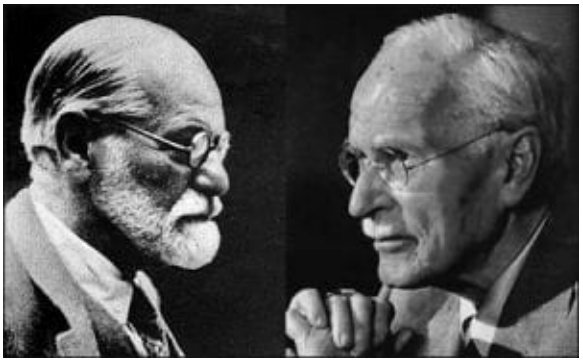

[1]Freud-Jung Letters

Dear Professor Freud, Burgholzli-Zurich, 19January 1909

As you wished, I am hastening to answer your letter at once. I am delighted with your good news.

All goes well with us too, except for the last two days which were taken up with enforced inactivity and influenza. Today my head is more endurable.

I am glad you appreciate my efforts to be as indulgent as I can with Abraham. I should be extremely grateful if you could cure him in time.

Since getting to know more about the practice of a nerve specialist this year, I understand Abraham's touchiness very well.

What' a bitter brew it is! Whenever I find myself stuck with some hopeless resistance,

I have to think not so much of you (for I know how quick you are to find a way out } as of any other analytical fellow sufferers, who are obliged to make a living out of their patients' resistances and have as little wisdom to fall back on as I have. -

Pfister is a splendid fellow, a neurotic himself of course, though not a severe one.

Nothing scares him, a redoubtable champion of our cause with a powerful intelligence. He will make something of it. What?

I don't know yet. Oddly enough, I find this mixture of medicine and theology to my liking.

His present aim is naturally sublimation, permissible enough in a man of his intelligence.

You will shortly receive another longish paper" from him. He is feverishly busy.

Another very good man, recruited by the young Binswanger, is Dr. Haberlin," formerly director of a teachers' college, no,v privatdocent of philosophy" in Basel.

He has founded a school for problem children there, where he teaches "analytically."

He divides psychology into "pre-Freudian" and "post-Freudian"! Which tells a lot. Our little circle is thriving.

Last time there were 26 participants. Monakow again made acte de presence but is as dumb as ever.

There's a revolution going on among our pedagogues.

I have been asked to give a special course of lectures introducing your psychology.

Meanwhile Bleuler, with an air of innocence, has quietly handed the teaching post for mental hygiene over to Riklin without even consulting me.

This is the second time a teaching post has slipped through my fingers, not without Bleuler's passive connivance.

Teaching posts, you see, are important things with us because we have no honorary professorships.

My academic prospects are therefore very bad, though at present this doesn't \vorry me too much. Other successes are a consolation.

The Americans are a horse of a different colour.

First I must point out with diabolical glee your slip of the pen: you wrote "your prudishness" instead of "their prudishness.'"

We have noticed this prudishness, which used to be worse than it is now; now I can stomach it. I don't water down the sexuality any more.

You are probably right about the trip to America. Peterson has broken with me-ostentatiously and for no reason.

I share Jones's pessimism absolutely. So far these people simply haven't a notion of what we're at.

One of these days they 'will creep into a corner, prim and abashed.

Nevertheless it will rub off on some of them and is doing so already, despite their audible silence (Meyer and Hochl }.

In any case the American medical material isn't up to much. (Please don't think of the fox and the grapes.) Now for a few observations:

First the so-called "baby pains," the little syncopes with slight eclampsia during and after feeding.

The convulsion is usually very mild, a rolling of the eyes upwards and twitchings of the facial muscles around the mouth, occasionally also a jerking of the arm or leg.

It
gives the impression of a "sucking orgasm" (rhythmic action-orgasm), perhaps also "satiation orgasm" (?).

The convulsion of the facial muscles often produces a kind of laughing, even at a time when babies can't laugh yet.

The first active mimetic attempts are: staring at a

shiny object, opening the mouth, clicking the tongue, mimetic convulsion == laughing or crying. In the course of normal development
this much of the infantile reflex-convulsion is retained.

Children who later get eclamptic attacks when teething, or with intestinal worms, have retained rather more of this mechanism, most of all epileptics (abdominal aura).

I think these things deserve closer investigation.

Contributions by my 4-year-old Agathli: the evening before Franzli's birth I asked her what she would say if the stork brought her a little
brother?

"Then I shall kill it," she said quick as lightning with an embarrassed, sly expression, and would not let herself be pinned down to this theme.

The baby was born during the night. Early next morning I carried her to my wife's bed-side; she was tense and gazed in alarm at the rather wan-looking mother, without showing any joy; found nothing to say about the situation.

The same morning, when Mama was alone, the little one suddenly ran to her, flung her arms round her neck and asked anxiously:

"But, Mama, you don't have to die, do you?" This was the first adequate affect. Her pleasure over the baby was rather "put on."

Up till now the problems had always been:

Why is Granny so old? What happens to old people anyway? "They must die and will go to heaven." - "Then they become 'children again," added the little one.

So somebody has to die in order to make a child.

After the birth A. went to stay for several weeks with her grandmother, where she was fed 'exclusively on the stork theory.

On her return home she was again rather suspicious and shy with Mama.

Lots of questions: "Shall I become a woman like you?" "Shall I then still talk with you?" "Do you still love me too, not just Franzli?"

Strong identification with the nurse, weaves fantasies about her, starts making rhymes and telling herself stories.

Often unexpectedly fractious with Mama, pesters her with questions. For instance, Mama says: "Come, we'll go into the garden."

A. asks: "Is that true? You're quite sure it's true? You're not lying? I don't believe it," etc.

Scenes of this kind were repeated a number of times, all the more striking because they were about quite irrelevant things.

But once she heard us talking about the earthquake in Messina" and all the people who had been killed.

She literally hurled herself on this theme, had to be told the story over and over again; every bit of wood, every stone in the road, could have tumbled down in an earthquake.

Marna had to assure her hourly that there were certainly no earthquakes in Zurich, I had to assure her too, but she came back again and again to her fears.

Recently my wife hurried into into my room looking for books; A. wasn't leaving her a moment's peace, my wife had to show her all the pictures of earthquakes and volcanoes.

A. would pore over the geological pictures of volcanoes for hours on end.

Finally, on my advice, my wife enlightened A., who showed not the least surprise on hearing the solution. (Children grow in the mother like flowers on plants.) Next day I was in bed with influenza."

A. came in with a shy, rather startled look on her face, wouldn't approach the bed but asked: "Have you a plant in your tummy too?"

Ran off merry and carefree when this possibility was ruled out. Next daya fantasy:

"My brother [a .fantasy hero] is also in Italy and has a house made of glass and cloth and it doesn't fall down." During the last two days no trace of fear.

She merely asks our female guests either whether they have a child or whether they had been in Messina, though with no sign of anxiety.

The 3-year-old Grethli ridicules the stork theory, saying that the stork brought not only her little brother but the nurse as well.'

What an enchantment such a child is!

Only recently A. praised the beauty of her little brother to her grandmother:

"Und luog au, was es fiir es herzigs Buobefiidili hat" (And look what a pretty little boy's bottom he has). "Fudili" == double diminutive of "Fudli" == posterior, the latter a vulgar word which sounds decent to children only as a double diminutive. "Fudli," a simple diminutive, must come from a no longer existing "Furl" ("pfui" / "furzen" [fart]?), meaning posterior.

A very coarse word "Futz" has been preserved for female genitalia.

"Ftidili" is used by children in the sense of "cloaca": A. naturally means the genitals.

With best regards,

Most sincerely yours,

Jung Carl Jung, Freud-Jung Letters, Page 197-200

1. https://smile.amazon.com/Freud-Jung-Letters-Sigmund/dp/0691036438/ref=sr_1_1?crid=2KNWXDK10UXB5&dchild=1&keywords=freud+jung+letters&qid=1614253085&sprefix=FREU

Carl Jung: Every man has a quiet place in his soul, (2021-04-15 04:26)

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[1]Red Book

And suddenly to your shivering horror it becomes clear to you that you have fallen into the boundless, the abyss, the inanity of eternal chaos.

It rushes toward you as if carried by the roaring wings of a storm, the hurtling waves of the sea.

Every man has a quiet place in his soul, where everything is self-evident and easily explainable, a place to which he likes to retire from the confusing possibilities of life, because there everything is simple and clear, with a manifest and limited purpose.

About nothing else in the world can a man say with the same conviction as he does of this place:

"You are nothing but ... " and indeed he has said it.

And even this place is a smooth Carl Jung, The Red Book, Page 205

1. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_3?crid=EB5T75O0JI5L&dchild=1&keywords=jung+red+book&qid=1607420090&sprefix=jung+red%2Cap

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Mrs. Jung: I think we have already spoken of it; it is in the body, in matter. (2021-04-15 04:26)

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[1]Zarathustra Seminars

Mrs. Jung: I think we have already spoken of it; it is in the body, in matter.

Prof Jung: And what kind of matter? It is always that matter which the devil is especially keen on.

Mrs. Jung: The blood.

Prof Jung: Yes, because blood is the liquid spirit of life, the seat of the soul; one signs a contract with the devil with blood.

The devil wants that quite particularly because he knows its worth; anything done with

blood or through blood is mighty important.

So arriving now on a level where the spirit is in the blood, in which part of the world do you push your head up through the crust? Zarathustra Seminars, Page 495

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=X26B2P30KKB596N5GNZH&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=fe629569-f45e-4f0b-ae65-db81b78

Carl Jung: What, then, are the means at our disposal of obtaining knowledge of the regulating factors? (2021-04-16 02:42)

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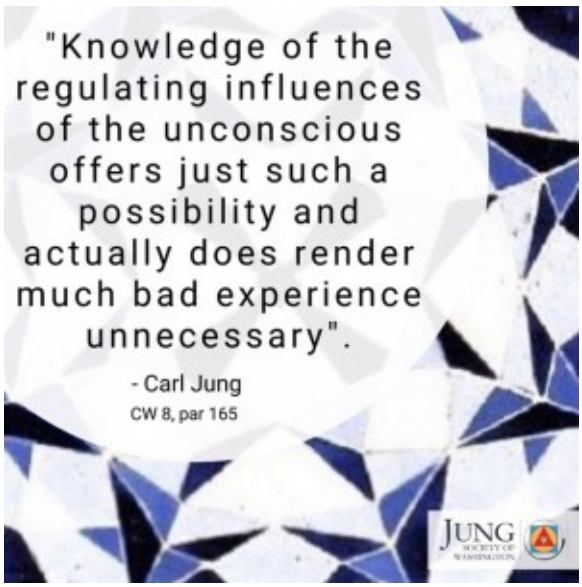
"Knowledge of the regulating influences of the unconscious offers just such a possibility and actually does render much bad experience unnecessary".
- Carl Jung
CW 8, par 165
JUNG

[1]Structure and Dynamics of the Psyche

Anyone who has seen these things happen over and over again in every conceivable shade of dramatic intensity is bound to ponder.

He becomes aware how easy it is to overlook the regulating influences, and that he

should endeavour to pay attention to the unconscious regulation which is so necessary for our mental and physical health.

Accordingly he will try to help himself by practising self-observation and self-criticism.

But mere self-observation and intellectual self-analysis are entirely inadequate as a means to establishing contact with the unconscious.

Although no human being can be spared bad experiences, everyone shrinks from risking them, especially if he sees any way by which they might be circumvented.

Knowledge of the regulating influences of the unconscious offers just such a possibility and actually does render much bad experience unnecessary.

We can avoid a great many detours that are distinguished by no particular attraction but only by tiresome conflicts.

It is bad enough to make detours and painful mistakes in unknown and unexplored territory, but to get lost in inhabited country on broad highways is merely exasperating.

What, then, are the means at our disposal of obtaining knowledge of the regulating factors? Carl Jung, CW 8, Para 165

1. https://www.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?dchild=1&keywords=jung+vol+8&qid=1607420789&sr=8-1

By putting the criminal to death, one shares the crime; otherwise, one doesn't see the criminal in oneself. (2021-04-16 03:30)

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Mrs. Jung: What you have said seems to me to refer only to a criminal who would be, as an individual, a criminal, but I think most people who commit a crime do it out of a sort of

mistake. They do things which are not really individual.

Prof Jung: Well, Nietzsche is speaking of such people.

He doesn't look at the problem from the standpoint of individuation.

To him, the criminal is a man who has gone astray, say a fool or a diseased individual who ought to be done away with, so there is no question of consciousness of crime or of the problem of individuation in the criminal.

He doesn't even mention it.

Mrs. Jung: But you say he must only be improved when it is proved that he has got to be a criminal.

But with many people it is not proved that they have to be criminals; it is quite unconscious what they have to be.

Prof Jung: Sure enough, if they were not unconscious there would be a redeeming factor; as a matter of fact they are so identical with
what they do that they do not know what happens to them.

Mrs. Jung: And therefore they could be improved.

Prof Jung: That is a question, As soon as one begins to reason about the possible arguments in favor of capital punishment, one simply
loses oneself in a maze of considerations and can do nothing.

So the simplest thing would be to react according to feeling; then you do something which is perfectly proper and sufficient, except for the intellectual who wants to have proper reasons.

You see, what the crime is for the criminal, whether he can be improved or whether, by committing his crime outside himself, killing somebody else, he has done evil to himself, selling his own chance.

Those are considerations for the criminal and we are not speaking of his psychology, but of the psychology of Nietzsche versus his own instincts.

The criminal is only a sort of mirror reflex of the criminal impetus of Nietzsche.

I speak of the criminal in this frame and not of the psychology of this individual criminal-merely of the social aspect of this individual.

If I have to deal with the criminal individual then I shall consider the case just as any other.

For instance, every case I am treating has a criminal in himself.

If one goes far enough, everybody has done something or is planning to do something which is not right, which is criminal; and there we have to observe all the rules of the game,

exactly as in any other case.

But inasmuch as murderers don’t come into my analysis I cannot talk about the possible analysis of a murderer.

I also cannot say that all murderers should be analysed, as I cannot say that all neurotics should be analysed.

For there are certain social considerations over which I am not a lord, and I never make rules that would be good for humanity, particularly
if nobody is very likely to carry them out.

They kill murderers in France, in Italy, in England, in America, in Germany, and in most Catholic cantons of Switzerland; only a few very enlightened and reasonable communities have gone astray so far as not to kill murderers.

I am not speaking of our Christianity-that point of view is not valid at all, only talk; I go by facts, and the fact is that capital punishment is
valid in nearly all the most enlightened and civilized countries, and I am not against it.

There is a very good reason why it is so. All other ways of punishment are wrong.

By putting the criminal to death, one shares the crime; otherwise, one doesn’t see the criminal in oneself.

One must see one’s criminal point: if one does not, one has not shared the criminal impetus, the criminal personality in oneself.

And then one never becomes integrated.

The purpose of individuation is that every part of the individual must be integrated, also the criminal part; otherwise, it is left by itself
and works evil.

So thus far Nietzsche is giving recognition to the criminal instincts.

For instance, the "red judge" is his own moral function naturally, which might call his criminal instinct by all sorts of bad names: he might say this is perhaps a foolish or pathological tendency.

It is, but it is not to be judged from a moral point of view because that is not helpful. It does not help to say a thing is bad or good.

To say it is bad helps least the thing which is the most important, namely, that one can accept the bad thing.

You see, when we accept it there is a chance that something can change, but we never accept it.

We can improve only when we accept what is part of ourselves. Then we can change,

not before.

Now he comes to the explanation of the Pale Criminal; hitherto he speaks simply of the criminal.

The paleness comes from the fact that the man was made pale by an idea; he begins to think over what he has done, and he gives it a name.

You remember we came across this idea before; it was represented as a particular mistake to give a name to your virtues.

Of course, unavoidably you will do so; you don't live your virtues simply as the recognition of an indescribable something about yourself which has value, but say it is this or that, and so you give it a name and make it exclusive and cause trouble-quarrels, conflicts between duties and between virtues.

While if you have not given it a name, you will have retained the value.

So you cause a conflict by giving names, but one cannot see how to do otherwise. The criminal has to give it a name, then.

He adopts an idea about his deed and says he has done so and so, and then cannot stand it because he sees himself with ten thousand pairs of eyes.

For a name is a collective thing, a word in everybody's mouth.

He has heard that word from ten thousand other mouths already; when he says to himself that he has committed a murder, he sees it in printed letters in the newspaper, and what he has done is just that awful thing which is called murder.

While if he did not give it a name, it would have remained his individual deed, his individual experience, which is not expressed by the collective noun murder.

Such a criminal usually says:

"I just beat him over the head, or "I put a knife into him," or "I wanted to tell him something and I put a bullet into him, and afterwards they said he was dead."

You see, it was an individual series of events which were not named.

Even the premeditated murder is very often accounted for in such a way:

"I simply had to give that fellow something to make him quiet because I wanted to get at such and such a thing; naturally I had to shove him aside. And then it turned out that he was dead."

That is the way such people use a revolver-as a means to change something.

It is a sort of aftereffect or a concomitant circumstance that a corpse was left.

How awkward! That it is murder only dawns upon them a long time afterwards when they are told.

Then they realize it and get pale, but as long as somebody simply has been removed, well, it was awkward that he was found afterwards with a fractured skull, but that does not make one pale: it is simply regrettable.

People who commit a fraud invariably explain that they just wanted to do this or that.

T hey are quite astonished when they are told that they have committed a crime, because they only did it for a certain effect and never thought that it had such an ugly name.

So the pale criminal is really slain by his own idea of it, though it is not exactly his own, but is now the standpoint of the eleven
thousand virgins who are flabbergasted.

Nietzsche calls this a sort of madness: the criminal’s weak intellect has been overthrown by a mere word. That is the madness after the deed. Now what is this line of chalk which paralyzes the hen in the text? Zarathustra Seminar, Page 468-470

You see, the living individual has to carry the anima that is pregnant.
(2021-04-17 02:46)

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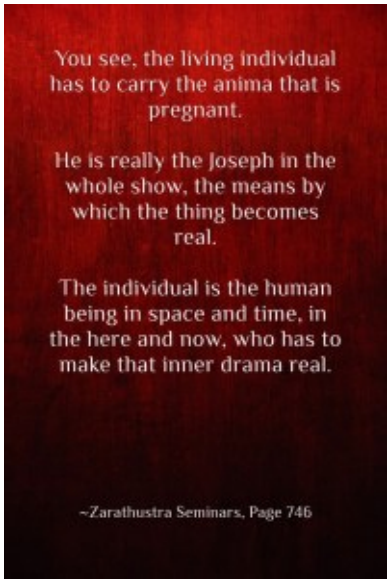
You see, the living individual has to carry the anima that is pregnant.
He is really the Joseph in the whole show, the means by which the thing becomes real.
The individual is the human being in space and time, in the here and now, who has to make that inner drama real.
~Zarathustra Seminars, Page 746

[1]Zarathustra Seminars

Mrs. Jung: You said that the anima was pregnant with the Superman and that the father was the Holy Ghost. I should like to know what is
the role of the individual? It seems to me that nothing is born if it is left to archetypes only.

Prof. Jung: Well, the individual of course has the heaviest burden in this case because he is the living carrier of all those figures.

You see, the living individual has to carry the anima that is pregnant.

He is really the Joseph in the whole show, the means by which the thing becomes real.

The individual is the human being in space and time, in the here and now, who has to make that inner drama real.

And that is the great trouble. For instance, the man Jesus suffered miserably for the divine drama that was enacted in him.

That is the role of the individual-bad enough!

Prof Fierz: I should like to point out that the foregoing chapter deals with the brother, and in the preceding one he is speaking to his brethren; he seems to have concentrated more and more on one person, and in the chapter we are discussing, even he disappears and the anima appears. It is as if she were emanating through these chapters; it goes more and more away from collectivity and then she appears.

Prof Jung: That is necessary; otherwise she could not appear.

Prof Fierz: It is quite logical.

Prof Jung: Oh yes, it is concentrating upon himself. It should come to that head, otherwise nothing would be realized.

Mrs. Crowley: I think in this chapter the secret was the wisdom of the serpent, or the serpent attitude of understanding, and in the next
chapter the serpent appears.

Prof Jung: Yes, that was already in the air. Zarathustra Seminars, Page 746-747

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=VFNDYGP0VYWD4QN48J4X&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=e93f67ab-70c9-4b57-9a81-472a8fd

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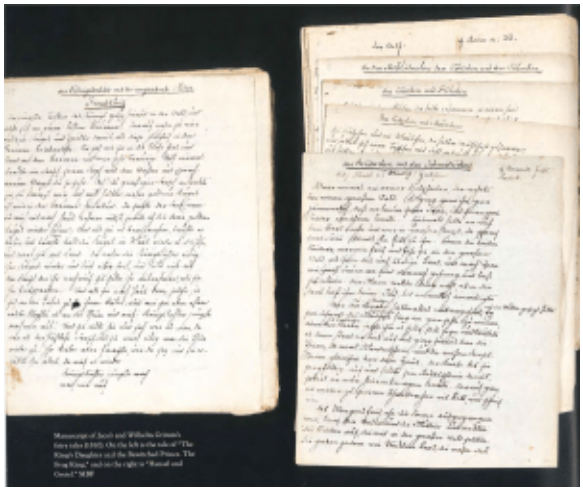
Carl Jung and the Temples of India in The Black Books (2021-04-17 03:24)

[paypal _donation _button border="5"]

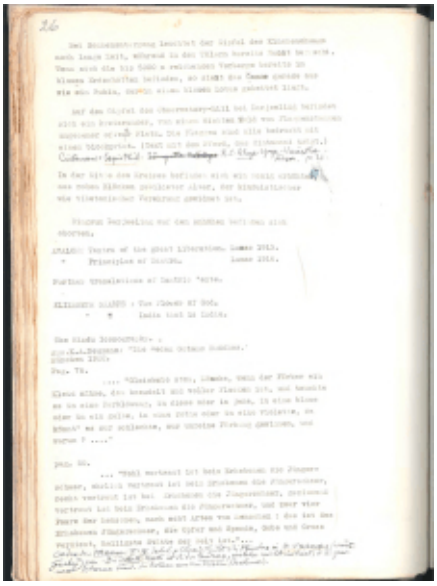
[1]Psychology of Yoga and Meditation

The Konark Sun Temple in Odisha (Bengal) is also referred to as the Black Pagoda. It was built in the thirteenth century in the shape of a giant chariot. The temple shows an abundance of sexual scenes and is said to have shocked European visitors. Lowell Thomas referred to it as "at the same time the most beautiful and the most obscene of Hindu Temples" (Thomas, 1930, p. 330). Jung visited the temple on 13 January 1938. In his note book "Excerpta" (vol. 7, p. 20) he gives a description of the temple [reproduced in Shamdasani (2012), p. 82]. Psychology Yoga Meditation, Vol. II, Page 22, fn 142



Jung follows his notes from his notebooks "Excerpta" (vol. 7, p. 26; JL): "On the summit

of Observatory Hill near Darjeeling is a circular open space surrounded by a field thick with flagstaffs: The flags are block-printed" (Text with a horse carrying Cintamani). Cintamani=lapis. Phil. B.L. Atreya: Yoga-Vasistha. Adyar. p. 36" [reproduced in Shamdasani (2012), p. 184]. Psychology Yoga Meditation Vol. V, Page 52, fn 206



In his note books "Excerpta," (vol. 7, p. 18; JL) Jung described his visit to the Shakti temple in Trichur: "The temple is dedicated to Siva and Kali. Siva is perambulated on a carriage and always carried clockwise. Kali on the other hand is carried around in a circular fashion upon the lake in a boat, also clockwise. If the movement were counter-clockwise, this would be inauspicious" [reproduced in Shamdasani (2012), p. 180]. Psychology Yoga Meditation Vol. V, Page 52, fn 205

On the occasion of his visit of the Shakti temple in Trichur, Jung noted: “a so-called flagstaff (dhvâjastambha), a pillar divided into segments, standing on an altar and slightly curved at the top, bedecked with little bells at the upper end. These apparently depict the centers of the senses and the segmented pillars the spinal cord. But this is a great secret. All of this is related to the physiology of the body” (Jung’s copybook “Excerpta,” vol. 7, p. 18). See also Jung’s sketch of the flagstaff; reproduced in Shamdasani (2012), p. 180. Psychology of Yoga and Meditation, Vol. V, Page 55, Fn 210

In the seventh volume of the copybooks "Excerpta" (p. 15) Jung describes his visit to the Shakti Temple of Trichur: "Sakti Temple: Around the central garbahgrha is a cobbled path for circumambulation. A clockwise semi-circle is taken for Siva, then back again, and then the other semi-circle is taken counterclockwise for Sakti"' [reproduced in Shamdasani (2012), p. 179]. Psychology Yoga Meditation Vol. V, Page 58, fn 214

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=Psychology+of+Yoga+and+Meditation&qid=161529

Jung’s Soul: Restlessness is my essence and the foundation of my life. (2021-04-17 05:11)

[paypal _donation _button border="5"]

[1]Black Books

Jung’s Soul: Restlessness is my essence and the foundation of my life. The Black Books, Vol. V, Page 211

Jung: What is harder? Truly the struggle with the dead!"

Soul: One dies of life.

Jung: Yes, then one dies of life. Why, then?

Soul: If one does not live with life.

Jung: Do I not live with life?

My God, what else do you want?

Soul: I demand your life."

Jung: Are you shooting off to God again, my soul? The Black Books, Vol. V, Page 211

I want to vanish from your sight, you ought to live in darkest solitude.

Human lights should illumine your darkness. Jung's Soul, The Black Books, Vol. V, Page 212

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_2?crid=WHQOEFSJARNZ&dchild=1&keywords=jung+black+books&qid=1607422295&sprefix=jung

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Toni Wolff: Zarathustra has just preached that man ought to grow beyond himself into the Superman. (2021-04-18 03:56)

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Above: Engravings (after Marcellus Laroon) of an artiste of the 17th century.

[1]Zarathustra Seminars

What I meant to say is that Nietzsche, in as far as he identifies with Zarathustra, is a rope-dancer.

Zarathustra has just preached that man ought to grow beyond himself into the Superman.

But Nietzsche does not grow, he does not take roots by assimilating his shadow. Instead, he identifies with his vision, and so it all becomes a sort of trick, like walking on air.

The buffoon is the shadow which is left behind, "the last man," the ordinary man, and because it is left behind, in the end it overtakes Nietzsche. Toni Wolff, Zarathustra Seminars, Page 116

I have just looked over a book by Herder in which he gives the myths of all people.!

And in speaking of Zoroaster, he says his great idea was that man was perfection of creation.

It is remarkable that this idea has been seen by Herder, who knew, of course, very little of the Persian religion.

I thought Nietzsche must have read it and perhaps been affected by it somewhat. Toni Wolff, Zarathustra Seminars, Page 209

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=2HVZA63W2K37FP5ZCY7V&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=13296757-94cb-4320-9786-9518ab3

About Franz: Remember C.G. Jung A Son's Story - Quotations and Letters (2021-04-19 03:33)

[paypal _donation _button border="5"]

Franz and Mary Dion in Franz's living room in Küsnacht, Switzerland

A wintry view of the town of Küsnacht, Switzerland

Image: Franz Jung with Mary Dion Molton

[1]About Franz: Remembering C. G. Jung-A Son's Story

Dear Mrs. Molton,

In answer to your fine letter of May 5, I tell you that you are welcome to see me at Seestr228, whenever you want.

Actually, we should make some kind of agreement to meet.

So please call me up when you have time for a cup of tea one of these next days, Friday, Monday, Tuesday, then after May 28-]une 13, I am gone for holidays.

To visit Bollingen in summer times is probably not to do.

It is out of my possibilities because that place is run by our own Management.

During the whole summer, the house is rented to some branches of the many relatives of Jung heirs.

The intention is to have at Bollingen our open house in late October or November for graduating scholars from the Jung Institute.

Before then, I have no rights to send visitors there or to go to Bollingen with Friends.

For your friends who have to go to the states in early July, the only chance would be to go at their own risk and knock at the door.

Sometimes a charitable soul opens, sometimes not.

Sincerely yours, F. Jung

(But please don't tell them I sent you!) Franz Jung, About Franz: Remembering C. G. Jung-A Son's Story, Page 20-21

We returned to the subject of music.

Herr Jung did not play an instrument but was particularly fond of baroque music.

He said that when attending concerts, his friends liked to sit where they could see the musicians, but he preferred closing his eyes to enjoy the emotional

experience of the music.

He was often moved to tears, he said.

Herr Jung went to the bookshelves and brought back two books to show us.

The first was Carl Jung's personal hand-illustrated copy of Septem Sermones Ad Mortuous (Seven Sermons to the Dead) lettered in beautiful Gothic script, and handed it to me.

The first letters of each paragraph were ornately painted in reds and blues with touches of gold tempera, and the script in black.

The paper was a heavy weight and light brownish in color.

I held the book, my hands trembling, feeling suddenly overwhelmed with what I was holding, and recalled what I knew of his father's life history.

Only a few copies of this book had been printed and not generally circulated.

As I leafed through, I saw the book also contained Carl Jung's account of some of his dreams from 1917.

At the top of several of the dream pages, he had made intricate paintings of coins.

Some dreams had one coin, some two, one three, a few no coins at all.

Each coin was painted yellow with what looked like tempera paint and allowed to dry, then etched with what appeared to be brown detail added in his careful, painstaking manner.

I asked Franz if he knew what the coins represented.

He took the manuscript from my hands, studied it carefully, and shook his head.

"No, I do not know what they represent, only that my father was very fond of painting in this manner." Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 26

But that first afternoon, our discussion of the Septem Sermones Ad Mortuous manuscript continued as we recalled together that Jung, later on, had not wanted this manuscript included in the collected works and only agreed to its inclusion in an appendix of Memories, Dreams, Reflections as an historical footnote.

Franz thought this might have been because his father had presented the work as written by Basilides in Alexandria, a legendary second-century Gnostic folk figure, and his father might have thought he could be "accused of plagiarism!"

This said with a laugh and the matter was dropped as we moved on to other topics. Mary Dion Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 27

While Franz spoke of his father's work with pleasure and pride, he was careful to tell us that he, himself was in no way a psychologist.

Later, I discovered he had made a serious study of his father's work after his father died, but he had never submitted himself to Jungian analysis. Mary Dion Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 28

Dear Mrs. Molton, July 7, 1988

I thank you for your very nice letter of June 18, which touched me enormously.

I realize that sometimes and for some people, being at Seestr in my father's house is more than just a kind of routine sightseeing.

You really could express your impressions and your feelings so well that I am very grateful of your incentive to write.

I do not normally get such good letters, thanking for a visit!

Whatever I can do sometime for you, please let me know!

You mentioned in your letter that my father was writing about me in Memories1 Dreams1 Reflections.

I had nearly forgotten about it, and I immediately took that book from the shelf to read it again.

It was nearly as if I had never heard it before!

It is unhappy that my drawing of the fisherman is long ago missing and probably lost in my boyhood.

As I mentioned to you in my earlier answer about Bollingen, it will be an occasion to visit the tower in late October with the group of diploma candidates. Normally, Frau Weber from the Institute gives me the list of about fifteen to sixteen people who are finishing their studies.

I’m having "open house" on a Saturday toward the end of October.

If ever you are here, please do not hesitate to contact me in September or October.

Wishing you all the good, I am, Sincerely, Franz Jung Franz Jung, About Franz: Remembering C. G. Jung-A Son’s Story, Page 31-32

Dear Mrs. Molton, January 3, 1989

Thank you for your letter. Christmas was full with invitations, good food, etc., so I am glad it is over now, only my table is full of letters that have to be answered.

As I became eighty a month ago, I have also presents and letters to thank for that jubilee!

Between Christmas and New Year, I had a book, The Gnostic Jung by Stephen Hoeller sent to me on your initiative. I had heard of it earlier, but never seen.

Now I am very interested to read it.

Now I’ve only read the prologue, which is most promising.

I did not know you are acquainted with Mr. Hoeller, and now I understand better the passage in your M.S. when I gave you the original writing of that dream in Seven Sermons to the Dead by C. G.

I just sent a card to Stephen Hoeller to thank him, and my thanks are also for you because of your generosity.

I think I have still somewhere in my home original prints from 1916, and I will send one to Mr. Hoeller.

He might be pleased to have it.

I hope to see you very soon.

For the meantime, I am yours, Sincerely, F. Jung Franz Jung, About Franz: Remembering C. G. Jung-A Son’s Story, Page 34

Dear Mary Diane, March 28, 1989

Many thanks for your kind letter and the documentation about Stone Age USA.

I studied these lists, and I think they are much too specialized, the only book which would give me an oversight is "Peopling of the New World" by Ericson-Taylor-Bergen, and also this one is full of detailed tables which are not so easy for me to understand. Anyway, even if it is a thick book, I would be interested very much to go into it.

You are welcome with your telephone call on 20th January 7:00 P.M. In February 1989 I am at Kusnacht all through that month.

It is only after the first week of March I hope to leave for a fortnight skiing at Engadin.

Sorry for my shortness, I am in a bit of a hurry and want to post letter.

Franz Franz Jung, About Franz: Remembering C. G. Jung-A Son's Story, Page 37-38

Franz [Jung] graciously reciprocated by sending Dr. Hoeller a copy of the earliest private publication of the first edition of his father's work, Septem Sermones Ad Mortuous.

This private edition of Jung's work, intended for just a few friends of Dr. Jung, turned out to be an important and splendid gift to Stephen Hoeller, who was indeed delighted. Mary Dion Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 38

According to my notes, I spent five hours in Jung's library at Seestrasse #228, this time hearing what Franz was willing to share with me.

The day after this meeting, I wrote notes to my analyst, Gary Hartman in Kansas City about feeling completely stunned by sitting in what had been Carl Jung's chair.

I am certain Gary never received them because they were still in my old suitcase when I dug it out from the closet, and in part, because of my own embarrassment.

But at this point, it seems a good idea to include them because of the completely honest and intense emotional response I experienced from being placed in Jung's chair.

It also gives me some pleasure to re-visit, now, at this time of my eighty-six years, my own excitement in my discoveries of Carl Jung's work. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 40

On-sitting-at-Carl-Jung's-desk-in-his-own-chair-in-his-ownlibrary-across-from-h is-son-Franz-who is pouring out his heart-his eyes sometimes full-mopping his eyes and his brow:

Why does my body feel so stiff on this chair? It drags on me. I can't settle.

My wool skirt hangs on the edge of this chair.

I am aghast that Franz has seated me here. How Carl I sit in Carl Jung's chair? Can I excuse myself? Run away? Is he, Franz, too tired to go on? No.

He wants this talk. I address my struggling ego, overwhelmed.

"Now see here, body, you ARE HERE so try to find the curves and slopes of this chair and settle in!"

Across from me is Herr Jung, trying to tell me something. He wipes his eyes.

I must gather into myself and let him be, so he can go on. Why is this chair so

formidable? My legs hang over the right side of the chair, so I must pull them under the desk. I can hear my own silent voice,

chastising me: "Now then, HEFT yourself into the center of the chair, and put your legs under the table!"

They will only obey by an angle, slightly off to my right. How can I do this?

So I do the best I can, and GLUE my ear to his voice.

This feels like riding a little boat, maybe, being propelled by an unseen center figure paddling steadily without my help.

Perhaps this is what it is like when Fragile EGO is attacked and wants to shrink away and can't let go, and soul takes over and does the job, regardless. There is a flow. Something OTHER steers the boat . .. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 40-41

When Franz returned, he brought with him his mother Emma's very old tray upon which he and his father had baked their mortar and cut small bricks.

He began to talk, once again, about the small village he built with his father on the sea wall when he was a boy.

Again, he explained that the walls must be two bricks thick for the houses of this village, and then, again, described the roofing, fashioned of reeds.

They built houses, a church, a school, some thirty structures in all, he said, on the sea wall. Mary Dion Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 41

Franz discussed some of his thoughts about Bollingen when he was a willing teenager invited by his father to help with the early construction of the building project in 1923 and 1927, and later as a professional architect who prepared the plans and construction of the additions in 1931 and 1935, and again in 1955, helping to construct a second story to the 1927 tower. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 41-42

He also told a story from a few years later.

As a young man, at age seventeen or eighteen, he acquired a motorcycle.

Franz managed to keep this a secret from his parents, knowing they would fear for his safety and most likely would not approve.

Somehow, his favorite aunt, his mother’s sister Margaret, agreed to let him store it at her place.

He suddenly turned and spoke to me directly, "Don’t you think it a bit strange that a young man should have and own a motorcycle without his parents knowing? But it was a very busy house!" Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son’s Story, Page 42

He also had a fine tweed suit, of which he was quite proud, and one day, alas, there was the inevitable accident, where both suit and motorcycle came to an unfortunate and irrevocable end.

The young owner escaped and managed to survive the tragedy with only a skinned knee.

The favorite aunt, sworn to secrecy, bandaged the knee.

Some two or three months later, Mother Emma asked whatever happened to the nice tweed suit, and solemn son said something about having outgrown it and hadn’t Mother noticed how tall he had become?

And then he mentioned that he had given away the suit to some shorter fellow that really needed it, since it no longer was "suit-able!"

Somehow, Mother accepted the tale. But then, it was a "very busy house!" as he again emphasized. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son’s Story, Page 42

As I turned toward the stairs, I was met with a great surprise.

I was faced by an enormous, stunning, blue-and-white star.

It was painted on an inside corner wall, close to the stairway.

I stood stricken, almost dumbfounded, by the star’s majesty and incredible power.

I had neither read nor heard of this wall painting!

Franz later said he thought it had never been photographed as the light is poor, and the distance from wall to camera would not be enough to get a good picture and do it justice.

This was the only moment when I was completely alone during this trip to Bollingen, and it was also the moment in which I felt closest to the singular spirit of Carl Jung.

Such glory in such a small and private corner.

I remained there for a time, imagined Carl Jung standing just there, painting an image of such incredible symmetry and mystery in this silent, narrow space and thought of how he must have needed, for himself, to paint this glorious star on this particular wall.

It seemed to me an act of highly personal spiritual intensity.

Even now, I think of it as my own special surprise, maybe a symbol for me of the hidden power of Bollingen. I have never forgotten it. A truly wondrous star, so close. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 48

We paused in the doorway as he explained how this third addition solved the problem of needing extra rooms for visitors, speakers, and family meetings. His voice reflected a genuine joy and pride in working with his father.

It began to reveal to me how in this attainment, this sharing a building process over the years, Franz and his father were bound together as much, perhaps more than at any other time during Jung's later life. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 50

We went down the stairs again and out into the courtyard to visit the stone carvings: the famous Bollingen stone, the alchemical pictures, the tribute to Emma, and the list of family members and ancestors.

It was at this juncture that I was able to grasp something of the physical strength and stamina of Carl Jung, the man, as I moved from stone to inscribed

stone, each one so artistically and carefully wrought, seeing the carefully chiseled names of generations of the Jung family forever inscribed.

The muscles of my back and arms began to ache and twitch as I realized what must have been required in order to present so permanent a set of

messages to his descendants, both familial and spiritual.

Later, I wrote in my journal, "If ever any woman had a personal concretized animus

experience or incredible constellation, I have had one!" Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 51-52

The following Wednesday, at the home of Els Glasser, we three were at our most relaxed, comfortable selves, people of the world enjoying our mutual interests, good conversation, fine food, and the pleasure of each other's company and companionship.

I had also brought a copy of my paper on Emma's letters to Freud, which pleased him. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 56

Franz then led us to Dr. Carl Jung's consultation room, adjoining the library, where he saw patients.

Franz told us it had been changed some although it remained -still as a comfortable study.

This was the room Dr. Jung loved, where he could have total privacy and remain undistracted by the lake and its traffic. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 28

Franz told us a charming story involving his older sister Gret that occurred when he was nineteen and Gret was twenty.

On Carnival Night, they dressed up and attended, in complete masked disguise, a party for the psychological society and assorted guests.

After many teasings from guests regarding the obviously young guests, they were finally recognized by their parents who kept the others ignorant about their identity.

Carl suggested Franz sort of sidle up to tease Herman Hesse, a friend of the society, and pointed him out as a famous author.

Carl whispered the first name of a certain woman he knew about and mentioned that Franz might go up to Hesse and whisper her name with a sort of question implied.

When Franz did so, poor Herr Hess was brought to complete confusion and consternation since his interest in this woman was highly confidential.

Herr Hesse coughed, sputtered, and spilled his drink while the young masked guest moved away.

It took quite a few minutes for Herr Hesse to recover, while onlookers wondered what on earth had happened.

Carl apparently enjoyed the joke, and the young masked guests moved along to others, until, following Father's orders, they left in short order. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 56-57

Franz had prefaced this story, saying he and Gret liked to enjoy pranks from time to time on parents and friends.

Franz followed this with another story, this about his sister Agathe meeting an American at a dinner party.

The man said, "You may call me Bill," to which she replied most formally, "And you may call me Grandmother."

This amused Franz enormously.

The story illustrated how extroverted most Americans seem to the Swiss, particularly with the social use of first names with new friends or just people they know minimally. Mary Dion Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 57

At one time during my correspondence with Franz, I mentioned that my Jungian study group was working on the letters Emma wrote to Sigmund Freud.

I believe there were five. Franz replied he had not heard about these letters and asked

if I would send copies of them to him, so I did, making copies from my husband's collection of the Freud/ Jung letters and sending them off. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 58

Franz's birth occurred just a few weeks after the move to the Seestrasse home.

The two older sisters, Gertrude and Agathe, were ages three and four at the time.

The architect for the new house was Emma's cousin, Herr Ernst Fiecher, who lived in Munich. Dr. Jung wrote him shortly after moving in, "Emma thinks much of her new house while she conceives Franz."

Carl Jung also sent a telegram at the time of Franz's birth, dated November 27, 1908, to an unknown receiver: "Having dropped all my studies today because my wife is about to be confined, I at last have time to write to you."

Later he writes: "Too bad we aren't peasants anymore, otherwise I could say, 'Now I have a son, I can depart in peace."'

This may be C. G.'s response to Freud's telegram of congratulation: "Special Good wishes to your little son, who is now embarking on psychic labors we still have no conception of. Franz Carl is thriving, I trust." Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 64

In his presence, one also became aware that he [Franz], the only son of Carl Jung, was surely the living male whom Dr. Jung knew and loved best in the world.

Not an insignificant piece, that. Mary Dion Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 65

As I gathered the notes and memories of this story, I came to understood that Dr. Carl Jung plunged with observant attention and enormous courage into the human unconscious and drew from it the inner forms of the archetypes.

But at the same time, he was constantly engaged in the process of making the inner forms visible in outer manifestations: in his mosaics, the multitude of small houses constructed with homemade mortar and sand, the Bollingen buildings, and in the powerful stone carvings, all of which manifested images of his inner world.

We are now aware, from The Red Book, of his pleasure in creating small, thoughtful, and wondrous paintings.

There was also the powerful drive to paint on walls.

Franz took part in many of the outward forms of Carl Jung's psyche.

He began early on, first as a child collecting stones of the right color and size for the mosaics, then as partner in the building of the small towns on the seawall, then later as a

young man aged fourteen as his father's helper in the building of the first tower at Bollingen, and still later as designer and advisor on the additions to the Bollingen complex.

He was his father's sensate comrade and, perhaps, a healthy balance for Carl Jung's powerful intuition.

It was sensate Franz who consulted with his father as a young architect about paints that would last for the wall paintings at Bollingen.

Franz assisted his father in finding the tools for the stone carvings.

And it was Franz who came around whenever his father wanted help.

Franz's own feelings about Bollingen were a mixture of respect and dismay, but he remained a staunch trustee of the Bollingen property, devoted to the principle that it must remain as his father designed it.

One could say that Carl Jung perfected the inner vision of the archetypes and also struggled to give them a tangible representation, while Franz took on a part of the manifestation of those outer forms, in a cooperative and thoroughly understandable, natural partnership.

Yet Franz might find this idea of a natural partnership with his father to be a huge surprise.

But one only has to visit some of Franz Jung's houses, or go to Bollingen, to imagine how this must have been. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 65-66

During the times I was present in Kusnacht with Franz and/ or Els, there were many walks.

Franz liked his daily exercise and on several occasions invited me to accompany him when it was convenient or the weather permitted.

As we walked, Franz would often point to one or another house and tell me the story of its occupants.

Here is a story that comes to mind: Franz was talking about his younger sister, Helene, the one closest to him in birth.

He was telling me about the house he designed for her.

He had a part in choosing the property and finally acquiring it for her, and then he told her how things should be arranged.

Apparently he felt entitled to make the plans his way, and she, at one point, withdrew her invitation to have him design it since he constantly argued with her about how it should be done and what should go where.

Franz laughed as he told the story and said he finally realized he had to let her participate in making the plans and be more agreeable about it, since it was, after all, going to be her house!

This told to me with some humor on his part. Mary Dion Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 67

Later, as we crossed a meadow, Franz spoke of his father as a deeply religious man, and he mentioned his own efforts, since his father's death, to learn as much as possible regarding this side of his father.

He also told me about a letter he'd received from a group near Los Angeles wanting to visit Bollingen in May.

He said he is often plagued with these sorts of requests and reserves his decision on whom he does or does not find suitable for such a visit.

He led me to understand the criteria for his decision has to do with what sort of real familiarity the requesting people actually have with his father's work. He also mused on why a request from Peter Mudd of Chicago to see Bollingen had not come from Dr. Mudd, whom Franz knew from the Jung Institute. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 68

About the time when my mother Emma died, in 1955, my father suffered a period of depression that seemed to last a long time. I shopped around and

found a good stone for carving and had it delivered to the house.

It didn't challenge my father for a while, but soon I heard the tap-tap of chisel on stone and knew my father was somewhat recovering." This was the large

stone that sat in the Seestrasse garden. Franz Jung, About Franz: Remembering C. G. Jung-A Son's Story, Page 69

It was Franz's sensate skill and his loving sense of his father's needs that must have provided Carl with many hours of relief, exercise, and the silent demands of time and patience necessary for the artist in him, alongside the gifted scientist and practicing psychiatrist, to survive his lifetime and make way for the creation of so many true art works that may well last for hundreds of years. Franz Jung, About Franz: Remembering C. G. Jung-A Son's Story, Page 69-70

Dear Mary Dian, August 20, 1989

Time bas passed since your very nice visit.

Els and I are still enjoying our talks in Kusnacht and more recently your long letters, which I am sorry have to be answered in my handwriting, and I hope you have not too much difficulty to decipher it.

If someone were to make a critique of my work, they must first look at the plans.

I was very careful about the smallest detail of moldings and woodwork and prepared desks and tables and wide comfortable beds.

I made a cradle on wheels and liked to design from the basic concepts of style from earlier times, but with every possible convenience.

I was a stickler for every possible detail.

There were ten houses in Kusnacht, a few in Baden, Zurich, all in Switzerland. Assisted witb one near Florence, kitchens, particularly.

People still compliment me on the comfort, particularly, and the convenience of my houses.

I also designed a Catholic Church while in a Catholic regiment, but I didn't get to build it.

Now for our "business" about my interest in American prehistoric times.

I thank you very much for taking my interests in earnest and sending the list of books on archeology that might interest me.

In reality it is not so urgent or important.

So do not try to trace half of American archaeologists to run after the Folsom points, which are actually just one of my tiny little dots of a very vast field absolutely unknown to me, as I read last fall something of these Folsom points.

It is just that name that keeps in my memory.

In reality, my interest lies more on a general level: How come it is that a huge continent has lost nearly all facts of early populations?

As far as I know, one has today the theory that the population of America (North and South) has come from Alaska or Siberia in a time when Bering (Bering?)

Straights was still land.

It seems to be a fact that Asiatic and Eskimo people have wandered down south during thousands of years.

Surely they must have left some traces of the last 700,000-500,000 years as we find them in Europe, Africa, and Asia.

In all these countries, the last 100 years have brought to light a rich material in bone and stone tools, besides parts of human skeletons to have archaeologists show a line of development which begins earlier than one million years and can be followed down to our present time.

I am sure, something similar can or already has been found in USA, at least in places that had never been covered in that time.

Prior to Folsom seems to be Clovis Complex, and certainly much older paleo-Indian complexes, and not only in the southwest.

For my more general interest, a book as mentioned under B or C, (Bryan, New evidence for Pleistocene/Revins or Ericson, Taylor Burger, Peopling the New World) would be very interesting.

If ever you could get such a book, please send me a copy of the chapter or a summary, so I could judge it.

But please do not haste, it has all its time.

Many thanks for your help.

As you wrote in your letter to Els, the book C. G. Jung: Word and Image can't be found in Kansas City. It came out in 1979 in Princeton, New Jersey, 08540.

You could ask for the series of Bollingen Books, series xx.

Let me close my letter with best greetings from Els, who is talking of a Tele-party with Kansas spices.

She certainly will write you one of these days, and from me my best compliments.

Franz Franz Jung, About Franz: Remembering C. G. Jung-A Son's Story, Page 72-73

In retrospect, Franz carried in his presence a commitment to a very singular, very specific mode of hospitality that respects the history and tradition of the family and indeed something of the spiritual essence of his father and his place in the world order.

But in no way was Franz Jung a mere tour guide of his father's intimate surroundings.

He was, instead, a man who managed to be cordially apart from the world of psychological inquiry while still maintaining a healthy respect for his father's work and a lively interest in the people who associate themselves with the Jungian world.

Something of his own poise in this effort seemed to have been a rather remarkable achievement of selfhood.

He was both engrossed in his father's story and somehow also quite free of it, a man involved, yet quite comfortably apart. Mary Dion Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 76

Dear Mary Dian February 15, 1990

Thank you so very much for your call, announcing your visit to Kusnacht for April 1990.

I asked Els Glasser if she could let you have her spare room.

She is happy if you could accept her room, which is very suitable, and no bathroom adjacent, but it would make things much more practical and she and we can see you as much as time allows.

I do not know exactly the reason of your coming, I would be glad if you could write me occasionally to tell me the purpose so I can prepare myself a bit in advance.

Even if you came to Zurich at quite another night, your staying at Frau Classer's room is by no means for you an obligation to reserve your time for us!

You are certainly absolutely free to do what you want.

But we both welcome and are happy to see you here, even if your time is also for other people.

I had a busy week with invitations, both active and passive, some boring, some nice, birthday celebration (my own!), burials, memorials, etc.

I am glad to return about next week to a normal way of life!

I hope you and your husband had a good Christmas and look forward to your answer,

Kindest regards, Franz Franz Jung, About Franz: Remembering C. G. Jung-A Son's Story, Page 79-80

Before we began to talk, I had a fleeting moment upon entering the library door that Franz's father was here in the room with us, sitting in the library

chair by the window at the other end of the room, perhaps reading.

I mentioned this sensing to Franz.

He began speaking of Lilly and Emma as being "here in the house with me from time to time; they comfort me," he said quickly. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 81

He went on to tell me of the death of Mary Dian Molton his friend's wife and seemed morose.

"Death is such a common part of life," he added.

Our conversation then veered to a local barn somewhere in the area where tile are reported to fly in some sort of telekinesis.

A young girl, they say, is known to be present.

For some reason, I think of incidents in Memories, Dreams, Reflections, Carl Jung's memoir, of similar experiences and recall also that his sister Gertrude might have been present for those events, as well.

The pairing of young girls with stories of this nature has remained in my mind. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 81-82

Franz liked to discuss the threads of his father's work that interested him particularly over the years.

He also mentioned Marie-Louise von Franz's work, Psyche and Matte" and gave me the name of Bob Henshaw to secure a copy.

I was once again struck by the impressive knowledge Franz had on what has been written in the Jungian corpus, as well as the seemingly faultless

recall he has of the biographical data of his father's life. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 82

He then told me of his trip to London, carrying Freud's letters to Jung in a suitcase to meet with Ernst Freud.

The Freud archives have had a professional curator, Mr. Patterson, for many years.

But up until the time Frau Aniela Jaffe became Jung's official secretary, much of what went on at his father's desk was managed by whatever available help was at hand, and often things fell by the wayside. Mary Dion Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 83

As the shadows of evening began to drift through the room, Franz spoke of Carl Jung and Emma.

"Their presence is with me here," he said, "and it comforts me."

For a fleeting moment, I saw Carl Jung at his desk in the corner, across the room, watching us.

I shook my head to clear it ... the floor creaked.

Franz quietly said, "For me, death is so much a part of life." Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 83

Franz again spoke of the difficult months following Emma's death when his father was in deep grief

He found no comfort in either his work or painting in the Red Book.

It was then that Franz purchased the sizable stone and presented it to his father.

Soon, Carl Jung was working with the stone, which helped him with his grieving process.

"By springtime, Father was once again able to work and began additional work at Bollingen with more stone carvings and an addition." Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 93

Franz then took me to a mysterious stone carving placed over the burial place of his last beloved dog, Jogi.

"He was my friend for fifteen years," Franz said.

We walked to the little garden house with its brick floor where the early mosaics were made with colored mortar.

"Father also used this spot for analysis with his patients when the weather was fine," he said.

A sea wall provided a pleasant, sheltered place where the family would often drink coffee.

Here Franz and his father constructed the little village.

The remains of a castle lie here on the seawall with the composition arches from Franz's childhood building set still encased in the mortar. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 93

As we strolled along the water's edge, Franz pointed out the two great poplars, nicely trimmed.

The one nearest the lane, struck by lightning on the night of Jung's death, called to me, and I placed my hand on the cool, craggy bark for a moment.

I picked up a brown curl of poplar wood that had tumbled to the ground years before and asked if I could keep it.

Franz nodded yes. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 93

Marianne's husband, Walter, is still alive.

Her death in 1965 was a great sadness for the family. Franz talked of his concern regarding the future of the house after his death: who might carry on, as he has, the task of caring for the library, answering correspondence, entertaining visitors. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 94

The first and most logical succession, in terms of knowledge about C.

G.’s work would be Lorenz, the youngest, who is an analyst.

However, he is unmarried, very ill with cancer, and unable to accept the challenge of taking over. Mary Dion Molton, About Franz: Remembering C. G. Jung-A Son’s Story, Page 94

And so, the question of the Seestrasse house is unclear, although the fate of the property is largely secure through the family corporation.

The chairman of the family affairs is Lutz Niehaus, Agathe’s oldest son.

It is he who assists the family in making decisions regarding the care of Bollingen. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son’s Story, Page 95

I told him I had read somewhere that phenomena such as telekinesis are often connected to the presence of a quiet young woman in early adolescence, and I had wondered if the presence of Carl Jung’s sister Gertrud, who died at a young age, had ever been associated with the unexplained incidents of the split table and the shattered bread knife that Carl Jung recorded in Memories, Dreams, Reflections.

Franz replied no-most often his Grandmother Emilie’s presence and her interest in spiritualism was mentioned in regard to those events.

I asked Franz for his recollection of these two women.

He smiled and launched into stories he had earlier told me: his grandmother lived in a house nearby on Obere Heslibachstrasse maintained by the family.

She was a delight for him and his younger sister Helene to visit, and they often stopped by on their way home from school.

Grandmother was fascinating to the children because of her grumblings about spirits whom, she said, invaded her kitchen and upset things.

The two children played bad jokes on her and she scoffed at their nonsense.

There was a glassed-in veranda on the front of the house that Grandmother used as her sleeping room.

Franz once more told the story of his grandmother pasting white Star of David, cut from paper, on the door, and each morning checking to see if the seal was broken.

On the days when seals were broken, she would grumble about their intrusions and impudence and unwelcome visits while plying the children with fresh baked biscuits or other treats after school.

All this was deliciously mysterious for the children. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son’s Story, Page 95

I asked him if he enjoyed a relationship with members of his mother's family, the Rauschenbachs.

Franz immediately began to speak of his favorite aunt, Margaret, from Schaffhausen, Emma's younger sister by two years.

"A woman of fine taste," Franz said. She became his confidante as he grew into young manhood.

She had three sons, the eldest of whom was Franz's age, and she was apt to chastise her sons with remarks like, "Why can't you be more like Franz?"

Franz confessed that at the age of eighteen, he was somewhat of a dandy and felt some resistance to sharing his escapades with his mother and father.

But Margaret always provided him with a sympathetic understanding. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 96

"I was given, by my parents, somewhat of a free life.

I grew like a small tree, a little wild and unprincipled.

No one asked me what time I came home, or if I had written my compositions for school.

I was just accepted, and around, but the household was so busy that I did what I pleased.

For example, what sort of a family would have allowed me to own my own motorcycle without anyone even knowing it? Mary Dion Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 96-97

"It was not that I felt I had displeased my parents.

In fact, I always felt that I was totally accepted, and I knew that I pleased my father.

Perhaps that is why I never felt any great ambition in my own career, but preferred to work on a small scale without taking on partners to build a large architectural firm.

At any rate, I recall that as a family, we were probably not too closely integrated with each other. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 96-97

"Much later, when I found myself to be the father of four sons, I went to my father and said, 'How shall I be a father to these boys?'

Carl Jung replied, 'You should let them alone, they will grow up like trees. Be happy none of them is a Dooble, a simpleton.'

I realized this was his attitude about his own children as well! Mary Dian Molton, About

Franz: Remembering C. G. Jung-A Son’s Story, Page 96-97

As we began to clean up after our supper, Franz mentioned bicycle trips with his father. I asked him to recall them for me.

The trips, lasting two to three weeks, occurred in three successive years-1921, ’22, and ’23 when Franz was 13, 14, and 15 years respectively.

The first visit was along the Po River toward Venice, the second east to Palmas, and the third to the Lake of Galdar. Mary Dion Molton, About Franz: Remembering C. G. Jung-A Son’s Story, Page 97-98

We enjoyed seeing the ruins together in Padua and Verona.

There is a town on an island with a castle in the middle near Turin, like a mandala.

We traveled the moraines and very straight roads built in the time of Napoleon, seven times up and down, and made the enormous climb of 300 meters for a splendid view.

Father was very interested in all the geologic formations, rivers, erosions, and boulders.

At Turin, we visited the famous pilgrimage church of the seventeenth century.

Father also showed me the red light district. I was then fourteen years old and asked the meaning of the red lanterns.

He warned me, "Don’t go there." Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son’s Story, Page 98

Dear Mary Dian, April 24, 1990

Time has rushed on since you left here on the 7th of April.

I had all days "something on my hands or up my sleeve."

Visitors again coming and going.

Nice visit on Easter at Olga and Peter’s, and on E. Monday also Andreas together with Olga’s father who has the same age as myself.

He is a simple but clever man with a lot of humor, and as he had only a wife and three daughters and one son, he once upon a time just walked away from his home duties.

He is owner of two apartments high in Mt. Valais out for grazing costs as he lives in Bern.

But in summertime it is very romantic to live in such a hut at about 6,000 feet height, a

bit uncomfortable and somewhat cold, but the cow bells all day and night about gives you company and for some Swiss the feeling of being close to nature!

We have still no real spring, cold, rainy and heavy clouds, but today I saw the first time in my reeds before the house on the shore a duck with three ducklings not older than 2-3 days.

They breed somewhere near the water, in the boathouse or under the bushes near the lake and then one day, I wonder!

They are all in the water, lively and the mother extremely wonderful and caring.

The male duck is not so important.

Sometimes he keeps away other ducks or water birds in the first days, later he is no more interested in his family.

But the female keeps her brood together till they are well grown up.

Now I had a letter from my friend Francis Slocomb from Virginia Beach.

She has again plans to leave there for a better place.

She wrote me that she would prefer to work at a university as she did some years ago, to teach on Jungian Psychology, and beside that write for journals in that branch and eventually having also some patients.

Her situation in Virginia Beach is not too well based, as she can not find enough clients to live by such an income.

She is a widow with not much money in the background.

She should find a place where she would nave a regular income which would give her the chance to write and teach, which I am sure she could do very good.

Thought I could give your address to Francis in the case she would consider also to come to Kansas City.

I do not know if this could be a temptation or not, but I just wanted to know if you could be interested in such a possibility.

Next Saturday comes my friend Karen Helhoase from Denver.

She is touring Italy to get some real impressions for her new book about painting.

In May is announced Dr. Tom Kirsch from San Francisco, Murry Stein, and Dr. Thidd from Chicago for a visit at Bollingen, which I cannot deny.

At the end of May, Els and myself are again at the Isle of Sardinia.

As she most probably has not yet written a letter For you, she sends you her warm most greetings.

Your gift flower is still in bloom.

Many thanks for that fine gift.

With kindest regard, Franz Franz Jung, About Franz: Remembering C. G. Jung-A Son's Story, Page 105-106

Dear Mary Dian, May 11, 1990

Many thanks for your letter.

I feel happy that you came safely back to your family and to your work, and that also for you, life is going on as it should.

I send you some pictures of your visit in early April.

Els is very proud of her photographer's skill, and I think these pictures are a very nice remembrance of our discussions.

You look very photogenic is that red jacket! Els sends you her best greetings.

Now to your project to present me to the literature.

I have no enthusiasm at all; on the contrary, I hate it.

I just refuse to join in For such a work, sorry.

It is not shyness as you think. I know what I am and what not.

And if I want to become mentioned in literature or anywhere in public, it is my business, certainly not yours.

You have much more vital and important work to write about that are of interest and necessary

For public life and the world.

Earth will keep on turning around also without Franz Jung being mentioned-that every-body is sure about.

So my dear, Mary Dian, please do not set aside your work because of thinking about me, and what questions you would asking me in due future, and look for other trips instead east to Europe in the fall, better to west, there are also lying secrets in China or Australia which are far more worth to be found and described, and take your husband with you, he will enjoy seeing a part of the world that he probably has not yet visited.

The last weeks were rather busy, I had a nice visit by Karin,

the woman from Denver.

She passed on her way to Italy, 2 days at Kusnacht.

She was lucky as we had two perfect, sunny and warm spring days, so we had two beautiful walks along a little lake on the other hillside and through the beautiful beech-woods with the young leaves.

Four days later I had visitors, one a teacher of a Koran school in Spain, at tea, and not unexpected by myself a discussion of Jung's ideas was nearly impossible, because neither they knew much of Jung, nor myself had any knowledge of Mohammed's philosophic ideas.

Today I had Dr. Tom Kirsch with his wife from California and Dr. Mudd from Chicago for an afternoon at Bollingen.

Unhappily, it was a cold and rainy day, so the place was rather gray and cool, which suited the introverted architecture not at all bad.

I guess they were all the same much impressed about the meaning of such a work, in which my father had invested so much energy and spirit and

unconsciousness.

What a difference of our time, compared with 4000 years earlier ideas in Egypt where they constructed for their dead, things and gods of realizations in stone.

We are extreme barbarians in mind and in practice.

I just read through some reports of 1930 excavations in Egypt.

Excuse my going away from our subject.

Let me dose, I want to post this letter early that you do no take decisions which will complicate the situation even more.

Kindest regards, Franz Franz Jung, About Franz: Remembering C. G. Jung-A Son's Story, Page 106-107

Dear Mary Dian, August 5, 1990

Thank you very much indeed for your letter of July 24th and the tapes with the wonderful music of the Mormon Tabernacle Choir.

Your tapes have arrived for me at the right moment: I am listening to Bach and Handel ... and I am crying and have a very heavy heart: Franz's son Lorenz, in since a month at the hospital in Mannedorf died last night! - For Franz it is awful and he needs all my help in this time of mourning.

We are both very, very sad.

With all my love,

Els (and Niko) Els Jung, About Franz: Remembering C. G. Jung-A Son’s Story, Page 110

Dear Mary Dian,

please understand that I cannot write you more at the moment.

And you certainly understand now why Franz was not able to accept your proposition to finish your project.

I still remember the pleasant time of your visit in Kusnacht, I like the picture of you and your husband, and I like your cat, and I still have your flower pot.

With all my love, Els (and Niko) Mary Dion Molton, About Franz: Remembering C. G. Jung-A Son’s Story, Page 98

Dear Mary Dian, August 8, 1990

Thank you for your nice note and the picture of the satiated squirrel.

Glad to hear that all is going so well your way.

Things in Kansas City sound like they are really popping these days.

I hope that it is not as hot there as here.

We are having a regular heat wave this past couple of weeks here.

Temperatures are at or over 100 degrees daily.

That is really something for us as we have never seen/experienced such a hot time here before.

We have not been over to see Franz Jung.

We ran into Els Glaser a couple of times out walking her dog.

Franz was quite busy for a while and then took off for an extensive vacation to Sardinia.

We did not hear from him when he got back, so I wrote to him.

I just heard from him in the last week or so, and it is not a good time to come around to visit with him.

Perhaps sometime this fall we will see if we can get together.

We are doing well.

I am writing to you on paper from the post office, where Ella is spending some time these days although there is no sleet or snow to impede her getting the mail out and there has been very little rain.

She is doing fine, enjoying the work and the early morning cool to be out walking in. She sends her greetings to you. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 110

Dear Mary Dian, September 9, 1990

Thank you very much for your letter, Aug. 24th which is full of warm feelings.

It is really an awful thing to lose a son, well, he was a man in his best age of 47 and it is not just the point to speak of "a son."

He was very, even too detached, since many years, even so during lifetime of my wife.

I think it began when he was going away from home about age 16 or 18, but later returned for three years again, during his time at the Technical School.

But later he preferred to have his own little flat for the most part of his student-time and later as a microbiologist went in some way concealed from Mother and Father and his next relatives.

So it came that my wife and myself missed the best part of that son's life, and only in the last years of his mother's illness he came regularly, weekly, to talk with his mother.

I was more or less excluded from those conversations, and thinking of the extreme discretion my wife offered, I had very little insight in the development of that young man.

It changed only after death of my wife in 1983, when Lorenz and myself became quite good comrades, but our inner circles never crossed each other, occasionally, there was an occasional touch or one felt the near neighborhood!

I only now begin to find together some threads in the very, very complicated net of weaving of his life, going through his files of letters, trying to find out behind a name of a person, who wrote me a very personal letter for condolence, also the personality and the feelings of the writer, who seemed, and was also in reality, the best friend of my son, a human being I had never heard of before.

That makes it a bit difficult for me to realize that for years and years, I stood aside, on "the other side of the trolley," and Lorenz too was in a way on the "other side of a mountain."

We only knew for some weeks, or even more, that he is probably still alive, continually on a journey through Spain-England, Yugoslavia, or so but certainly no address.

Thank you very much for the beautifully formulated letter, one sees that you are a gifted writer.

Then I was very touched by your good idea to send me that cello-suite by Bach on a tape.

It is beautiful and quieting to listen to the deep tones of Yoyo Ma’s play.

It is a music which fits exactly in my somber mood.

To give me a lift, I have at my recorder some impressive tunes.

If I can get it on a tape, mine is a C-D disk, I will send it.

On Wednesday I have the Squires couple for tea.

With many thanks, love, Franz Franz Jung, About Franz: Remembering C. G. Jung-A Son’s Story, Page 111-112

Dear Mary Dian, October 10, 1990

Some days ago I posted for you a music-tape I mentioned in my letter weeks ago.

I hope it will safely reach you.

An American singer, Barbara Hendricks, · whom I heard several months ago at Zurich, is singing different compositions by Mozart, all ’sacred arias’ with

that delicate reserve and careful restriction for my taste this special music needs.

It gave me a lot of comfort during the long last months of Lorenz’s illness and still means much to me, and brings peace and consolation whenever I feel bad.

During the last days, I began to sort out my sons letters and manuscripts, giving back some items to friends, dream-materials to clients etc., and I see every day more behind a screen, sides of a man, which I have never known before.

He certainly had the qualities to become a very good psychologist, it is really a sad loss to everybody, who had known and worked with him.

Yes, his skin was not thick enough and his sensitivity too fine for such a difficult profes-sion.

And then he had a lot of resistance, to be reminded that he was a grandson of C. G.].

Never the less he was a very loyal representative of my father’s ideas, and was the only one in my family who readily knew and understood the writings of C.G.

His resistance was mainly against people, who came to him more or less out of curios-

ity, to get an impression how a grandson of a famous man is doing his job, not of inner need or deep problems.

Lorenz thought always, that a lot of such clients were taking his short time and energy, he had so many projects in his mind, but he had to leave them behind with his dwindling forces.

You certainly know these melodies, but nevertheless, I felt compelled to send some thing meaningful for me to express my gratitude, I was so touched to get your message.

My son Andreas has gone to Greece for 14 days of holidays with his whole family a wonderful program, driving through Greece, with the boat through

the Aegean to Rhodes and Crete and bathing somewhere in the still sunny and warm dear water of a shore near Cape So union, on the foot of a marvelous Poseidon temple-ruins.

Els joins me daily, we have a good household together with a rich harvest of fresh vegetables and fruit.

With kindest regards and much love from Els.

She is busy preparing our lunch.

Franz Franz Jung, About Franz: Remembering C. G. Jung-A Son’s Story, Page 112-113

Dear Mary Dian, August 22, 1991

With great pleasure I got your message of July 17th announcing the visit of Lawrence Hester, in fact both came the same day. "Larry," as you call him, called me up early at about 9:00 A.M.

As usual, I bad difficulties to understand bis name, and at eleven your letter came, so I bad the necessary introduction for the afternoon of the visit, the same afternoon at three P.M.

I am so sorry for you that Frank Szasz bad to die to quickly and unforeseen.

You have my deepest sympathy for what that cost.

He was a kind man full of life and jokes and deep thought.

After Larry came on Monday I saw him a second time, but only on a very short lunch at Hotel Sonne, together with the group with whom be was traveling.

Larry was leading the 15/16 people through Switzerland with a bus visiting all places of importance.

As I could not manage by myself such a crowd, I asked Casey only to come by at three o’clock which he probably did not like so much as he was rather short with me.

He was a quarter of an hour in the library and as I did not know either him or his famous grandfather, I had no questions to ask him.

Some of the audience during the lunch were asking those unanswerable and silly questions, as "What did you like best about your father" or "How did your father impress you?"

One woman of the group wanted to know about my mother.

What can one answer between bites of salad?

She certainly was the best mother of all and an exactly fitting wife for such a husband.

She had the reins in hand, invisible but effectively, and could lead or stop whenever she would feel neglected or let out of the play of life.

I hope the eyes of your husband could be cured for good.

It is really a hard time when he can no more read and see everything daily life demands, and for a man it is so difficult to need help for everything daily life demands.

Happily, I am fairly well off my eyes are not too bad, at least one is good enough.

I can drive without spectacles and the other eye does only help a bit as everything is blurred and cannot be corrected.

This long and persistent inflammation of the eyelid is a bit irritating but it is chronic, and I can live with it.

To my great surprise, Larry brought the little present from you, the CD: Schubert OP Dp 56 with Yoyo Ma at the cello.

Thank you very much for this remembrance of memorable music; it was a nice idea of you to send it to me.

My life is going very very quiet, for, yes, once again some visitors from abroad, letters to places all over the world, and some nice friends whom I see occasionally.

At the end of August there is a congress of international Analytic Psychology people at Zurich, 700-1,000 gathering for a week, and as it happens some of them want to contact me, which it is not exactly my preferred wish.

But at least at the opening of the festival at the 20th of August, I must take part.

Though the congress is not in honor of CG] but as it is in Zurich, the management can not avoid to remember CG] and to invite some of his living descendants.

We have a fine summer and beautiful lake here to swim!

Give my compliments to your husband and best wishes for you.

Kindest regards, Franz Franz Jung, About Franz: Remembering C. G. Jung-A Son's Story, Page 119-120

He mentioned how difficult his birthday is as it coincides with the anniversary of Emma's death, Lilly's death, and their anniversary.

He said, "We all lived here, and they are all still here, especially in the winter at night when it is dark and warm inside.

When I assemble the living family, they do not know whether to celebrate or mourn or pick up the strands of history," he added. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 98122

My life is just too uncomplicated to say much about it.

Everything happened as normal as possible and I was happy to choose my works after my own wishes and possibilities,· to earn money with my profession was happily a second or third motif and never a need!

As I was not every ambitious, I had a happy life professionally and being the son of C. G. I had all the time learned a little to handle the discussions, misunderstandings and make good again with my dear wife and children.

I would have all the difficulties to remember my facts of life even if I were interested to go back in previous times.

And then I think that my person is for nobody an example how to live life.

If I were not the son of C. G. nobody would ever turn around because of myself.

All my works and all what I did besides, I have done for private people and very rare for instance for a school or for industries. Mary Dian Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 98124

Dear Mary Dian, November 10, 1992

I am very sorry to tell you that Els passed away Nov 5. in hospital.

She had a deadly heart attack and died in minutes.

Only the night nurse was with her, and I had dined 3 hours before with her in her room in hospital in a relaxed and easy giving atmosphere!

Though she had some warnings (dreams) before we did not thought that death is just standing at the door.

I feel very lonely, it is for me a big loss! Good by and take care.

With kindest regards, Franz Franz Jung, About Franz: Remembering C. G. Jung-A Son’s Story, Page 126

Dear Mary Dian, February 12, 1992

Yours is a perfect letter of condolence. It could not be better.

It was

a nice idea of you to put as letterhead a photograph you took at Els’s living room during your stay.

I realize how much you enjoyed that visit years ago, and also how real you judge my relation with Els.

She was for me, I was for her, so we lived in the last years, and I am very grateful to God that we had such a good time together.

It is not so sure in my age to find a partner of such qualities after the much too early death of my dear Lilly, my wife.

And even if you have the chance far meeting, it is not a matter of course that you understand each other as we did.

We could give us both the necessary freedom and the warmth we needed in the right time.

I am glad that you had such good memories far Els and that you liked her.

The situation when she obviously approved your kitchen work, which was a big honor far you!

First very nice and so typical for Els spontaneous reactions.

You do understand me with my grieving, and you can feel what I have lost.

That is quite enough to help me, more is not helping.

Words do not bring consolation, much more the feeling of comradeship, going together, our memories flow together and accompany Els on her way from life to death.

It will be a long way and a large stream of feelings, but I am sure she is held in it.

Thank you for taking part in it.

At the moment, I am not seeing what is coming, what will make sense and how my life is again becoming useful to my surroundings.

I have no more friends, some women "friends" much younger, mostly abroad, and my family around me.

This is not exactly helpful, as I see mostly, that I need somebody who is looking after me, who is dividing his or her time with me, and leaves me a kind of duty of daily work I have to do.

With Els we had it.

No day passed without being in contact and our being had these and seemed to be useful.

At the moment, I feel rather that I am a burden, far myself for my next in the house, though everybody is very kind to me.

I am invited far walks, for lunch, to suppers, my grand-children come to me to ask or bring little things, etc.

Even the big dog is one of them, entering the library to greet me, what before he never did.

But all is not so inspiring. My fancy is not taken by anything.

I am not engaged in any new idea. I know I cannot always look back to the time with Els, but I should look forward to new horizons.

But where are they?

As I am a "non-believer" I know that help first comes from myself and only afterward eventually God will help you, so I follow one of my granddaughter's recommendations: "Don't give up Grandfather, keep to it, don't let go!"

We will see what comes, what is flowing in my life's stream, what is washed on my bank.

Have a good time, be happy and safe and sound!

Kindest regards, Franz Franz Jung, About Franz: Remembering C. G. Jung-A Son's Story, Page 128-129

Dear Mary Dian, December 7, 1992

All my best wishes for the coming Christmas-days and hoping that the New Year will bring to the world some better days than we had anno 1992.

Just some two days ago, I had a parcel from Kansas City with a CD record with Jessie Norman singing Christmas carols, incl. Stille Nacht .... I think that this gift comes from you, many thanks for this nice surprise.

It is astounding that such a singer, with this world famous marvelous voice, is singing all these simple but deeply moving melodies, traditionals, all over the country.

This is a most welcome gift now, as it brings me old times when we used to sing under the Christmas tree, or even before in the village from house to house to get some Christmas

cookies! Mary Dion Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 131

Mary Dian Molton

Now my grandchildren are playing with instruments, Susan flute, Joplin piano, but singing is no more in use, as nobody has a voice, not even the aunts of Susan and Sophie, who are school masters.

But they accompany sometimes with recorder-flute.

On the 25 and 26 I normally am invited with my other sons, but this year till now nobody has said something.

It may come. I wish you a very quiet and peaceful day.

Kindest regards, Franz Franz Jung, About Franz: Remembering C. G. Jung-A Son's Story, Page 131-132

I told him about my family and how we were going along and mentioned a workshop I'd participated in on Bollingen.

Franz said his son Andreas was making photography archives for Bollingen.

He said two sisters had come for tea yesterday and recalled wood chiseling, cupboards high up, things his father made seventy years ago.

He remembered his father sitting on the veranda of the summer house, chiseling, carving, dragons, devils, and snakes-symbols.

It was a lovely conversation and my memories of Bollingen were once more revived.

The last full letter that came from Franz is dated over two years before the event of his passing. Mary Dion Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 98132-133

Dear Mary Dian, December 20, 1994

I thank you very much for your thoughts and greetings for the coming Christmas and the New Year.

We will have a quiet "festival."

It is more a day of memories of the years and my Dears I have bad to leave behind, so my feelings are rather engaged and touched by all those uncontrollable happenings that life is serving through us through more than eighty years.

Yes, when I was a young man, all my thoughts and my wishes were directed ahead, up-

ward, chasing after ideals or ideas sometimes not to be realized.

My grandchildren are in this stage, and when I am talking with one or the other, they can listen to me telling bow I was in older times, and comparisons to our present times.

They begin also to realize the problems of modern times, and the wishes, although they are still likely to see the problems, social, religious, moral, and think about it.

They have to carry their burden earlier than I bad in my youth, thinking that the whole world is on my own disposition!

I am not enthusiastic at all.

I accept that the coming year is one more way toward the end, or better the gate to eternity of a spiritual life, and such ideas are always around in my bead now.

At the moment it is astronomy, the question where do we come From, and where are we going, which bas my full attention.

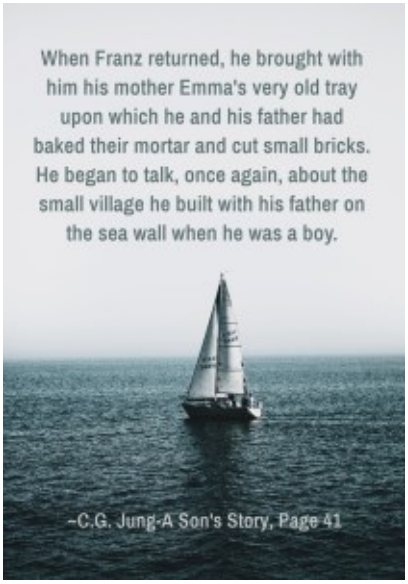
So I am very glad the Hubble telescope bas been repaired, and I hope with success!

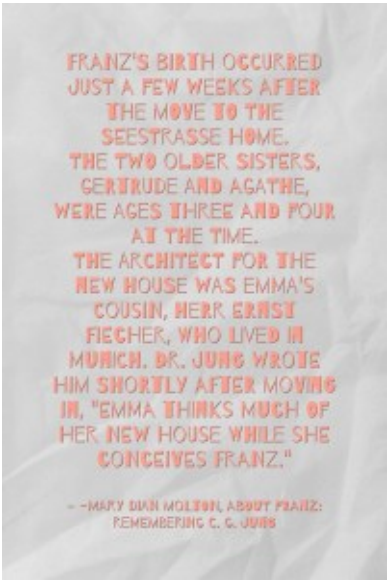
I wish your family, your husband and children very good year ahead!

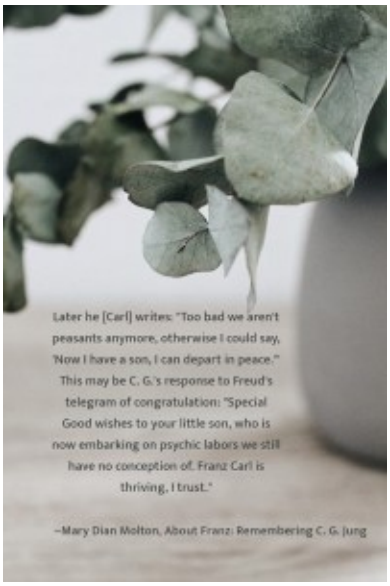
Love and greetings, Franz Franz Jung, About Franz: Remembering C. G. Jung-A Son's Story, Page 133

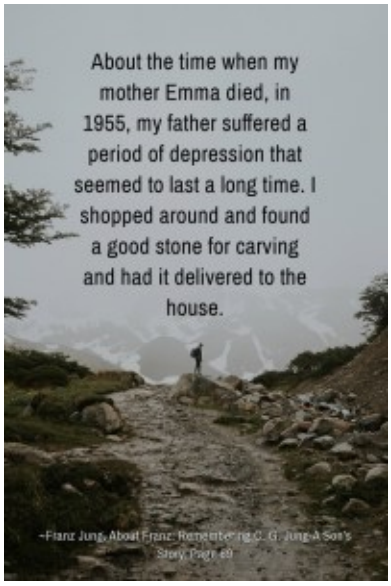
But I do know that Franz spent the later years of his life, after both parents were gone and his boys raised, by returning to the family home with one visible ambition: to be of service to his father's world as best he could, and he did so with great respect.

This seemed to be a contract that suited him, given his social and generously extroverted skills, well indeed. Mary Dion Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 138


When Franz returned, he brought with him his mother Emma's very old tray upon which he and his father had baked their mortar and cut small bricks. He began to talk, once again, about the small village he built with his father on the sea wall when he was a boy.
–C.G. Jung-A Son's Story, Page 41


FRANZ'S BIRTH OCCURRED JUST A FEW WEEKS AFTER THE MOVE TO THE SEESTRASSE HOME. THE TWO OLDER SISTERS, GERTRUDE AND AGATHE, WERE AGES THREE AND FOUR AT THE TIME. THE ARCHITECT FOR THE NEW HOUSE WAS EMMA'S COUSIN, HERR ERNST FIECHER, WHO LIVED IN MUNICH. DR. JUNG WROTE HIM SHORTLY AFTER MOVING IN, "EMMA THINKS MUCH OF HER NEW HOUSE WHILE SHE CONCEIVES FRANZ."
– –MARY DIAN MOLTON, ABOUT FRANZ: REMEMBERING C. G. JUNG


Later he [Carl] writes: "Too bad we aren't peasants anymore, otherwise I could say, 'Now I have a son, I can depart in peace.'" This may be C. G.'s response to Freud's telegram of congratulation: "Special Good wishes to your little son, who is now embarking on psychic labors we still have no conception of. Franz Carl is thriving, I trust."
–Mary Dian Molton, About Franz: Remembering C. G. Jung


About the time when my mother Emma died, in 1955, my father suffered a period of depression that seemed to last a long time. I shopped around and found a good stone for carving and had it delivered to the house.

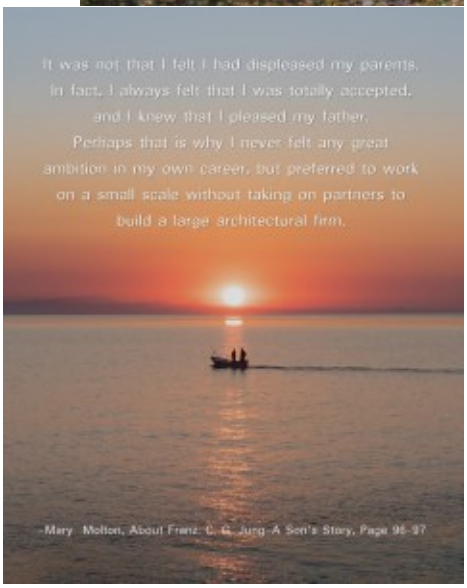
As the shadows of evening began to drift through the room, Franz spoke of Carl Jung and Emma.
"Their presence is with me here," he said, "and it comforts me."
For a fleeting moment, I saw Carl Jung at his desk in the corner, across the room, watching us. I shook my head to clear it ... the floor creaked.
Franz quietly said, "For me, death is so much a part of life."

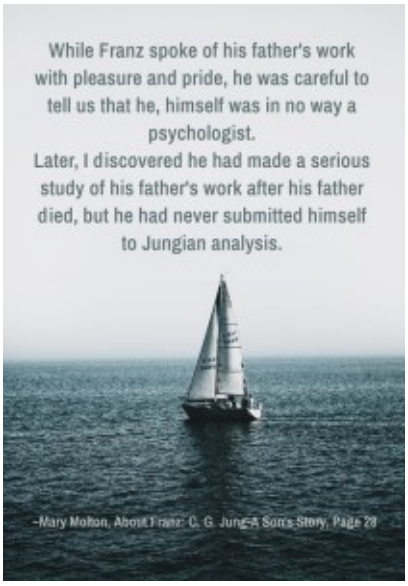
– ~Mary Dian Molton, About Franz: Remembering C. G. Jung, Page 83

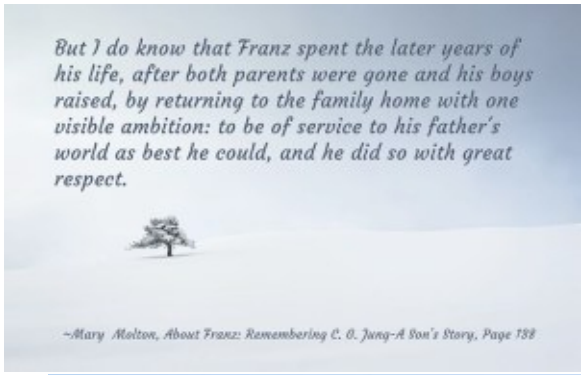
In his presence, one also became aware that he [Franz], the only son of Carl Jung, was surely the living male whom Dr. Jung knew and loved best in the world. Not an insignificant piece, that.

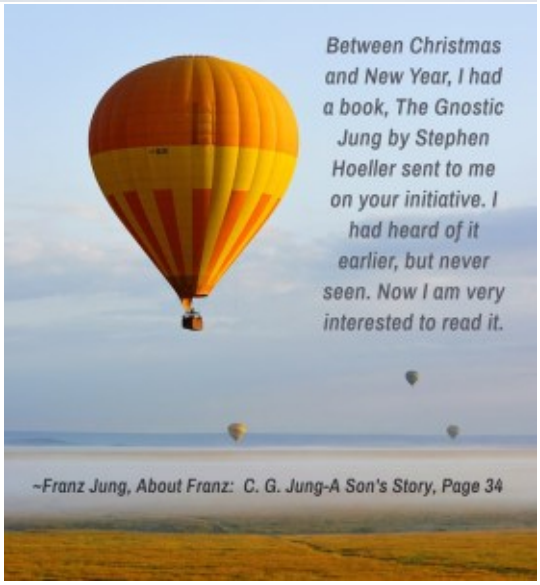
I was given, by my parents, somewhat of a free life.
I grew like a small tree, a little wild and unprincipled.
No one asked me what time I came home, or if I had written my compositions for school.
I was just accepted, and around, but the household was so busy that I did what I pleased.

– ~Mary Molton, About Franz: Remembering C. G. Jung–A Son's Story, Page 96–97

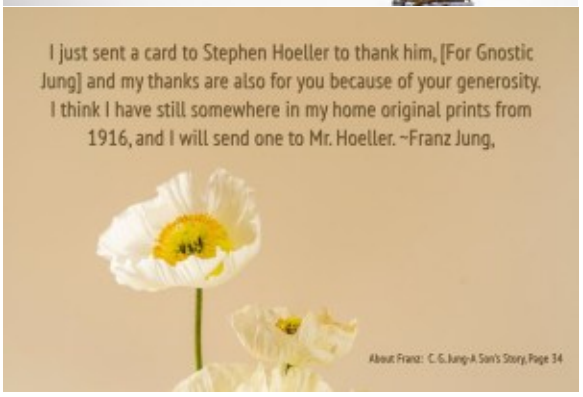

It was not that I felt I had displeased my parents. In fact, I always felt that I was totally accepted, and I knew that I pleased my father. Perhaps that is why I never felt any great ambition in my own career, but preferred to work on a small scale without taking on partners to build a large architectural firm.


While Franz spoke of his father's work with pleasure and pride, he was careful to tell us that he, himself was in no way a psychologist.
Later, I discovered he had made a serious study of his father's work after his father died, but he had never submitted himself to Jungian analysis.
~Mary Molton, About Franz: C. G. Jung-A Son's Story, Page 28


But I do know that Franz spent the later years of his life, after both parents were gone and his boys raised, by returning to the family home with one visible ambition: to be of service to his father's world as best he could, and he did so with great respect.
~Mary Molton, About Franz: Remembering C. G. Jung-A Son's Story, Page 188


Between Christmas and New Year, I had a book, The Gnostic Jung by Stephen Hoeller sent to me on your initiative. I had heard of it earlier, but never seen. Now I am very interested to read it.
~Franz Jung, About Franz: C. G. Jung-A Son's Story, Page 34

About the time when my mother Emma died, in 1955, my father suffered a period of depression that seemed to last a long time. I shopped around and found a good stone for carving and had it delivered to the house.
It didn't challenge my father for a while, but soon I heard the tap-tap of chisel on stone and knew my father was somewhat recovering.
~Franz Jung, About Franz: Remembering C. G. Jung-A Son's Story, Page 69


I just sent a card to Stephen Hoeller to thank him, [For Gnostic Jung] and my thanks are also for you because of your generosity. I think I have still somewhere in my home original prints from 1916, and I will send one to Mr. Hoeller. ~Franz Jung,
About Franz: C. G. Jung-A Son's Story, Page 34

1. https://smile.amazon.com/About-Franz-Remembering-Jung-Story-ebook/dp/B091J9QD4G/ref=sr_1_1?dchild=1&keywords=About+franz+remembering+C.G.+Jung+a+son%27s+story&q

What do you say? You are right-bury yourself and others will grow. (2021-04-19 04:13)

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[1]Black Books

3.4 June 15:

Today I saw an osprey suddenly plunge down not far from me; he seized a fish from the water. A sign.

Night 3/14 VI 15.

Dream:

foreign city-big lime trees, overnight an extreme cold has descended, ice on the roads, the leaves are bent from the frost.

Clear reflection in the dream, how was it possible that, in spite of the warmth of the last few days, it could suddenly turn so cold overnight, yes precisely now in June. (similar dreams before the war).

Assoc. Earlier dreams of that kind-new war? Changes- my relationship to the world-increased introversion-vis-a-vis M and Sch. - the otter lard (=libido) -that needs to be buried. Restraint-the opposite of my efforts.

What do you say? You are right-bury yourself and others will grow.

Do you want them to grow?

Yes.

That is the sacrifice of yourself in order for your son to grow.

You should disappear.

You no longer have opinions, disavow all meanings. The Black Books, Vol. V, Page 235-236

See S, p. 35. On July 9, Conrad Schneiter gave a presentation before the Association for Analytical Psychology on "Homosexuality in Schreber," evidently reinterpreting the Memoirs of Daniel Paul Schreber, which Freud had analyzed .

In the discussion, Jung noted:

"For the Gnostics the diabolos causes the descent from the unity and the entering into the multiplicity (the centers of the senses).

The concretistic understanding of symbols is devilish - a soul murder (hence projection onto Flechsig).

This is why the thinking back to the origins is devilish. (Faust, 2:

"So, to the actively eternal creative force, in cold disdain / You now oppose the fist infernal . .. [II. 138off.J).

Because that way the releasing symbol will be destroyed. (The symbol itself is already something releasing)" (MAP, pp. 89 - 90). The Black Books, Vol. V, Page 235, fn 182

Possibly a reference to Maria Moltzer and Hans Schmid.

In his letter to Jung of] July 6 , 1915, Schmid wrote,

"Once, on a motorboat trip, Miss Moltzer compared the introvert to a motorboat, and the extravert to a sailing boat" (The Question of Psychological T }’pes: The Correspondence of C.G. Jung and Hans Schmid-Guisan, 1915-1916 The Black Books, Vol. V, Page 236, fn 183

1. https://www.amazon.com/gp/product/0393088642?pf_rd_r=2MTWSR2TGC6Y261GSN9G&pf_rd_p=9d9090dd-8b99-4ac3-b4a9-90a1db2ef53b

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These days we are blinded by the fear of superstition. Magic is objectionable to us. (2021-04-19 12:24)

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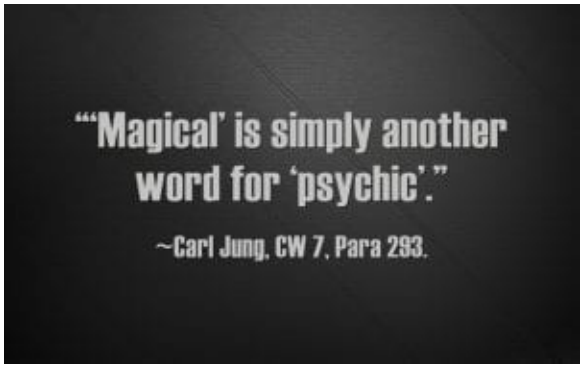

[1]Psychology of Yoga and Meditation

ONE LAST POSTSCRIPT. I’d like to direct your attention once again to the invocation:

"Om, all-knowing one, fulfill (my desire), fulfill (my desire); come forward, come forward; be round, and round (the Mandala)."

One should keep this notion in mind. It is important precisely for Western and very often feminine symbolism.

It has become apparent in the West, in complete contrast to the East, that women in particular elaborate such symbols in their unconscious.

In the East this occurs only exceptionally.

These symbols of roundness, the mandalas that you find in the East, are produced in Buddhism exclusively by men.

The women have fundamentally nothing to do with it.

On the other hand, in the matriarchal South, in the area south of Hyderabad, it’s the prerogative of women.

I have seen quite new mandalas, of modern vintage, drawn on that very day. In the great temple of Madurai I observed a woman at
work.

She could not understand why a man might take it up: in her view only women know all the many significances involved in how the mandala comes into being.

But that is the matriarchal South.

In the North you can still find these matriarchal traces, but not by a long stretch to such

a degree, because the North has been strongly penetrated by Islam following the Mogul invasion.

But in the South it is practiced much more. Sadly, I was not able to research this in more depth. One cannot ask the women what they are doing.

They are astounded if a man asks them about it, and they immediately fall silent, horrified.

There is an exception in the South, where one can penetrate into this mandala symbolism, and where men in fact still practice it.

That's more to the North, in the region of Bengal, where one finds quite a few followers of a certain yoga practice more closely linked to Tibetan yoga, namely Tantric yoga, laya yoga or kundalini yoga.

There, such mandalas are also crafted by men.

These mandalas-the circle or "rotundum," as it was called by mediaeval philosophers-are ancient in origin also for us here.

Mostly the mediaeval texts refer to Plato's Timaeus: the depiction of the round soul of the world, and at the same time the soul of the individual: in this respect it is a microcosm related to a macrocosm.

For the medieval philosopher, spiritual man is a microcosm.

Thus, the individual human soul is of the same roundness as the soul of all-being that surrounds the entire universe.

The Platonic notion is identical to the Eastern philosophy of the atman or purusha who surrounds the whole world two hand-widths high and yet still lives in the heart of every individual person; he is the size of a thumb, a thumbling.

A small human figure, tiny, situated in the heart of everyone but at the same time spanning the whole world, two hand-widths high, yet extending beyond it.

The idea of roundness, however, is not conceived of as being present from the beginning, but is to be created by the yogi.

In the exercise he must somehow call forth this roundness through his efforts. Hence this invocation: "be round and round."

This is a magical process, which should cause his spiritual personality to become round and complete, as round as the entire cosmos.

Through this invocation he seeks to place himself at one with that being containing within itself the entire cosmos as a transpersonal atman.

His hope is that, through this rounding, he will become identical with the spirit of the

world or the being of the world.

This idea was prevalent also in our medieval philosophy. However, it didn’t have a chance.

It always had to be careful in the face of the church, and then it went to ground after being suppressed by the scientific worldview.

And hermetic philosophy itself is not without blame in this.

They practiced chemistry in their own way and sought the soul of the world in matter, thereby becoming the fathers of modern science.

So therefore scientific instincts were privileged, and in the process philosophical ideas went underground.

You’ll find the transition point in the writings of Theophrastus Paracelsus.

The ancient world that still held full sway fell away from the new world, which was preparing itself to blossom.

Both things can be seen quite clearly in his work still yoked together.

The sixteenth-century ascent into a purely intellectual Western philosophy no longer had room for a way of salvation or doctrine of redemption unless it came via knowledge.

At that parting of the ways philosophy separated itself completely from the person as a whole. Henceforward one philosophized with the head.

Whereas the ancients philosophized with the whole person.

From then on they philosophized only about the person, not out of the person.

Nonetheless our text shows how they are philosophizing here from the whole person, and how a transformation of the whole person is the goal of this magical procedure.

These days we are blinded by the fear of superstition. Magic is objectionable to us.

If someone uses the word "magic," it is construed as being opposite to science. But "magical" simply means "psychological."

This concept was unknown in earlier centuries, so that what was psychological in nature was magic. This can still be seen in the East.

The mandala figures are also taken as magic signs and are handled with awe because one does not know what these things might do.

I have also known Europeans who have immersed themselves in all this for a long time, for whom the unconscious has been constellated through these images, and who have developed a remarkable fear of them:

"One must not display this sort of thing; some of the drawings are quite evil." And these are only simple geometric drawings.

If a European bothers with it long enough, he is convinced that these things have an unpleasant or dangerous effect.

Then he can go a bit crazy or even a bit too crazy. There are some well-known cases of this.

And it's caused by one thing only: that people have no psychological capacity to grasp such things and process them.

They cannot find a formula for understanding it with the Western mind-set, being somehow unable to connect it to their framework of knowledge.

Initially it's rejected as pure madness, crazy superstition.

Then finally the moment comes when madness takes hold and they are in its grip.

Just as many people have turned "black" beneath the skin in the tropics-the well-known phenomenon of "going black."

If European man has lived long enough in those regions, the primitive man wakens in him.

This has a colossal power of suggestion, because this primitive man is whole.

So these days, we in the West are rather at a disadvantage, because we have completely separated the head from the whole person.

We are not doing things any differently here today.

But from the text you may be able to feel for yourself that it is speaking not only of the intellect but of the whole person.

We are as good as done with phase II.

I had just mentioned that this response of the devatas, who to some degree give the dogmatically correct reply, does not apply under all circumstances.

For there remains the chance that the person who remains in this visual world might hear such devatas saying something to him that just might not be in line with dogma.

Hence the safety measures: the pupil of yoga is urged to memorize the response of the devatas so that when they start to talk he can immediately say:

"Aha, this is what you want to say, then!"

With the formula he has learned by heart, he can drown out what the devatas would preach.

Quite similar things occur in church history, for instance, there is a work by Saint Athanasius, the teacher of Saint Anthony, where he writes about the inner life of man in the desert.

There he describes the sort of phenomena that can manifest for these hermits.

These are vivifications, similarly animate figures, who unlike those in the East do not arise from meditations but out of solitude, hallucinations in solitude.

If one is alone for a long period, the possibility arises that one animates solitude.

Likewise if one is very tired or in danger. In more primitive countries such active animations can arise for normal Europeans who are otherwise completely normal spiritually.

These reveal themselves as voices or visions or both. They arise naturally, not having been stimulated by any sort of exercise.

So, for these hermits who dwell in the desert, such solitary manifestations in the form of various figures are not always desirable. Athanasius describes the phenomena that arise, e.g., the devil; one hears them reading the Bible or singing pious hymns.

They sit around and say all sorts of things, the worst being that they tell one the truth. He then gives examples of the truths revealed by the devils to the hermit; astonishingly true things emerge from them that equal our contemporary knowledge.

He says that this is the most dangerous thing because by this means the hermit is compelled to believe that it's not the devil speaking to him but an angel of God.

Then Athanasius advises how one should behave towards these figures, according to church doctrine.

You must imagine that such exercises are not undertaken in just any old city, but by lamas situated

in a monastery, or who more likely have sought out another meditation place linked to a monastery, near some high lake in the mountains of Tibet, 4000 or so meters above sea level.

There on the shore, between lake and mountain, the lama builds his hut and spends years meditating in absolute, deathly silent solitude.

You may easily imagine what sort of things can happen in such stark isolation.

Probably seeing no human being for months at a time, or maybe some shepherd or a woman who brings him food. Perhaps he doesn't even see them, enclosed as he is in the hut during such meditations.

Such figures operate on a completely different level than what we are talking about here, where the instructions become uncommonly easy to understand. Carl Jung, Psychology Yoga and Meditation, Page 114-118

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_1?dchild=1&keywords=jung+yoga+and+meditation&qid=1615307290&sr=8

The Innermost Kernel by Suzanne Gieser - Quotations (2021-04-20 03:49)

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[1]The Innermost Kernel by Suzanne Gieser

I would like to thank Markus Fierz, Res Jost, Marie-Louise von Franz, C.A. Meier and Franz Jung for taking the time to answer my questions concerning the relationship between Pauli and Jung. Suzanne Gieser, The Innermost Kernel, Page VIII

960

The publication of Pauli's scientific correspondence is a project that has been in progress since the 1970s.

Pauli's widow Franca Pauli was very anxious to preserve the image of Wolfgang Pauli as that of the brilliant physicist, and nothing else.

For this reason she did everything in her power to consign the 'Jungian' part of Pauli's thinking to oblivion.5 She opposed any publication of letters dealing with such matters. Susanne Geiser, The Innermost Kernel, Page 4

Karl von Meyenn told me that she burnt all the letters from Marie-Louise von Franz that were found in his office on the occasion of his death. Suzanne Gieser, The Innermost Kernel, Page 4, fn 5

I must also be one of the first 'outsiders' to have read the correspondence between Pauli and Jung's secretary Aniela Jaffé and Pauli's correspondence with Marie-Louise von Franz. Susanne Geiser, The Innermost Kernel, Page 5

I have also consulted Pauli's correspondence with his former assistant, the physicist Markus Fierz, and with Jung's colleague Marie-Louise von Franz.

The core material in my work consists therefore primarily of some 400 letters which concern Pauli's interest in Jung's psychology. Suzanne Gieser, The Innermost Kernel, Page 7

For a while, Pauli seems to have been very close to Marie-Louise von Franz.

They got to know each other in 1947 while Pauli was working on his essay on Johannes Kepler. Suzanne Gieser, The Innermost Kernel, Page 7

Von Franz was one of the few in the circle surrounding Jung who knew Latin well enough to be able to help Jung and others with the translation of Latin texts.

She also helped Pauli with the translation of Kepler and Fludd. Susanne Geiser, The Innermost Kernel, Page 7

Unfortunately only Pauli's letters to von Franz have been preserved (except for one), von Franz' letters to Pauli were burned by Pauli's widow when she discovered them in a box in his room at ETH, the institute of technology in Zürich.

It has been implied that they had a sexual relationship, but this is firmly denied by von Franz.

Relations between them were problematic and seem to have terminated in the autumn of 1955. Susanne Geiser, The Innermost Kernel, Page 8

See Herbert van Erkelens, 'Wolfgang Pauli's Dialogue with the Spirit of Matter', Psychological Perspectives 24 (1991). The Innermost Kernel, Page , fn 21

Marie-Louise von Franz states that Pauli always kept his various interests and relationships in watertight compartments and that she had no idea that Pauli had corresponded with Jung and Jaffé. Suzanne Gieser, The Innermost Kernel, Page 8

Pauli refers to several discussions he has had in his correspondence with Jung.

Sometimes he quotes long passages and in one case he even encloses a copy of his letter to Jung and asks for her comments on it. Suzanne Gieser, The Innermost Kernel, Page 8

He particularly discussed his correspondence with Jung and its contents with Fierz, Jaffé, and von Franz.

Naturally this does not mean that Pauli regarded his correspondence with Jung as public property, but nor did he treat it as strictly private.

He saw the letters as a basis for discussion, in which he could allow himself to speculate and wonder freely, without needing to worry about having to defend every word. Suzanne Gieser, The Innermost Kernel, Page 9-10

According to Jung's colleague Marie-Louise von Franz, Pauli suffered a further period of depression towards the end of his life, together with a blockage of his scientific creativity. She says that he then began drinking again, which led to his premature death in 1958. Suzanne Gieser, The Innermost Kernel, Page 25

Pauli later explicitly drew parallels between the works of Schopenhauer and Jung's and Bohr's ideas.

Most clearly he expresses these in a letter to Marie-Louise von Franz: '›The world as will and representation means nothing else to me than ›the world as a complementary pair of opposites‹ . . . '. The Innermost Kernel, Page 41, fn 131

Note: Susanne Geiser herself in The Innermost Kernel states that Ms. Von Franz's assertion that "Pauli was never analysed by Jung himself" was "not at all consistent with certain known facts. Marie-Louise Von Franz later confirmed this fact with Ms. Geiser as may be read as follows:

According to Jung's colleague Marie-Louise von Franz, Pauli was never analysed by Jung himself.

She says:

. . . he did have a few interviews with Jung. Pauli was in analysis with an English woman, Dr. Rosenbaum. His dreams during that analysis were dreams of psychology and alchemy. This was several years prior to his time in Zürich. When he married and moved to Zürich to assume a professorship, he did not re-enter analysis. But, as I said, he occasionally had an interview with Jung.

This statement is not at all consistent with certain known facts. Suzanne Gieser, The Innermost Kernel, Page 146

In an interview which I had with Marie-Louise von Franz on 13 March 1993, she [Von Franz] admitted that she did not know that Pauli and Jung had met regularly. The Innermost Kernel, Page 146, fn 479

The evaluations of Pauli's analytical treatment also diverge. Jung considers that he became 'perfectly normal and reasonable', while von Franz and others claim that he soon began drinking again. Suzanne Gieser, The Innermost Kernel, Page 147

One aspect of Pauli's 'anima problem' was his relationship with Jung's pupil Marie-Louise von Franz.

They got to know each other in 1947 and she helped Pauli with the translation of Kepler and Fludd.

Their relationship changed character around 1951 and developed into a more personal and passionate one, at least on Pauli's side.

The intensification of their relationship seems to have started in 1951 in connection with von Franz' Suzanne Gieser, The Innermost Kernel, Page 148

Relations between them were problematic and seem to have culminated in the autumn of 1955.

Von Franz describes him as preoccupied with himself and unwilling to engage in a real dialogue.

He wanted a free analysis of his dreams, he even thought of his dreams as fabulous gifts from him to her.

After all he was the special dreamer that had been elected by Jung for his studies in Psychology and Alchemy.

He wanted them analysed, not as part of a therapy but as a form of 'philosophical dialogue'.

He therefore refused to supply von Franz with associations and other important material to make an interpretation possible. Suzanne Gieser, The Innermost Kernel, Page 149

The reference in this last passage to leaving with his hat and coat is interpreted by von Franz as signifying Pauli's refusing to leave his role as famous

physicist, refusing to let go of his 'persona' (in Jungian terms) preferring to desert his anima, his soul, instead.

After this Pauli became harsh and brutal towards her, making various impossible demands.

Pauli's dreams became shallow and negative and he completely turned away from Jung's psychology and people in his circle. Suzanne Gieser, The Innermost Kernel, Page 151

C.A. Meier judges Marie-Louise von Franz harshly, saying that she totally misunderstood

Pauli, failing to appreciate his efforts to conduct an analytic dialogue with her and that their relationship was tragic. Suzanne Giser, The Innermost Kernel, Page 151

To von Franz he wrote:

In general I am now rather tired of the lack of mathematical-scientific training of Jung's whole circle.

I still always hope for the miracle of some day finding someone who is both adequately trained in mathematics and science (about to the level of a second term student) and also has the necessary human maturity to understand the psychological side of my dreams. Suzanne Gieser, The Innermost Kernel, Page 164

This subjective side also exists and concerns [. . .] that my relationship to psychology may not become intellectual and must remain a relationship via the unconscious: the ›correspondentia‹ must always at the same time express a piece of the de facto existing process of individuation.' Pauli to von Franz, 6 May 1953 [1569], PLC IV/2. The Innermost Kernel, Page 167, fn 566

To Marie-Louise von Franz Pauli writes that although he feels a hundred percent Western, he has been fascinated by China and the Chinese on account of the symmetrical approach which has formed the foundation of their culture and their civilization for thousands of years. Suzanne Gieser, The Innermost Kernel, Page 172

Pauli summarizes his notion of God in a letter to Marie-Louise von Franz:

As far as my own conception of God (if it can still be called that at all) is concerned, God is to me identical with the order of the cosmos (not simply with the world as for the pantheists).

In contrast to church religion, however, I believe that our ideas of the cosmic order should remain unprejudiced, both with regard to the utility of the (narrower) causality principle (determinism) and to its implications, and also to the admissibility of an anthropomorphic concept of consciousness in this context. (In the latter respect I remain true to Schopenhauer). Suzanne Gieser, The Innermost Kernel, Page 190

To von Franz he writes:

. . . his last letter contains for example quite excellent elaborations on the unity of the individual as a microcosm which has to be related to the unity of the description of nature. I can confirm this in detail and even verify it. Suzanne Gieser, The Innermost Kernel, Page 225

The discussions, together with Pauli's consistent support, eventually led Jung to compile a text on synchronicity which he sent to Pauli on 22 June 1949.

At the same time he thanked Pauli for all his encouragement.

After many further discussions and debates in letters and verbally with Markus Fierz, C.A. Meier, Max Knoll and Marie-Louise von Franz the work was published in 1952 together with Pauli's article on Kepler. Suzanne Gieser, The Innermost Kernel, Page 282

Pauli's attitude to astrology was very negative.

He could accept the Chinese oracular method I Ching and was open to parapsychological phenomena.

But astrology was anathema to him.

He acknowledged in a letter to von Franz that his reaction against astrology went far beyond what was rationally justified and could not be supported with relevant arguments.

'Here tome only one problem is relevant. I-Ching appeals to me instinctively, and I willingly accept synchronicity on the strength of my own experience, but – I have an instinctive dislike of horoscopes which goes far beyond the rational.1

With a horoscope I feel like a cat whose fur is being rubbed the wrong way, or like a physicist who is faced with an apparatus with a fundamental design fault (see below!).

For example, Mrs. Carry Baynes asked me after my Kepler paper in Princeton (1950) why I so totally reject astrology when I accept the I-Ching and synchronicity. – I could only stammer out something, I did not know the true answer.

But nothing altered the fact.' Pauli to von Franz, 12 Nov. 1953 [1672], PLC IV/2.

Nevertheless a horoscope was made for him and is deposited as an appendix to a letter to Jung on 23 December 1953 at the ETH, WHS Hs. 1056:30880. The Innermost Kernel, Page 307, fn 896

In a letter to Marie-Louise von Franz he deals with Poincaré's emphasis on intuition a little cursorily and says that it is not unusual for mathematicians to obtain their impulses direct from the unconscious. Susanne Geiser, The Innermost Kernel, Page 314

Pauli to von Franz, 22 Feb. 1951 [1205], PLC IV/1. 'I still see that you mention H. Poincaré.

He was a favourite author of my youth.

However the characteristic of experiencing intuition direct from the unconscious is surely one he shares with many other mathematicians.' The Innermost Kernel, Page 314, fn 951

[From: The Innermost Kernel by Suzanne Gieser]:

Pauli is portrayed as a brilliant genius, indeed even as the greatest physicist of his time.

His colleague Max Born compares him with Einstein and says that in certain respects he has to be considered even greater than Einstein. Suzanne Gieser, The Innermost Kernel, Page 6

At the age of 21 Pauli made his name known with an article on the theory of relativity that he wrote at the request of Sommerfeld.

This article was so well written that it earned the admiration of Einstein himself. Suzanne Gieser, The Innermost Kernel, Page 16

Einstein wrote a brief review of Pauli's article:

One does not know what to admire most, the psychological grasp of the development of the ideas, the assurance of the mathematical deduction, the deep physical insight, the capacity for lucid and systematic presentation, the knowledge of the literature, the technical integrity, the confidence of the criticism. Suzanne Gieser, The Innermost Kernel, Page 17

During the period 1940–46 Pauli was employed at The Institute for Advanced Study, where he worked in close proximity to Einstein.

It was in many ways a difficult period for Pauli. Suzanne Gieser, The Innermost Kernel, Page 18

To him true science was still linked with a contemplation of the structure of existence, closely associated with man's religious function.

The ambition of science must be to discover connections and to place man in a context that is greater than man himself.

On the other hand the same can be said of Einstein's attitude, a fact that did not deter him from participation in the Manhattan Project. Suzanne Gieser, The Innermost Kernel, Page 20

In 1945 the Nobel Prize was awarded to Pauli for the exclusion principle, which he had formulated in 1924.

At the banquet that was held at the Institute for Advanced Study on 10 December 1945 to honour this occasion, Einstein gave an emotional speech in which he called Pauli his 'spiritual son', who was to complete the work he had begun. Suzanne Gieser, The Innermost Kernel, Page 21

When Pauli receives news of Einstein's death in 1955 he writes to Max Born recalling this occasion:

Einstein's death has also touched me personally.

A friend so well disposed to me, so paternal, is now no more.

I shall never forget the speech that he gave in 1945 in Princeton about me and for me, after I had been awarded the Nobel Prize.

It was like a king abdicating and naming me as a kind of 'chosen son' as his successor.

Sadly there are no notes for this speech of Einstein's (it was improvised and there is no

manuscript at all). Suzanne Gieser, The Innermost Kernel, Page 21

Both Pauli and Jung began as brilliant exponents of the work of their famous mentors, but later turned away from their way of thinking.

However it must be emphasized that in many other respects the relationships between Jung and Freud and between Pauli and Einstein show more differences than similarities. Suzanne Gieser, The Innermost Kernel, Page 22

Pauli was of course never a ‘pupil’ of Einstein in the same sense.

However he acquired a thorough understanding of Einstein’s theories at a very early stage and was considered one of the few who really understood Einstein. Suzanne Gieser, The Innermost Kernel, Page 22

According to Pauli, Einstein tried to the last to win Pauli over to his side, because he felt that Pauli was the physicist who understood him best and who was nearest to his own thinking on physics.

Pauli also asserted that he was fully aware of what Einstein wanted and that he understood why Einstein could not accept the quantum theory as complete. Suzanne Gieser, The Innermost Kernel, Page 22

Pauli was even inclined to agree with Einstein that the quantum theory is incomplete, but on grounds different from Einstein’s.

Pauli also believed that he understood the non-scientific reasons behind Einstein’s refusal to accept quantum physics. Suzanne Gieser, The Innermost Kernel, Page 22

What is interesting in this comparison, however, is the type of criticism that Pauli and Jung levelled against their ‘mentors’.

The stumbling block, to both Pauli and Jung, was that the models of their ‘mentors’ could not cope with the irrational, an element which they associated with the occurrence of the ‘unique’, the ever present creative act of nature, which cannot be grasped within a rational scheme.

They also criticized them for their lack of understanding of the role of the observer in science. Suzanne Gieser, The Innermost Kernel, Page 22

I remarked to Bohr at the time that Einstein was regarding as an imperfection of wave mechanics within physics what is in fact was an imperfection of physics within life.

Mr. Bohr readily agreed with this statement.

Nevertheless, I had to admit that there was an imperfection or incompleteness somewhere, even if it was outside the realm of physics, and since then Einstein has never stopped trying to bring me around to his way of thinking.’ Pauli to Jung, 27 May 1953 [62P], PJL, 121. Wolfgang Pauli, The Innermost Kernel, Page 22, fn 70

There was another reason for Pauli's reluctance to stay in the USA.

He suspected that research policy in America would not remain free but would come increasingly to be controlled by the government and the military.

He speaks of this in a letter to Einstein:

In addition there was the consideration that it is perhaps in any case a good thing if quite a few physicists remain in Europe.

So at last my decision was reached, although in the short term working conditions for scientific physics in America may be very favourable.

In the more distant future (say in about 5 years), however, I do see the big danger of an intervention of the military in physics (with or without the subterfuge of the plain-clothes commission of non-physicists).

Certain indications appear unfavourable.

The extensive suspension of purely scientific publishing and the 'under cover' work in the university laboratory at Berkeley.

By 'intervention' I do not only mean censorship, but also an influencing of the direction of investigation in experimental work.

Even without legal force it is impossible to imagine a united front of physicists against such tendencies; it is too easy to entice young people with good positions and career prospects. . . Suzanne Gieser, The Innermost Kernel, Page 23

If we are to identify the concept of positivism with Comte's positivism, the epistemological position taken by Einstein in his old age must also be designated positivist.

For his battle cry against the Copenhagen School was: 'Physics is the description of reality as opposed to what one simply imagines!' Wolfgang Pauli, The Innermost Kernel, Page 43

Just like Einstein, he [Pauli] longed for a uniform view of the universe.

The difference between him and Einstein was that Sommerfeld felt obliged to accept the viewpoints of modern physics, which Einstein was never willing to do. Suzanne Gieser, The Innermost Kernel, Page 59

I am not very happy with 'vague physics', especially when young enthusiasts or formalists talk about it in the department for hours, although I must acknowledge the legitimacy of the whole way of looking at it.

But perhaps it can still be overcome by some 'metaphysics' (all physics is metaphysics according to Einstein).

How inelegant, for example, the general theory of relativity would become, if one were to take into account the precision of measurement there too! Arnold Sommerfield, The Innermost Kernel, Page 59

We find the same distinction between different kinds of ‘mysticism’ or ‘religion’ in many representatives of modern physics: in Niels Bohr, Oskar Klein, Wolfgang Pauli, Werner Heisenberg and Albert Einstein, to mention a few. Wolfgang Pauli, The Innermost Kernel, Page 59

The emphasis on acausality and ‘revolution’ in physics only emerged after 1925 and as a direct response to Schrödinger and Einstein’s challenge to the Göttingen-Copenhagen version. Suzanne Gieser, The Innermost Kernel, Page 60

As we have already seen, Pauli rejected the use of concepts that do not correspond to observable or measurable quantities.

Just as Einstein’s work on the theory of relativity started from Mach’s criticism of the concepts of time and space, so a questioning of physical concepts which do not relate to measurable quantities formed the core of Pauli’s epistemological criticism. Suzanne Gieser, The Innermost Kernel, Page 76-77

However the fact is that Einstein had never given his unqualified support to positivism even while young: ‘I do not curse the little Machian steed; [...]. But it cannot bring forth anything living, only trample down harmful vermin.’ Suzanne Gieser, The Innermost Kernel, Page 80

Pauli had in the summer of 1954 published a revised version of his 1952 lecture entitled ‘Probability and Physics’, in which he describes the approach of Einstein and of classical physics as ‘the ideal of the detached observer’. Suzanne Gieser, The Innermost Kernel, Page 131

In 1928 Jung cited Einstein’s theory of relativity as an example of the way in which for modern man the old absolute explanations were dissolving into the inconceivable. Suzanne Gieser, The Innermost Kernel, Page

Jung’s knowledge of modern physics prior to meeting Pauli was rather superficial.

In 1911 Einstein had indeed been his dinner guest and talked about his ‘electrical theory of light’.

Jung later states in a letter to Carl Seelig that this conversation caused him to start thinking about the possible relativity of time and space, and the psychic preconditions of these concepts. Suzanne Gieser, The Innermost Kernel, Page 155

Similarly Pauli considered that Plato, Kepler, Descartes and, in modern times, Einstein could be called trinitarian thinkers, while Pythagoras, Kant, Schopenhauer, Fludd and Bohr could be called quaternarian. Suzanne Gieser, The Innermost Kernel, Page 194

The conflict between Einstein and Bohr may thus also be seen as a conflict between Par-

menides and Heraclitus. Suzanne Gieser, The Innermost Kernel, Page 218

However there is in all people a third stage of religious experience, albeit only seldom a very pure one; I would call it cosmic religiosity.

This is difficult to make clear to the person who possesses nothing of it, no human concept of God corresponds to it.

The individual feels the nothingness of human wishes and purposes and the sublimity and wondrous order which is revealed in nature and in the world of ideas.

He feels individual existence as a kind of prison and wishes to experience the wholeness of being as a uniform and meaningful one. [. . .]

The religious geniuses of all times were distinguished by this cosmic religiosity, which knows no dogma and no God, conceived in the image of man. [. . .] It seems to met hat the most important function of art and science is to arouse this feeling in those who are receptive and to keep it alive. [. . .]

On the other hand I maintain that cosmic religiosity is the strongest and most noble driving force behind scientific research. Wolfgang Pauli, The Innermost Kernel, Page 150

The way Einstein contrasts the confinement in the chaotic world of phenomena and the longing for a liberating clear, elevated rational order was a leitmotif which Pauli considered fundamental to understanding the difference between the complementarity perspective of the Copenhagen School and the worldview of classical physics. Suzanne Gieser, The Innermost Kernel, Page 150

The statistical character of natural laws already was an answer to the question about the nature of cosmic order – an answer given to us by nature herself. Einstein could not accept this ‘open’ order – an order that eludes our rational categories. Suzanne Gieser, The Innermost Kernel, Page 154

Fludd proceeded from the number four. Pauli wished however also to apply the same approach to the latter-day conflict between Einstein and Bohr. Suzanne Gieser, The Innermost Kernel, Page 259

Pauli also used this psychological perspective when assessing his colleagues in science. For instance, he felt that he had fully understood Einstein’s position, which he labelled metaphysical realism. Suzanne Gieser, The Innermost Kernel, Page 263

Consequently, what chiefly annoyed Einstein in quantum physics was ‘. . . that the state of a system is defined only by specification of an experimental arrangement.’ Suzanne Gieser, The Innermost Kernel, Page 263

From Einstein’s point of view the statistical description of reality in quantum mechanics must be incomplete, because it makes it impossible to determine the real state of an object. Suzanne Gieser, The Innermost Kernel, Page 263

Einstein’s worldview was not ‘the observer’s’ but assumed the existence of certain ex-

actly defined relationships which exist whether we observe them or not. Suzanne Gieser, The Innermost Kernel, Page 263

Pauli called Einstein a ‘Spinozist’, because Einstein had told him that his image of God largely agreed with Spinoza’s.

Spinoza saw all existence as a single systematic unit which he called God or nature. Suzanne Gieser, The Innermost Kernel, Page 263

In this situation it was fortunate that a third person intervened and acted as intermediary: Wolfgang Pauli. [——] He became a close friend of Einstein’s and regarded himself, probably with some justification, as the designated ‘successor’ in theoretical physics. Max Born, The Innermost Kernel, Page 264

What annoyed Einstein was that ‘In quantum physics the state of the physical system depends on how one sees it’, as he put it.

The fact that this would be just as true of macrophysics as of microphysics does not fit in well with Einstein’s worldview. Suzanne Gieser, The Innermost Kernel, Page 264

Pauli asserted that Einstein’s Spinozism thus lay on a level other than determinism. It is the wish to be able to understand the context of everything on an objective level – to be able to see reality as it really is. Suzanne Gieser, The Innermost Kernel, Page 264

Einstein’s opinion irreversibility has to be considered an illusion created by ‘improbable’ initial conditions. Suzanne Gieser, The Innermost Kernel, Page 265

Pauli believed that Parmenides’ beautiful resting cosmic sphere expressed a flight from reality.

He also called the striving of Einstein, Schrödinger and others back to a classical worldview ‘regressive hopes’. 266

Pauli accepts Jung’s definition of reality: ‘Only that which acts upon me do I recognize as real and actual.

But that which has no effect on me might as well not exist.’ Suzanne Gieser, The Innermost Kernel, Page 266

In a letter to Carl Seelig, Jung says that the very first seeds of the principle came from Einstein.

In 1911 Einstein had been at a dinner given by Jung and told him about his theory of relativity. Suzanne Gieser, The Innermost Kernel, Page 274

It was Einstein who first started me off thinking about a possible relativity of time as well as space, and their psychic conditionality.

More than thirty years later this stimulus led to my relation with the physicist Professor W. Pauli and to my thesis of psychic synchronicity.

It was a long time before Jung dared to publish anything extensive on synchronicity.

The ‘strange psychic parallelisms’ of which Jung speaks are part of the everyday experience of most people, but because of their strangeness they

are at best brushed aside as curiosities.

As such occurrences go beyond our cherished view of reality, most people choose to ignore them or to dismiss them by labelling them ‘chance’. Suzanne Gieser, The Innermost Kernel, Page 274-275

Cf Ira Progoff, Jung, Synchronicity and Human Destiny (New York, 1973), 151 f.

Progoff claims that Jung told him that Einstein had often visited him and that they had had many long discussions.

He also implies that these discussions were of importance to Einstein, because Einstein’s papers have shown that dreams and mental images also played a large role in Einstein’s thinking.

This statement should be taken with pinch of salt.

We certainly know that Einstein visited Jung with other guests on two or three occasions.

In a letter to Freud in 1911 Jung mentions that he has had a dinner at which he spent the whole evening talking to a physicist about the ‘electrical theory of light’. (Jung to Freud, 18 Jan. 1911 (230 J), The Freud-Jung Letters, 384.)

If Jung had made any great impression on Einstein, or if the discussions between them were of any significance, this would surely have come out in the correspondence with Pauli.

Not once does Jung mention his ‘many long’ discussions with Einstein to Pauli.

Nor does Pauli seem to have discussed Jung with Einstein, which he would quite certainly have done had Einstein showed the slightest interest in dreams and suchlike. Suzanne Gieser, The Innermost Kernel, Page 274, fn 842

However I am, like Jung, of the opinion that the production of balance between the spirit and physical matter necessitates an elevation of the feminine principle or symbol and that this at the same time has to correct the one-sidedness of a purely patriarchal age. This seems to be the mood of our time (of which it may perhaps also be said that it has no chivalry).

Insofar as science is a product of masculine consciousness, the ‘eternal feminine’ in terms of natural philosophy means the consciousness-transcending unity beyond the opposing pair. [——]. Classical science from Galileo-Kepler-Newton right down to Einstein stands on the other hand for the trinitarian-patriarchal view.

Only modern physics has again recognized that in this world actual phenomena of necessity form and remain complementary opposing pairs and that they at the same time allow the observer freedom.

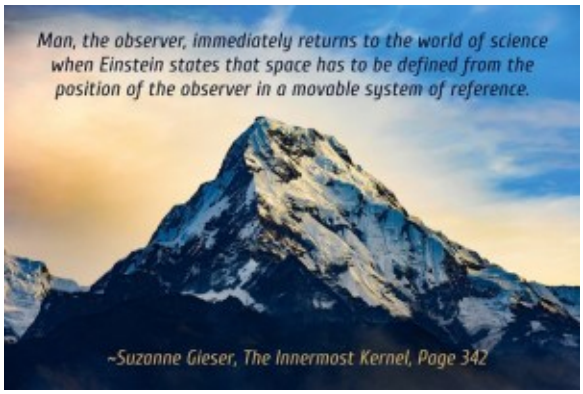
It has not yet been officially admitted that he psychic state of an involved observer may also have an influence on the natural process.

I should like to attempt here to make a comparison with the ancient Chinese way of thinking (communicated to me by R. Wilhelm), in order to express what I cannot yet grasp in exact concepts: the two signs of the I Ching, Yang (male) and Yin (female), originally signify a mountain in the sun (south side) and a mountain in the shade (north side).

We must learn to realize in our occidental manner and with the aid of our mathematics (which the ancient Chinese did not know) that there is only one X (one ‘mountain’, one ‘content’, one ‘real’, one ‘essence’, or whatever one may call the element of a still unknown and invisible reality) that according to the ‘illumination’ for us mortals i.e. according to how it appears in our human consciousness (this divides and distinguishes), appears either spiritual or material. Wolfgang Pauli, The Innermost Kernel, Page 323

What began to happen around the turn of the century must according to Pauli be interpreted as the return of the feminine principle. Einstein’s theory of relativity showed that neither time nor space are absolute categories but that they are intertwined. Suzanne Gieser, The Innermost Kernel, Page 342

Man, the observer, immediately returns to the world of science when Einstein states that space has to be defined from the position of the observer in a movable system of reference. Suzanne Gieser, The Innermost Kernel, Page 342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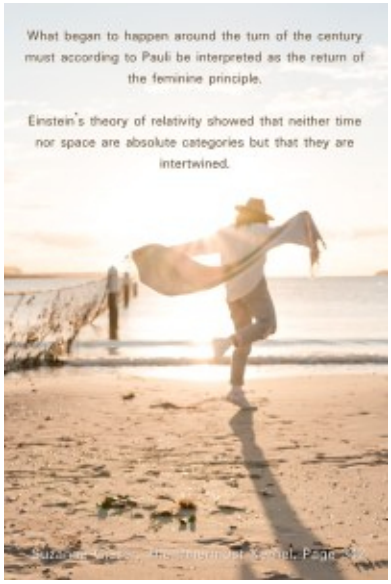
~Suzanne Gieser, The Innermost Kernel, Page 342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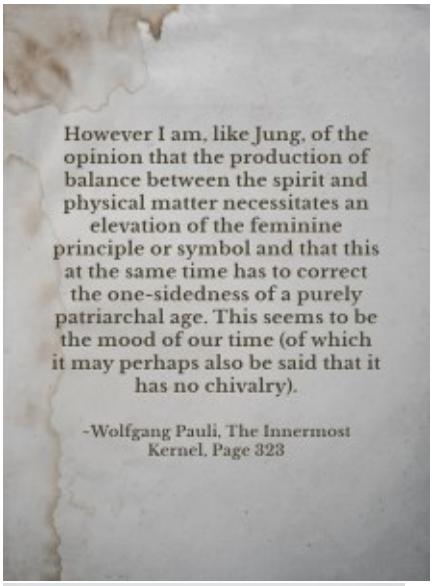
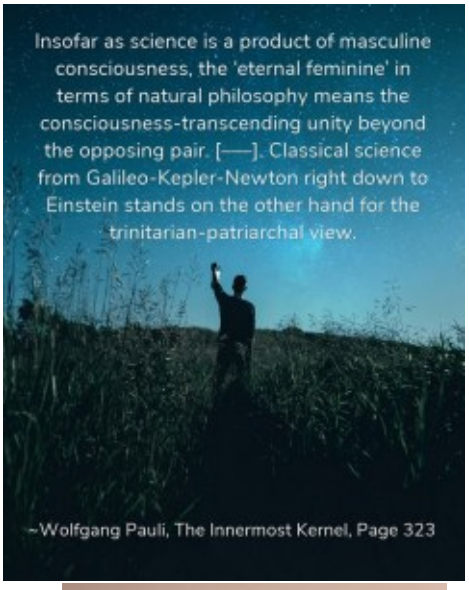
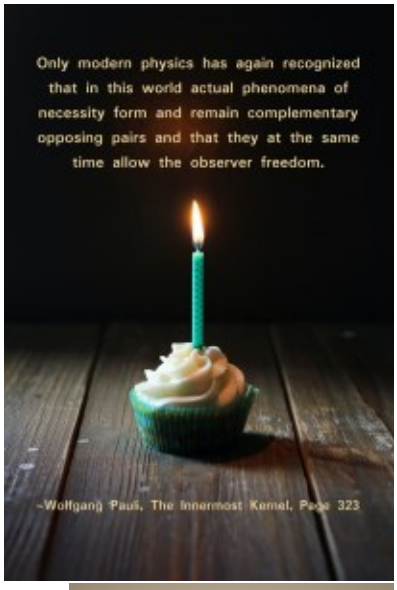
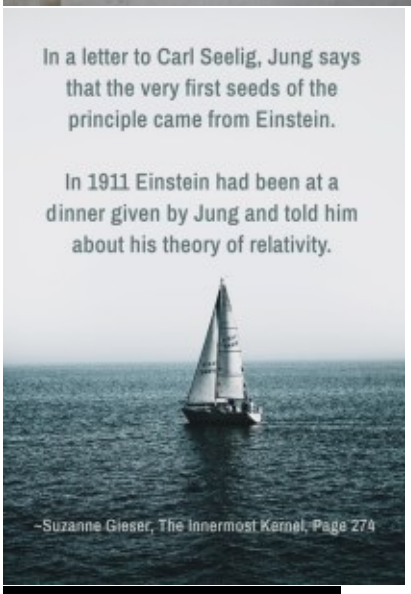
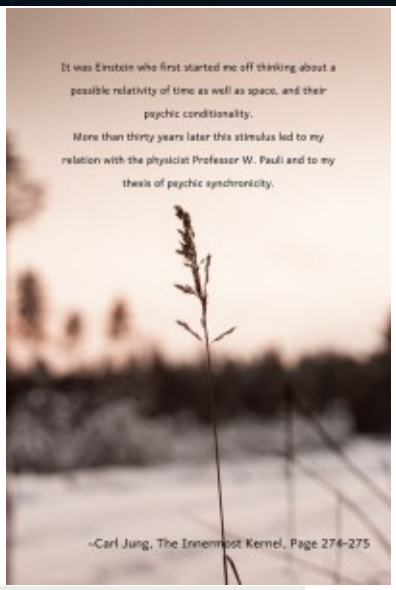
Einstein's theory of relativity showed that neither time nor space are absolute categories but that they are intertwined.

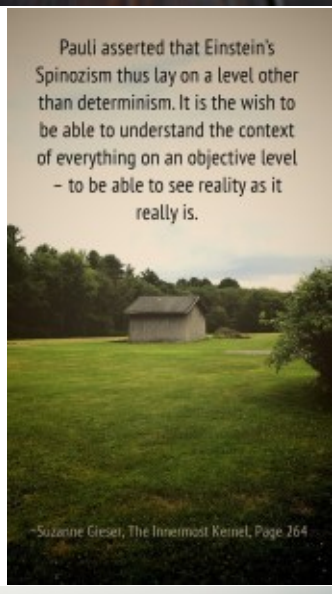

However I am, like Jung, of the opinion that the production of balance between the spirit and physical matter necessitates an elevation of the feminine principle or symbol and that this at the same time has to correct the one-sidedness of a purely patriarchal age. This seems to be the mood of our time (of which it may perhaps also be said that it has no chivalry).
~Wolfgang Pauli, The Innermost Kernel, Page 323

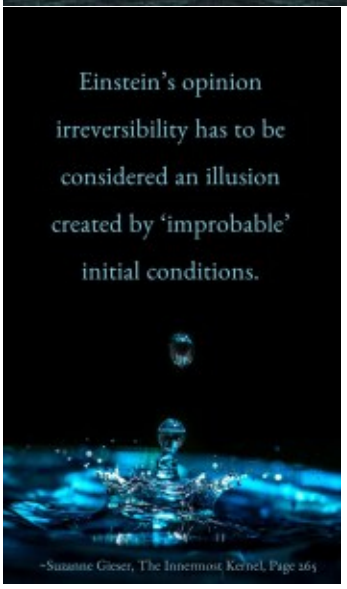

Insofar as science is a product of masculine consciousness, the 'eternal feminine' in terms of natural philosophy means the consciousness-transcending unity beyond the opposing pair. [—]. Classical science from Galileo-Kepler-Newton right down to Einstein stands on the other hand for the trinitarian-patriarchal view.
~Wolfgang Pauli, The Innermost Kernel, Page 323

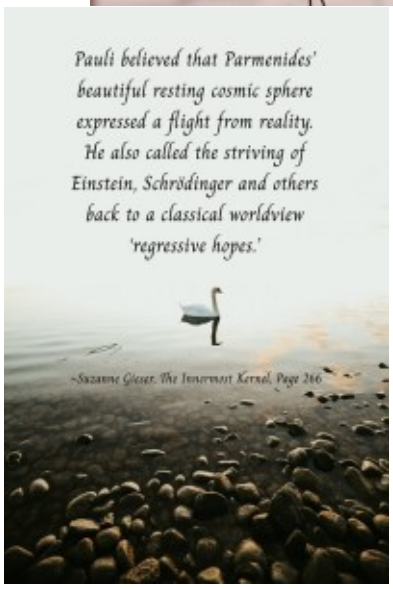

Only modern physics has again recognized that in this world actual phenomena of necessity form and remain complementary opposing pairs and that they at the same time allow the observer freedom.
~Wolfgang Pauli, The Innermost Kernel, Page 323

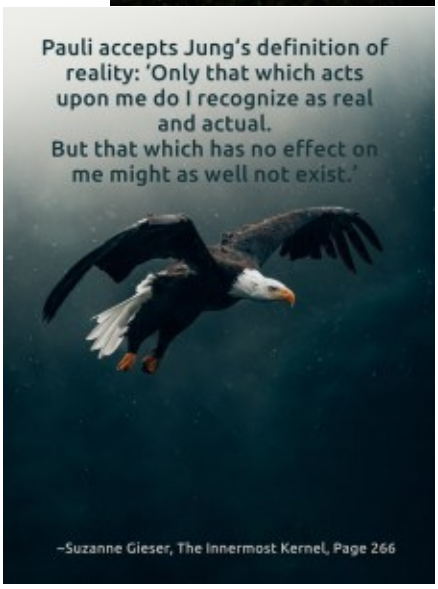

In a letter to Carl Seelig, Jung says that the very first seeds of the principle came from Einstein.
In 1911 Einstein had been at a dinner given by Jung and told him about his theory of relativity.
~Suzanne Gieser, The Innermost Kernel, Page 274

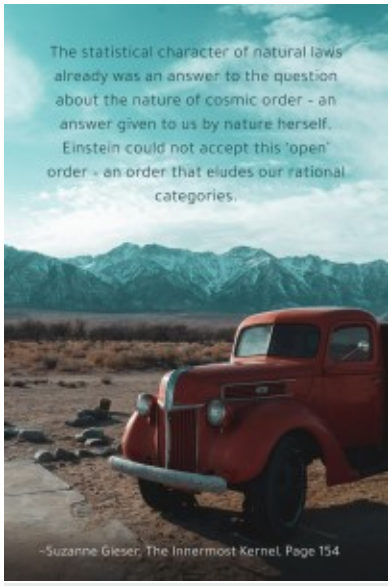

It was Einstein who first started me off thinking about a possible relativity of time as well as space, and their psychic conditionality.
More than thirty years later this stimulus led to my relation with the physicist Professor W. Pauli and to my thesis of psychic synchronicity.
~Carl Jung, The Innermost Kernel, Page 274-275


Pauli asserted that Einstein's Spinozism thus lay on a level other than determinism. It is the wish to be able to understand the context of everything on an objective level – to be able to see reality as it really is.
~Suzanne Gieser, The Innermost Kernel, Page 264

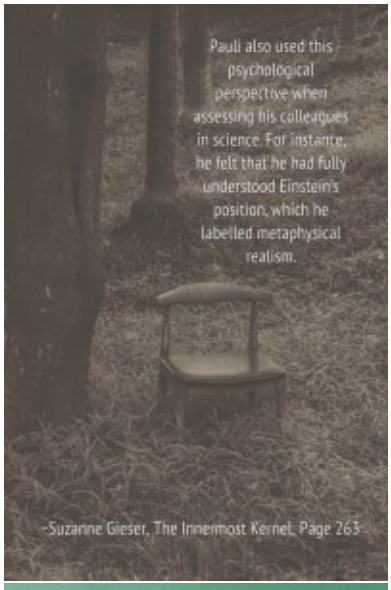

Einstein's opinion irreversibility has to be considered an illusion created by 'improbable' initial conditions.
~Suzanne Gieser, The Innermost Kernel, Page 265

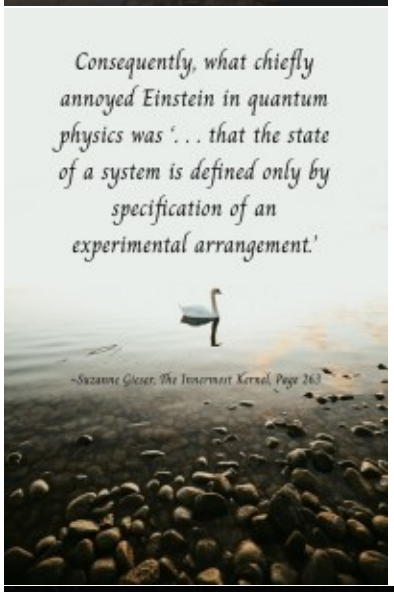

Pauli believed that Parmenides' beautiful resting cosmic sphere expressed a flight from reality. He also called the striving of Einstein, Schrödinger and others back to a classical worldview 'regressive hopes.'
~Suzanne Gieser, The Innermost Kernel, Page 266

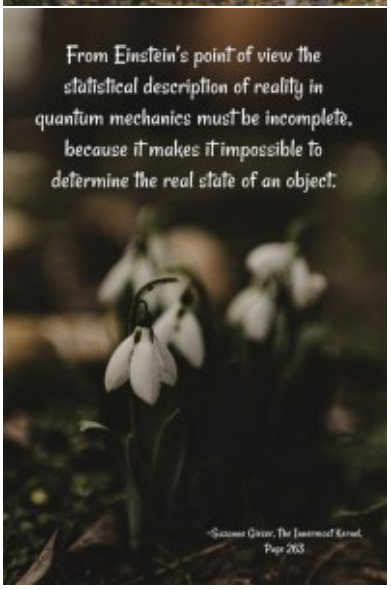

Pauli accepts Jung's definition of reality: 'Only that which acts upon me do I recognize as real and actual.
But that which has no effect on me might as well not exist.'
~Suzanne Gieser, The Innermost Kernel, Page 266

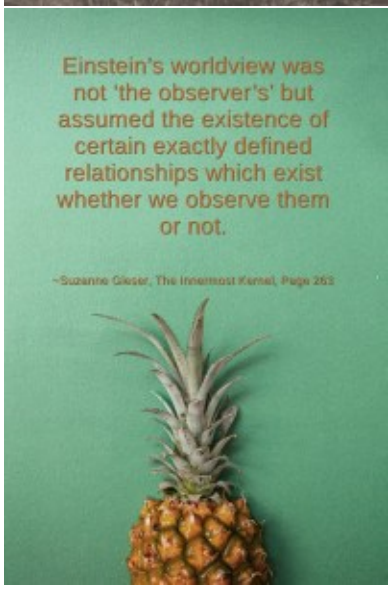

The statistical character of natural laws already was an answer to the question about the nature of cosmic order - an answer given to us by nature herself. Einstein could not accept this 'open' order - an order that eludes our rational categories.
~Suzanne Gieser, The Innermost Kernel, Page 154

Fludd proceeded from the number four. Pauli wished however also to apply the same approach to the latter-day conflict between Einstein and Bohr.
~Suzanne Gieser, The Innermost Kernel, Page 259

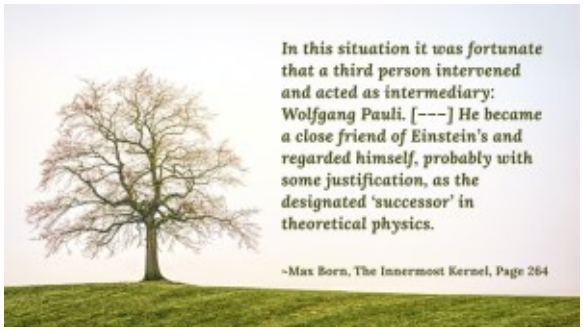

Pauli also used this psychological perspective when assessing his colleagues in science. For instance, he felt that he had fully understood Einstein's position, which he labelled metaphysical realism.
~Suzanne Gieser, The Innermost Kernel, Page 263

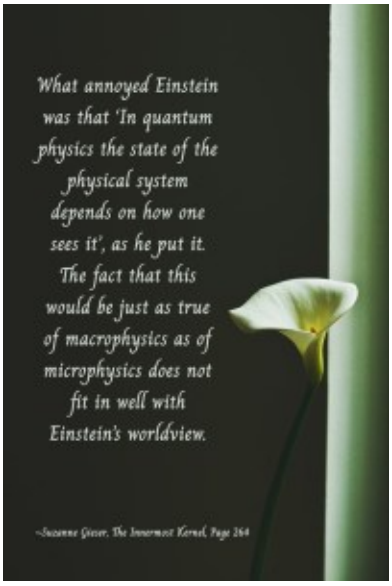

Consequently, what chiefly annoyed Einstein in quantum physics was '. . . that the state of a system is defined only by specification of an experimental arrangement.'
~Suzanne Gieser, The Innermost Kernel, Page 263


From Einstein's point of view the statistical description of reality in quantum mechanics must be incomplete, because it makes it impossible to determine the real state of an object.
~Suzanne Gieser, The Innermost Kernel, Page 263


Einstein's worldview was not 'the observer's' but assumed the existence of certain exactly defined relationships which exist whether we observe them or not.
~Suzanne Gieser, The Innermost Kernel, Page 263

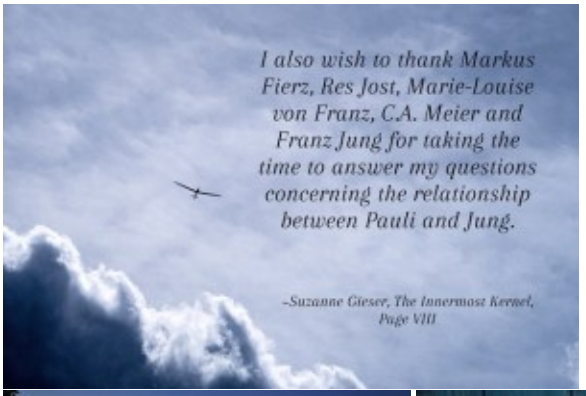
PAULI CALLED EINSTEIN A 'SPINOZIST', BECAUSE EINSTEIN HAD TOLD HIM THAT HIS IMAGE OF GOD LARGELY AGREED WITH SPINOZA'S. SPINOZA SAW ALL EXISTENCE AS A SINGLE SYSTEMATIC UNIT WHICH HE CALLED GOD OR NATURE.
~SUZANNE GIESER, THE INNERMOST KERNEL, PAGE 263

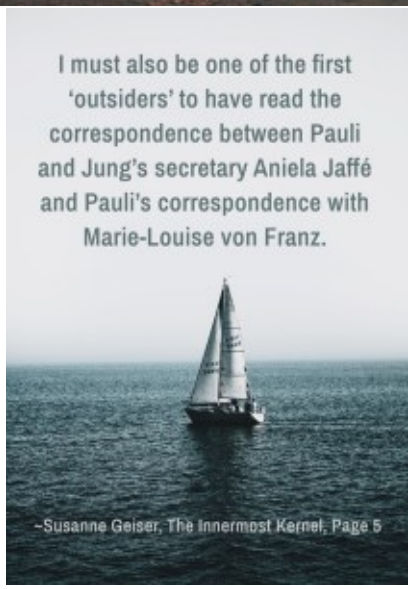

In this situation it was fortunate that a third person intervened and acted as intermediary: Wolfgang Pauli. [---] He became a close friend of Einstein's and regarded himself, probably with some justification, as the designated 'successor' in theoretical physics.
~Max Born, The Innermost Kernel, Page 264

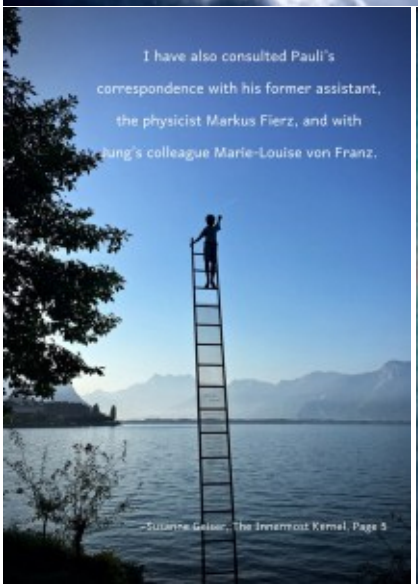

What annoyed Einstein was that 'In quantum physics the state of the physical system depends on how one sees it', as he put it. The fact that this would be just as true of macrophysics as of microphysics does not fit in well with Einstein's worldview.
~Suzanne Gieser, The Innermost Kernel, Page 264

In an interview which I had with Marie-Louise von Franz on 13 March 1993, she [Von Franz] admitted that she did not know that Pauli and Jung had met regularly.
~The Innermost Kernel, Page 146, fn 479

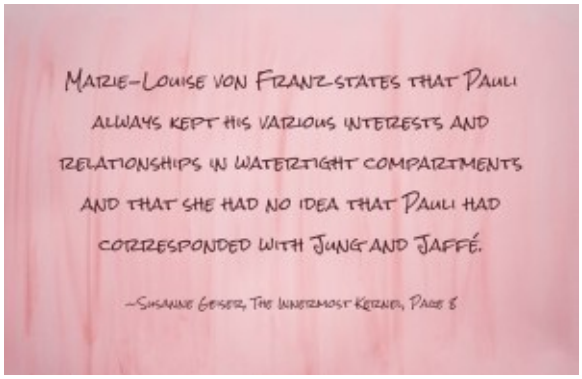
The evaluations of Pauli's analytical treatment also diverge. Jung considers that he became 'perfectly normal and reasonable', while von Franz and others claim that he soon began drinking again.
~Susanne Geiser, The Innermost Kernel, Page 147


I also wish to thank Markus Fierz, Res Jost, Marie-Louise von Franz, C.A. Meier and Franz Jung for taking the time to answer my questions concerning the relationship between Pauli and Jung.
~Suzanne Gieser, The Innermost Kernel, Page VIII

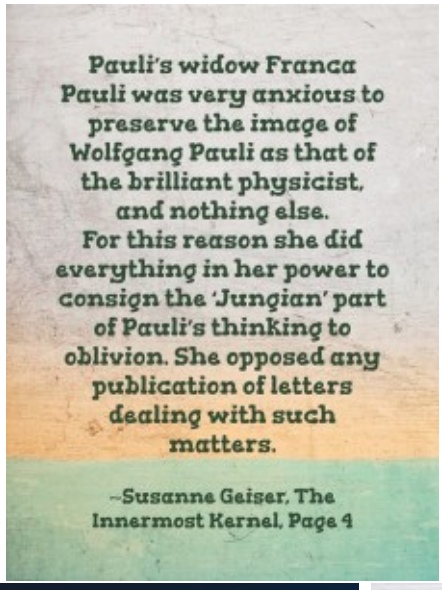

I must also be one of the first 'outsiders' to have read the correspondence between Pauli and Jung's secretary Aniela Jaffé and Pauli's correspondence with Marie-Louise von Franz.
~Susanne Geiser, The Innermost Kernel, Page 5

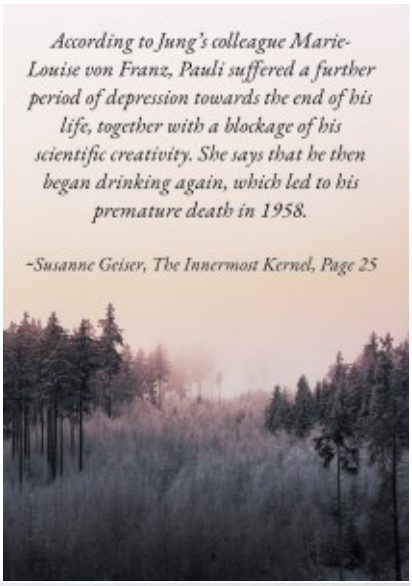

I have also consulted Pauli's correspondence with his former assistant, the physicist Markus Fierz, and with Jung's colleague Marie-Louise von Franz.
~Susanne Geiser, The Innermost Kernel, Page 5

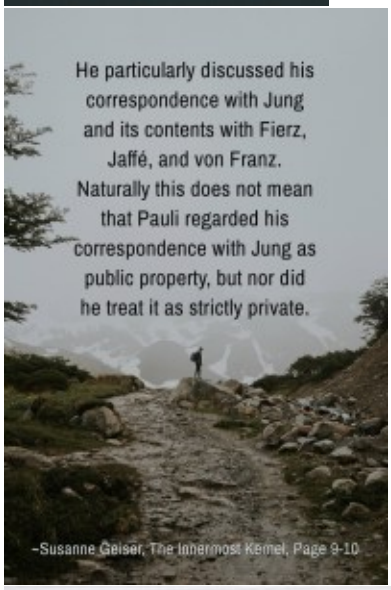
Von Franz was one of the few in the circle surrounding Jung who knew Latin well enough to be able to help Jung and others with the translation of Latin texts.
She also helped Pauli with the translation of Kepler and Fludd.
~Susanne Geiser, The Innermost Kernel, Page 7

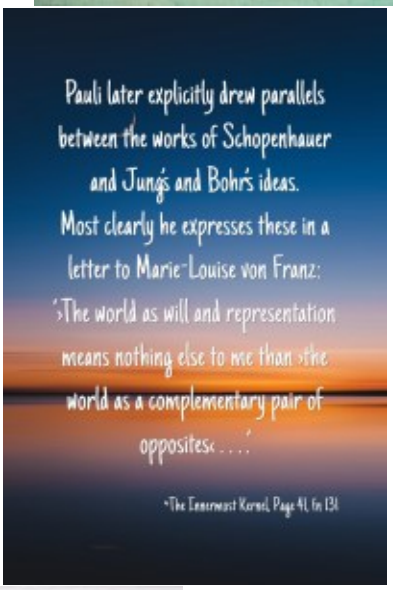

Marie-Louise von Franz states that Pauli always kept his various interests and relationships in watertight compartments and that she had no idea that Pauli had corresponded with Jung and Jaffé.
~Susanne Geiser, The Innermost Kernel, Page 8

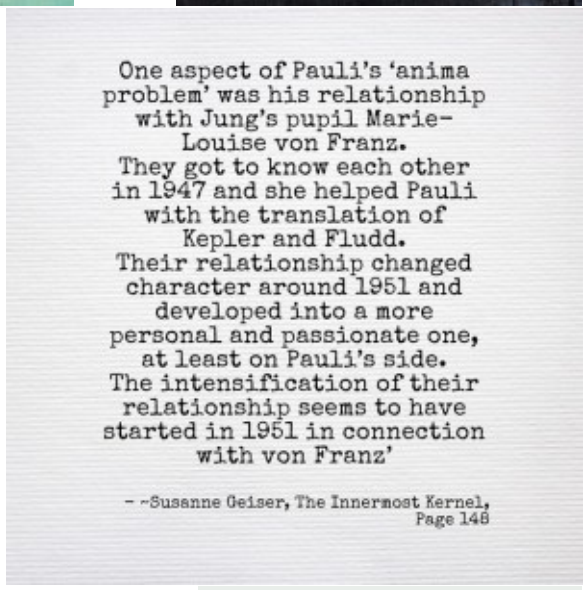
Pauli refers to several discussions he has had in his correspondence with Jung.
Sometimes he quotes long passages and in one case he even encloses a copy of his letter to Jung and asks for her [von Franz] comments on it.
~Susanne Geiser, The Innermost Kernel, Page 8

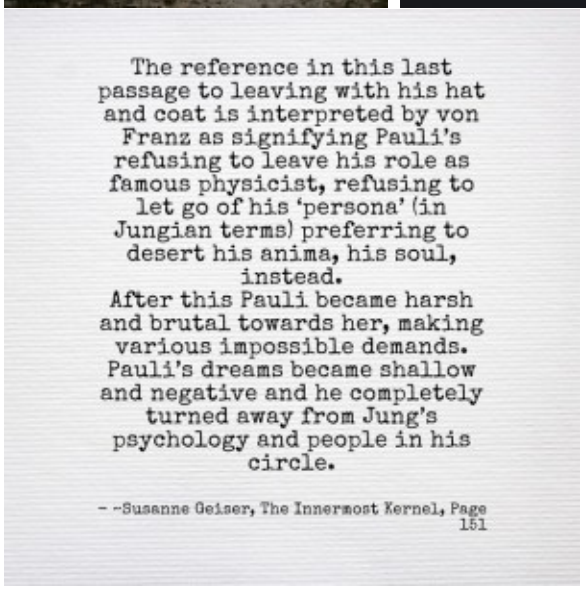

Pauli's widow Franca Pauli was very anxious to preserve the image of Wolfgang Pauli as that of the brilliant physicist, and nothing else.
For this reason she did everything in her power to consign the 'Jungian' part of Pauli's thinking to oblivion. She opposed any publication of letters dealing with such matters.
~Susanne Geiser, The Innermost Kernel, Page 4


According to Jung's colleague Marie-Louise von Franz, Pauli suffered a further period of depression towards the end of his life, together with a blockage of his scientific creativity. She says that he then began drinking again, which led to his premature death in 1958.
~Susanne Geiser, The Innermost Kernel, Page 25


He particularly discussed his correspondence with Jung and its contents with Fierz, Jaffé, and von Franz.
Naturally this does not mean that Pauli regarded his correspondence with Jung as public property, but nor did he treat it as strictly private.
~Susanne Geiser, The Innermost Kernel, Page 9-10


Pauli later explicitly drew parallels between the works of Schopenhauer and Jung's and Bohr's ideas.
Most clearly he expresses these in a letter to Marie-Louise von Franz:
'The world as will and representation means nothing else to me than the world as a complementary pair of opposites . . . .'
The Innermost Kernel, Page 41, fn 131


One aspect of Pauli's 'anima problem' was his relationship with Jung's pupil Marie-Louise von Franz.
They got to know each other in 1947 and she helped Pauli with the translation of Kepler and Fludd.
Their relationship changed character around 1951 and developed into a more personal and passionate one, at least on Pauli's side.
The intensification of their relationship seems to have started in 1951 in connection with von Franz'
– ~Susanne Geiser, The Innermost Kernel, Page 148


The reference in this last passage to leaving with his hat and coat is interpreted by von Franz as signifying Pauli's refusing to leave his role as famous physicist, refusing to let go of his 'persona' (in Jungian terms) preferring to desert his anima, his soul, instead.
After this Pauli became harsh and brutal towards her, making various impossible demands.
Pauli's dreams became shallow and negative and he completely turned away from Jung's psychology and people in his circle.
– ~Susanne Geiser, The Innermost Kernel, Page 151

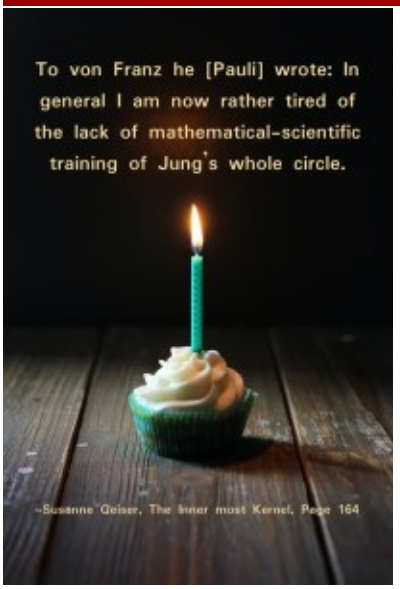
The discussions, together with Pauli's consistent support, eventually led Jung to compile a text on synchronicity which he sent to Pauli on 22 June 1949. At the same time he thanked Pauli for all his encouragement.
~Susanne Geiser, The Innermost Kernel, Page 282

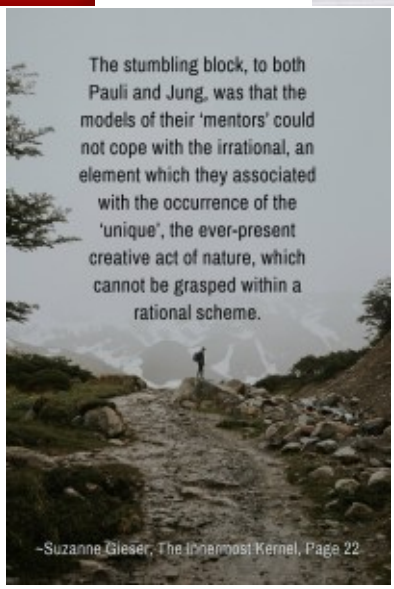
After this Pauli became harsh and brutal towards her [Von Franz], making various impossible demands. Pauli's dreams became shallow and negative and he completely turned away from Jung's psychology and people in his circle.

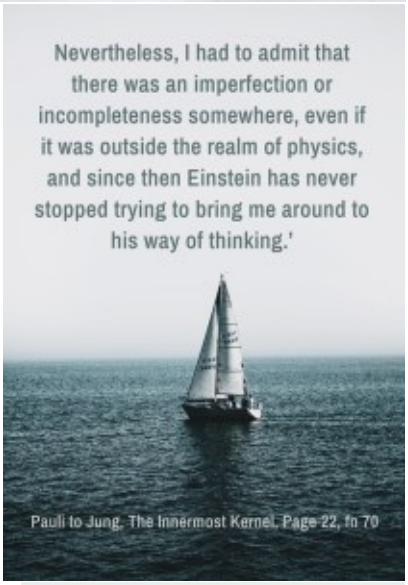
- ~Susanne Geiser, The Innermost Kernel, Page 151

Both Pauli and Jung began as brilliant exponents of the work of their famous mentors, but later turned away from their way of thinking.
However it must be emphasized that in many other respects the relationships between Jung and Freud and between Pauli and Einstein show more differences than similarities.

– ~Suzanne Gieser, The Innermost Kernel, Page 22

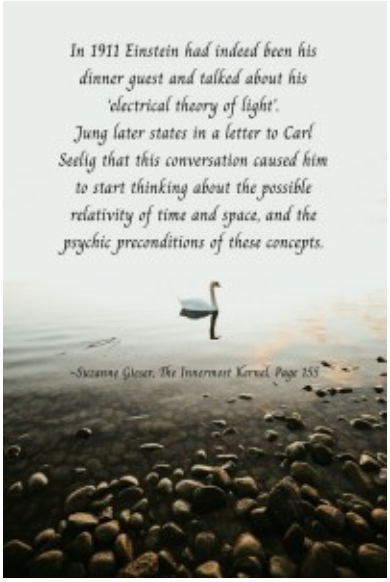

To von Franz he [Pauli] wrote: In general I am now rather tired of the lack of mathematical-scientific training of Jung's whole circle.
~Susanne Geiser, The Innermost Kernel, Page 164

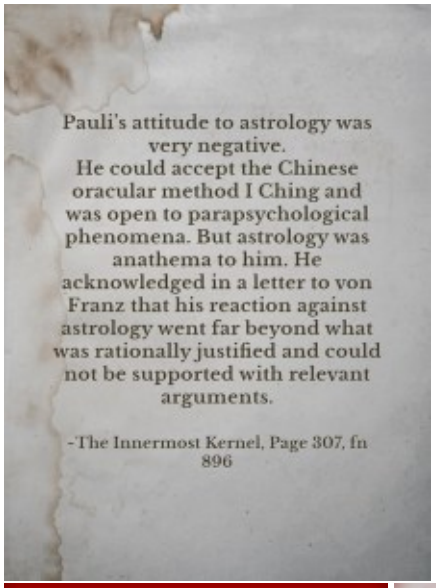

The stumbling block, to both Pauli and Jung, was that the models of their 'mentors' could not cope with the irrational, an element which they associated with the occurrence of the 'unique', the ever-present creative act of nature, which cannot be grasped within a rational scheme.
~Suzanne Gieser, The Innermost Kernel, Page 22

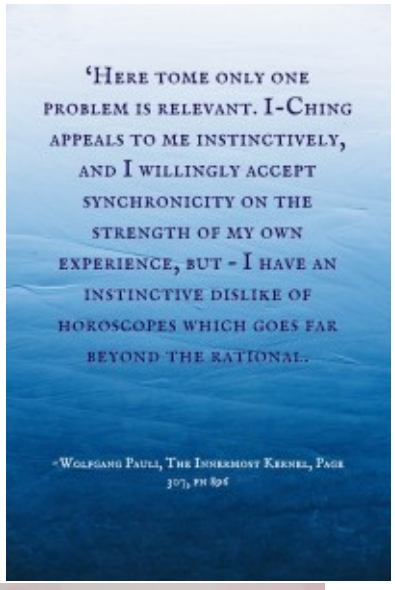

Nevertheless, I had to admit that there was an imperfection or incompleteness somewhere, even if it was outside the realm of physics, and since then Einstein has never stopped trying to bring me around to his way of thinking.'
Pauli to Jung, The Innermost Kernel, Page 22, fn 70

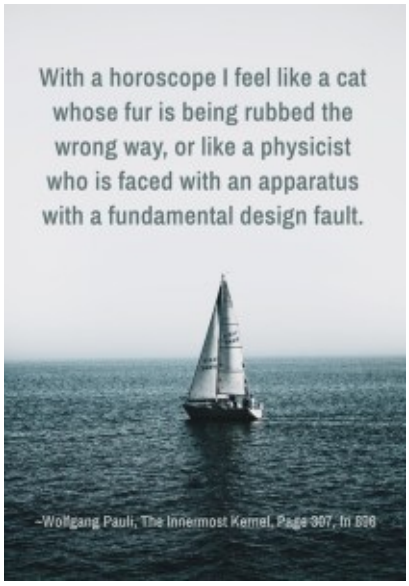
Jung's knowledge of modern physics prior to meeting Pauli was rather superficial.

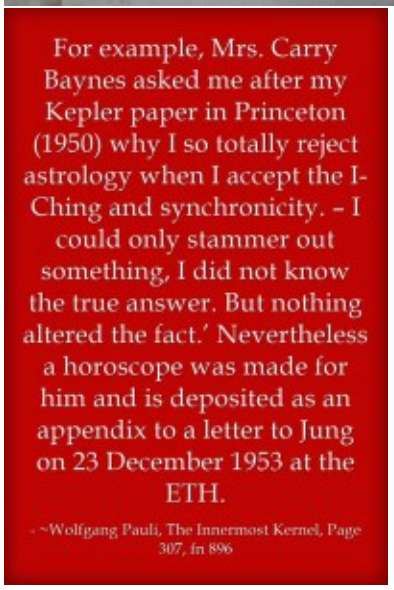
- ~Suzanne Gieser, The Innermost Kernel, Page 155

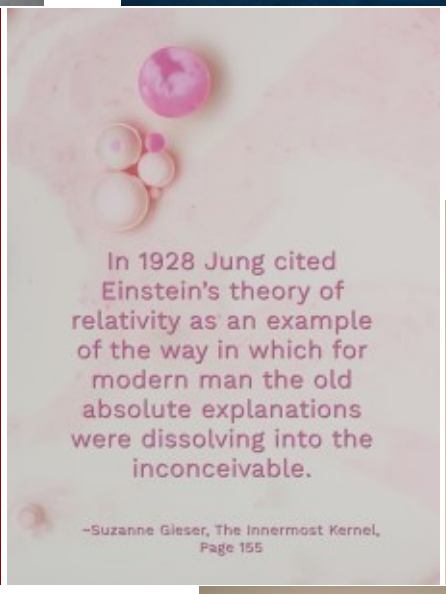

In 1911 Einstein had indeed been his dinner guest and talked about his 'electrical theory of light'.
Jung later states in a letter to Carl Seelig that this conversation caused him to start thinking about the possible relativity of time and space, and the psychic preconditions of these concepts.
~Suzanne Gieser, The Innermost Kernel, Page 155

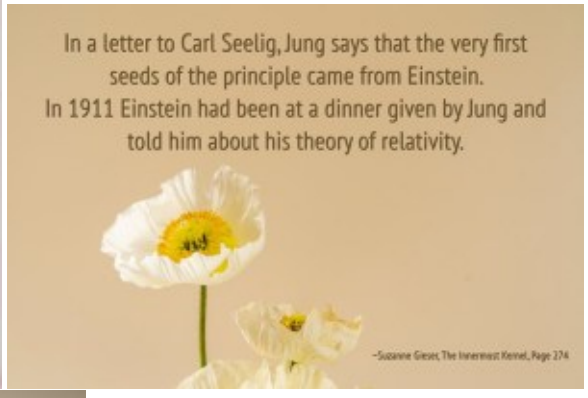

Pauli's attitude to astrology was very negative.
He could accept the Chinese oracular method I Ching and was open to parapsychological phenomena. But astrology was anathema to him. He acknowledged in a letter to von Franz that his reaction against astrology went far beyond what was rationally justified and could not be supported with relevant arguments.
-The Innermost Kernel, Page 307, fn 896

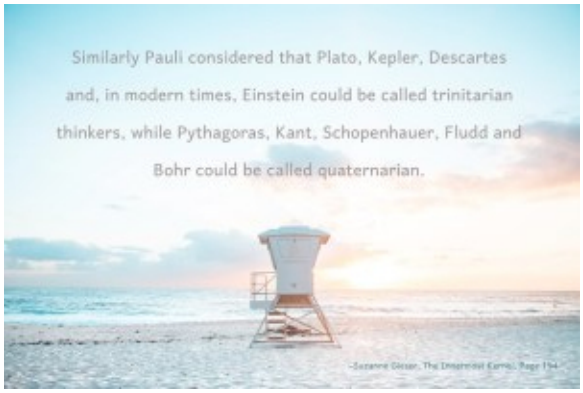

'Here tome only one problem is relevant. I-Ching appeals to me instinctively, and I willingly accept synchronicity on the strength of my own experience, but - I have an instinctive dislike of horoscopes which goes far beyond the rational.
~Wolfgang Pauli, The Innermost Kernel, Page 307, fn 896

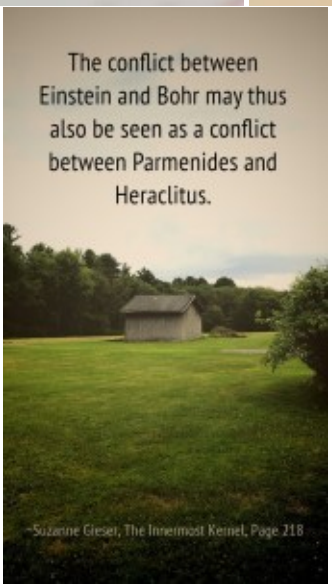

With a horoscope I feel like a cat whose fur is being rubbed the wrong way, or like a physicist who is faced with an apparatus with a fundamental design fault.
~Wolfgang Pauli, The Innermost Kernel, Page 307, fn 896

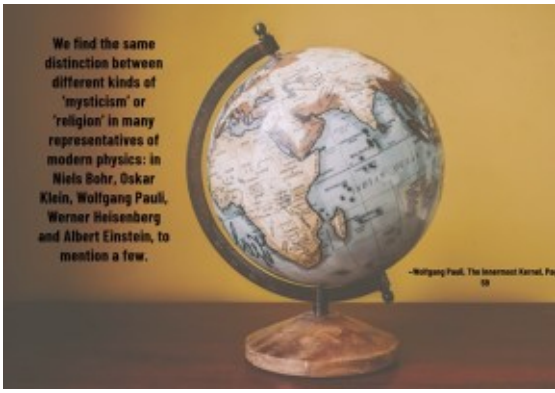

For example, Mrs. Carry Baynes asked me after my Kepler paper in Princeton (1950) why I so totally reject astrology when I accept the I-Ching and synchronicity. - I could only stammer out something, I did not know the true answer. But nothing altered the fact.' Nevertheless a horoscope was made for him and is deposited as an appendix to a letter to Jung on 23 December 1953 at the ETH.
~Wolfgang Pauli, The Innermost Kernel, Page 307, fn 896


In 1928 Jung cited Einstein's theory of relativity as an example of the way in which for modern man the old absolute explanations were dissolving into the inconceivable.
~Suzanne Gieser, The Innermost Kernel, Page 155


In a letter to Carl Seelig, Jung says that the very first seeds of the principle came from Einstein.
In 1911 Einstein had been at a dinner given by Jung and told him about his theory of relativity.


Similarly Pauli considered that Plato, Kepler, Descartes and, in modern times, Einstein could be called trinitarian thinkers, while Pythagoras, Kant, Schopenhauer, Fludd and Bohr could be called quaternarian.


The conflict between Einstein and Bohr may thus also be seen as a conflict between Parmenides and Heraclitus.
~Suzanne Gieser, The Innermost Kernel, Page 218


We find the same distinction between different kinds of 'mysticism' or 'religion' in many representatives of modern physics: in Niels Bohr, Oskar Klein, Wolfgang Pauli, Werner Heisenberg and Albert Einstein, to mention a few.

The emphasis on acausality and 'revolution' in physics only emerged after 1925 and as a direct response to Schrödinger and Einstein's challenge to the Göttingen-Copenhagen version.

~Suzanne Geiser, The Innermost Kernel, Page 60

Karl von Meyenn told me that she [Pauli's Wife] burnt all the letters from Marie-Louise von Franz that were found in his [Pauli] office on the occasion of his death.

~Susanne Geiser, The Innermost Kernel, Page 4, fn 5

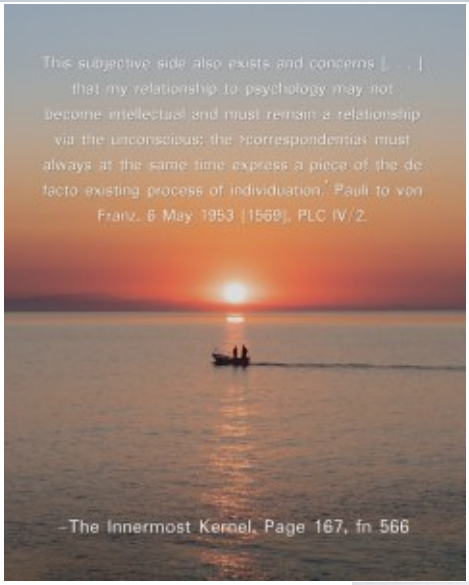
For a while, Pauli seems to have been very close to Marie-Louise von Franz.
They got to know each other in 1947 while Pauli was working on his essay on Johannes Kepler.

~Susanne Geiser, The Innermost Kernel, Page 7

C.A. Meier judges Marie-Louise von Franz harshly, saying that she totally misunderstood Pauli, failing to appreciate his efforts to conduct an analytic dialogue with her and that their relationship was tragic.

~Susanne Geiser, The Innermost Kernel, Page 151

This subjective side also exists and concerns [. . .] that my relationship to psychology may not become intellectual and must remain a relationship via the unconscious; the 'correspondentia' must always at the same time express a piece of the de facto existing process of individuation.' Pauli to von Franz, 6 May 1953 (1569), PLC IV/2



~The Innermost Kernel, Page 167, fn 566

To Marie-Louise von Franz Pauli writes that although he feels a hundred percent Western, he has been fascinated by China and the Chinese on account of the symmetrical approach which has formed the foundation of their culture and their civilization for thousands of years.

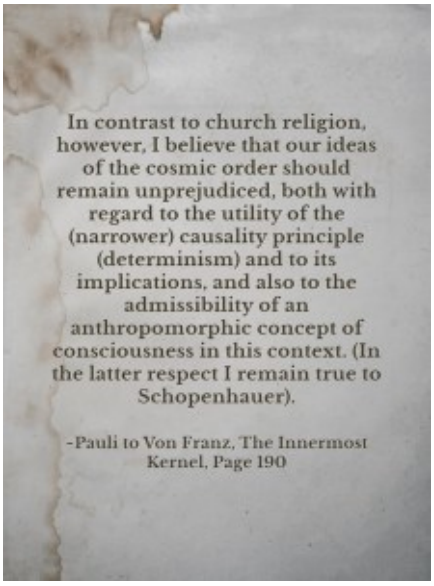
~Susanne Geiser, The Innermost Kernel, Page 172

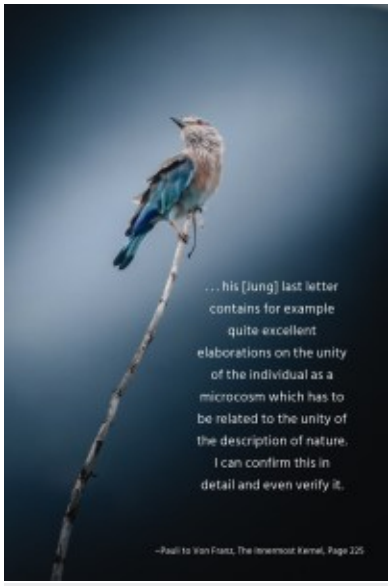
Karl von Meyenn told me that she burnt all the letters from Marie-Louise von Franz that were found in his [Pauli] office on the occasion of his death.

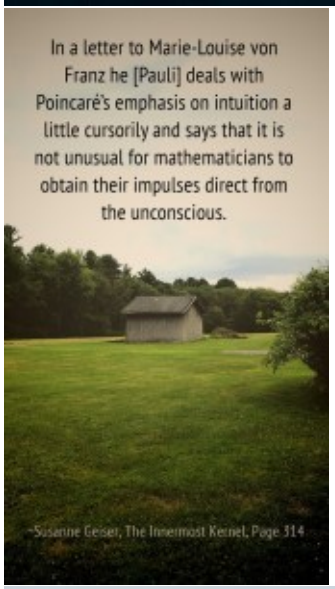
Relations between them were problematic and seem to have culminated in the autumn of 1955. Von Franz describes him as preoccupied with himself and unwilling to engage in a real dialogue. He wanted a free analysis of his dreams, he even thought of his dreams as fabulous gifts from him to her. After all he was the special dreamer that had been elected by Jung for his studies in Psychology and Alchemy.

– ~Susanne Geiser, The Innermost Kernel, Page 149

As far as my own conception of God (if it can still be called that at all) is concerned, God is to me identical with the order of the cosmos (not simply with the world as for the pantheists).
–Pauli to Von Franz, The Innermost Kernel, Page 190

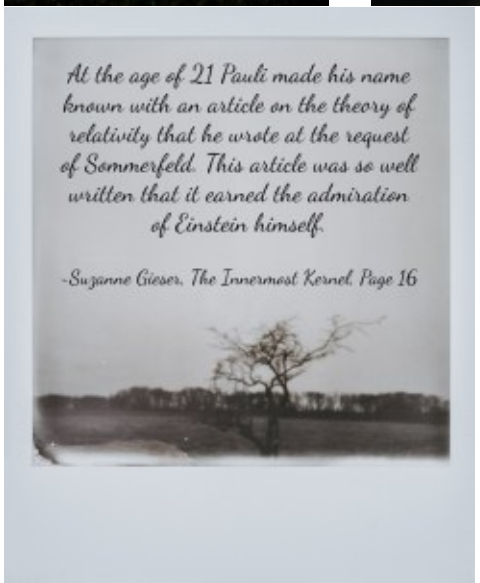

In contrast to church religion, however, I believe that our ideas of the cosmic order should remain unprejudiced, both with regard to the utility of the (narrower) causality principle (determinism) and to its implications, and also to the admissibility of an anthropomorphic concept of consciousness in this context. (In the latter respect I remain true to Schopenhauer).
-Pauli to Von Franz, The Innermost Kernel, Page 190

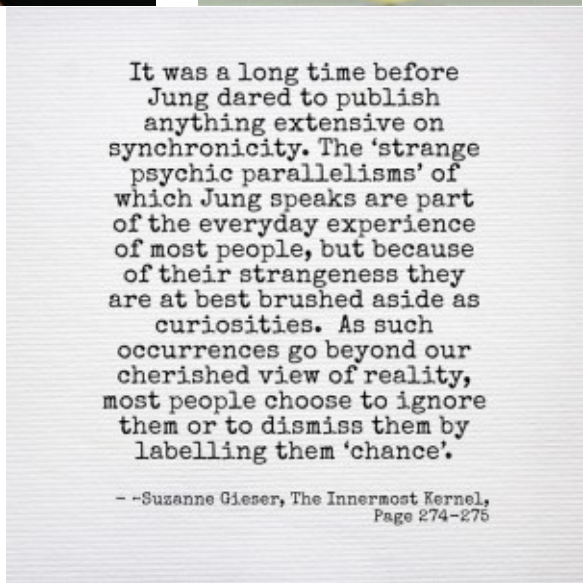

. . . his [Jung] last letter contains for example quite excellent elaborations on the unity of the individual as a microcosm which has to be related to the unity of the description of nature. I can confirm this in detail and even verify it.

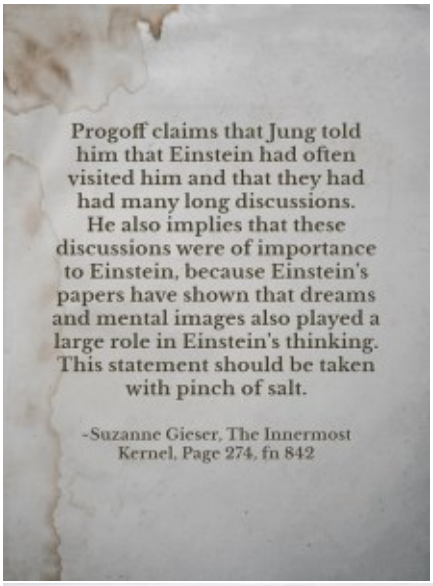

In a letter to Marie-Louise von Franz he [Pauli] deals with Poincaré's emphasis on intuition a little cursorily and says that it is not unusual for mathematicians to obtain their impulses direct from the unconscious.
-Suzanne Geiser, The Innermost Kernel, Page 314

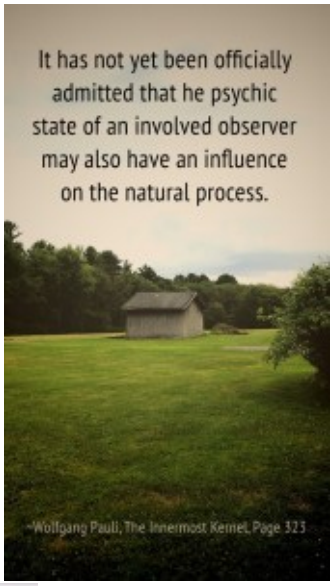
'I still see that you mention H. Poincaré. He was a favourite author of my youth. However the characteristic of experiencing intuition direct from the unconscious is surely one he shares with many other mathematicians.'

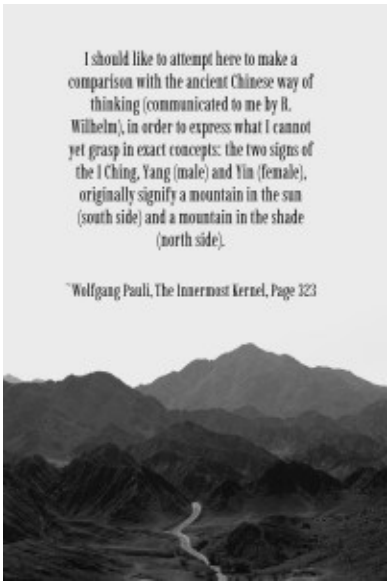
Pauli is portrayed as a brilliant genius, indeed even as the greatest physicist of his time. His colleague Max Born compares him with Einstein and says that in certain respects he has to be considered even greater than Einstein.

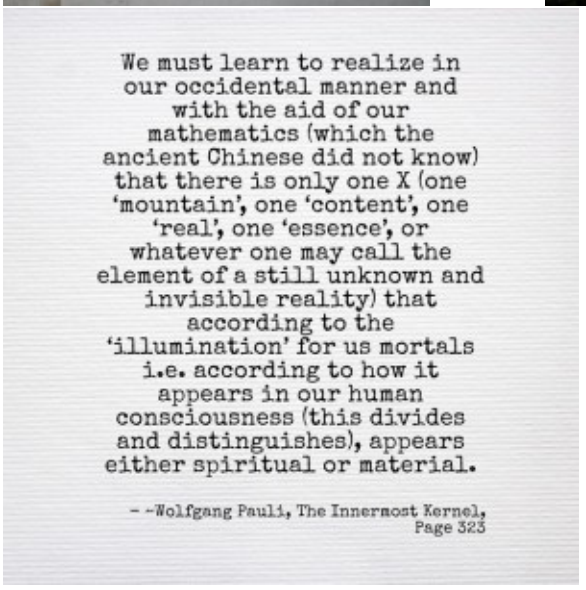

At the age of 21 Pauli made his name known with an article on the theory of relativity that he wrote at the request of Sommerfeld. This article was so well written that it earned the admiration of Einstein himself.
-Suzanne Gieser, The Innermost Kernel, Page 16

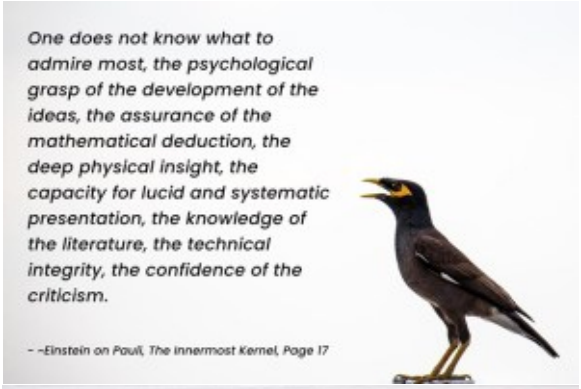

It was a long time before Jung dared to publish anything extensive on synchronicity. The 'strange psychic parallelisms' of which Jung speaks are part of the everyday experience of most people, but because of their strangeness they are at best brushed aside as curiosities. As such occurrences go beyond our cherished view of reality, most people choose to ignore them or to dismiss them by labelling them 'chance'.
– -Suzanne Gieser, The Innermost Kernel, Page 274-275

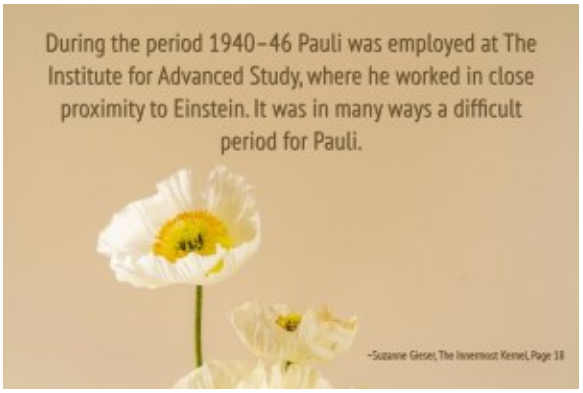

Progoff claims that Jung told him that Einstein had often visited him and that they had had many long discussions. He also implies that these discussions were of importance to Einstein, because Einstein's papers have shown that dreams and mental images also played a large role in Einstein's thinking. This statement should be taken with pinch of salt.
~Suzanne Gieser, The Innermost Kernel, Page 274, fn 842

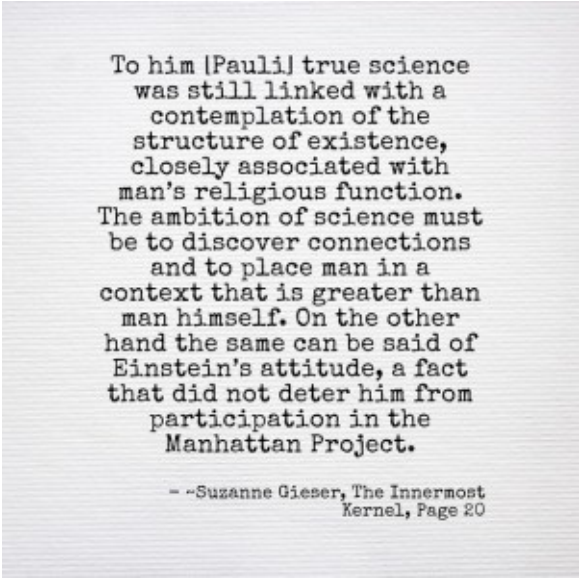

It has not yet been officially admitted that he psychic state of an involved observer may also have an influence on the natural process.
~Wolfgang Pauli, The Innermost Kernel, Page 323

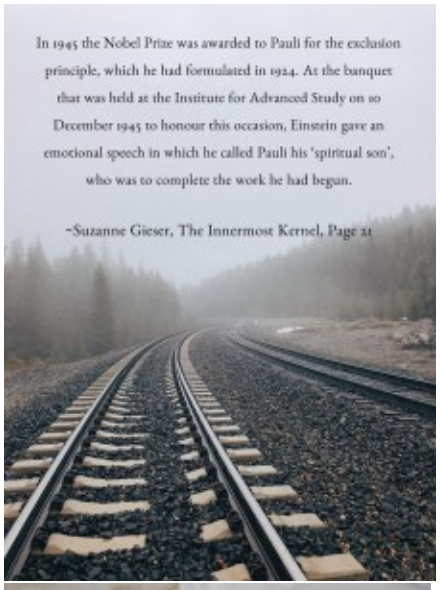

I should like to attempt here to make a comparison with the ancient Chinese way of thinking (communicated to me by R. Wilhelm), in order to express what I cannot yet grasp in exact concepts: the two signs of the I Ching, Yang (male) and Yin (female), originally signify a mountain in the sun (south side) and a mountain in the shade (north side).
~Wolfgang Pauli, The Innermost Kernel, Page 323

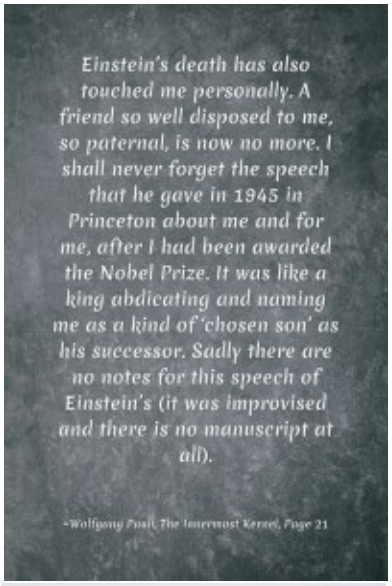

We must learn to realize in our occidental manner and with the aid of our mathematics (which the ancient Chinese did not know) that there is only one X (one 'mountain', one 'content', one 'real', one 'essence', or whatever one may call the element of a still unknown and invisible reality) that according to the 'illumination' for us mortals i.e. according to how it appears in our human consciousness (this divides and distinguishes), appears either spiritual or material.
~Wolfgang Pauli, The Innermost Kernel, Page 323

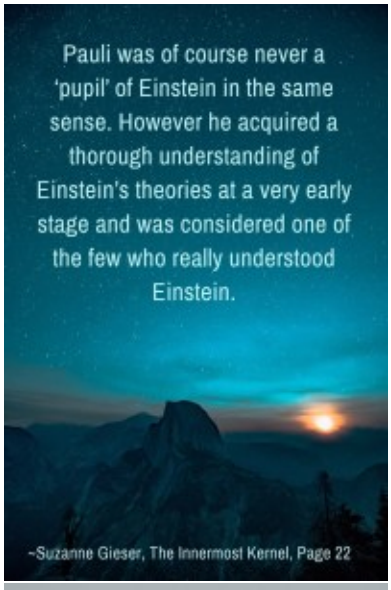

One does not know what to admire most, the psychological grasp of the development of the ideas, the assurance of the mathematical deduction, the deep physical insight, the capacity for lucid and systematic presentation, the knowledge of the literature, the technical integrity, the confidence of the criticism.
~Einstein on Pauli, The Innermost Kernel, Page 17

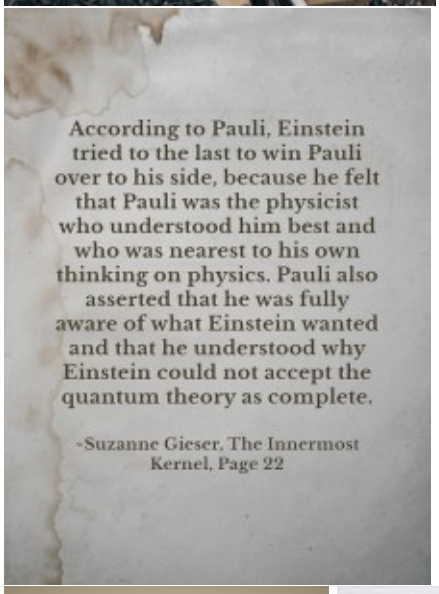

During the period 1940-46 Pauli was employed at The Institute for Advanced Study, where he worked in close proximity to Einstein. It was in many ways a difficult period for Pauli.
~Suzanne Gieser, The Innermost Kernel, Page 18

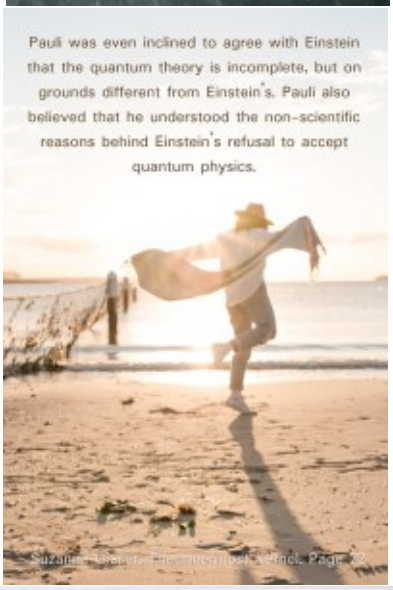

To him [Pauli] true science was still linked with a contemplation of the structure of existence, closely associated with man's religious function. The ambition of science must be to discover connections and to place man in a context that is greater than man himself. On the other hand the same can be said of Einstein's attitude, a fact that did not deter him from participation in the Manhattan Project.
~Suzanne Gieser, The Innermost Kernel, Page 20


In 1945 the Nobel Prize was awarded to Pauli for the exclusion principle, which he had formulated in 1924. At the banquet that was held at the Institute for Advanced Study on 10 December 1945 to honour this occasion, Einstein gave an emotional speech in which he called Pauli his 'spiritual son', who was to complete the work he had began.
~Suzanne Gieser, The Innermost Kernel, Page 21

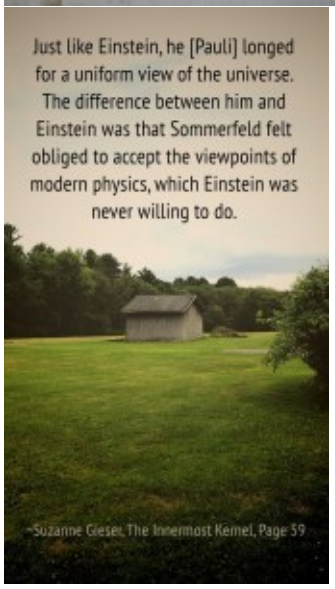

Einstein's death has also touched me personally. A friend so well disposed to me, so paternal, is now no more. I shall never forget the speech that he gave in 1945 in Princeton about me and for me, after I had been awarded the Nobel Prize. It was like a king abdicating and naming me as a kind of 'chosen son' as his successor. Sadly there are no notes for this speech of Einstein's (it was improvised and there is no manuscript at all).
~Wolfgang Pauli, The Innermost Kernel, Page 21

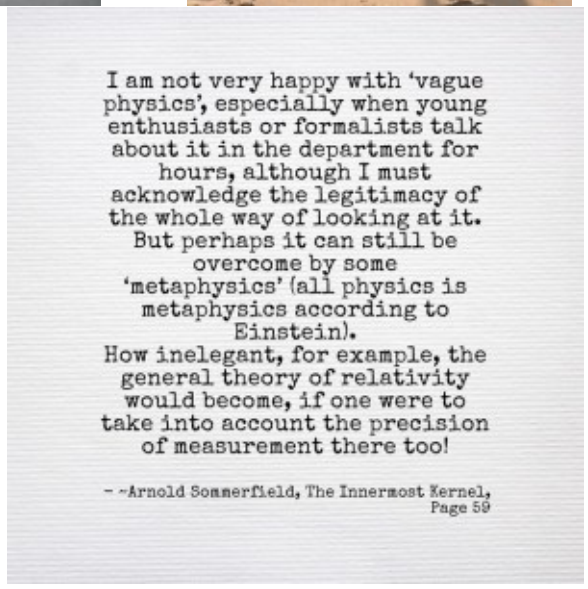

Pauli was of course never a 'pupil' of Einstein in the same sense. However he acquired a thorough understanding of Einstein's theories at a very early stage and was considered one of the few who really understood Einstein.
~Suzanne Gieser, The Innermost Kernel, Page 22

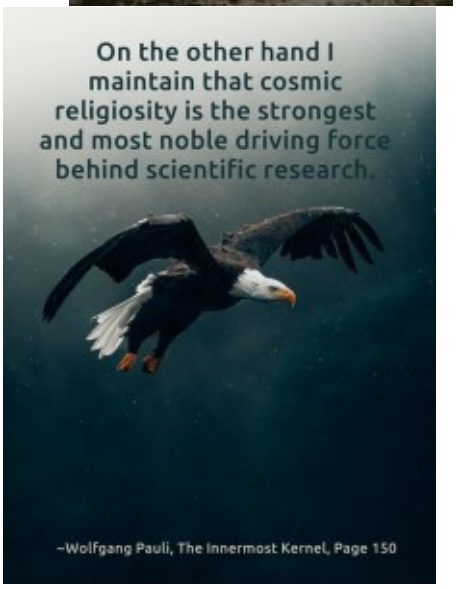

According to Pauli, Einstein tried to the last to win Pauli over to his side, because he felt that Pauli was the physicist who understood him best and who was nearest to his own thinking on physics. Pauli also asserted that he was fully aware of what Einstein wanted and that he understood why Einstein could not accept the quantum theory as complete.
~Suzanne Gieser, The Innermost Kernel, Page 22


Pauli was even inclined to agree with Einstein that the quantum theory is incomplete, but on grounds different from Einstein's. Pauli also believed that he understood the non-scientific reasons behind Einstein's refusal to accept quantum physics.

If we are to identify the concept of positivism with Comte's positivism, the epistemological position taken by Einstein in his old age must also be designated positivist.
For his battle cry against the Copenhagen School was: 'Physics is the description of reality as opposed to what one simply imagines!'
~Wolfgang Pauli, The Innermost Kernel, Page 43


Just like Einstein, he [Pauli] longed for a uniform view of the universe. The difference between him and Einstein was that Sommerfeld felt obliged to accept the viewpoints of modern physics, which Einstein was never willing to do.
~Suzanne Gieser, The Innermost Kernel, Page 59


I am not very happy with 'vague physics', especially when young enthusiasts or formalists talk about it in the department for hours, although I must acknowledge the legitimacy of the whole way of looking at it. But perhaps it can still be overcome by some 'metaphysics' (all physics is metaphysics according to Einstein).
How inelegant, for example, the general theory of relativity would become, if one were to take into account the precision of measurement there too!
~ ~Arnold Sommerfield, The Innermost Kernel, Page 59


On the other hand I maintain that cosmic religiosity is the strongest and most noble driving force behind scientific research.
~Wolfgang Pauli, The Innermost Kernel, Page 150

1. https://www.amazon.com/Innermost-Kernel-Suzanne-Gieser/dp/3540208569

Carl Jung: Archetypes are systems of readiness for action (2021-04-20 04:22)

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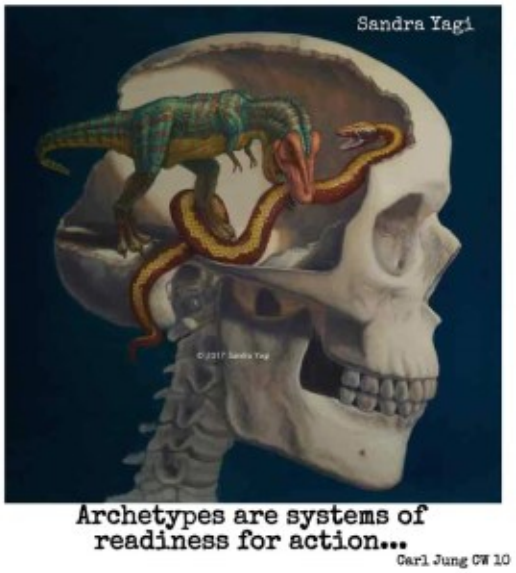

[1]Civilization in Transition

In another essay I tried to give a general view of the structure of the unconscious.

Its contents, the archetypes, are as it were the hidden foundations of the conscious mind, or, to use another comparison, the roots which the psyche has sunk not only in the earth in the narrower sense but in the world in general.

Archetypes are systems of readiness for action, and at the same time images and emotions.

They are inherited with the brain structure— indeed, they are its psychic aspect.

They represent, on the one hand, a very strong instinctive conservatism, while on the other hand they are the most effective means conceivable of instinctive adaptation.

They are thus, essentially, the chthonic portion of the psyche, if we may use such an expression—that portion through which the psyche is attached to nature, or in which its link with the earth and the world appears at its most tangible.

The psychic influence of the earth and its laws is seen most clearly in these primordial images. Carl Jung, CW 10, Para 53

1. https://www.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?dchild=1&keywords=jung+vol+10&qid=1607421206&sr=8-1

A symbol does not disguise, it reveals in time. (2021-04-20 12:26)

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[1]Symbolic Life

If the contents of dreams agree with a sex theory, then we know their essence already, but if they are symbolic we at least know that we do not understand them yet.

A symbol does not disguise, it reveals in time.

It is obvious that dream interpretation will yield one result when you consider the dream to be symbolic, and an entirely different one when you assume that the essential thought is merely disguised but already known in principle.

In the latter case, dream interpretation makes no sense whatever, for you find only what you know already.

Therefore I always advise my pupils: "Learn as much as you can about symbolism and forget it all when you are analysing a dream."

This advice is so important in practice that I myself have made it a rule to admit that I never understand a dream well enough to interpret it correctly.

I do this in order to check the flow of my own associations and reactions, which might otherwise prevail over my patient’s uncertainties and hesitations.

As it is of the highest therapeutic importance for the analyst to get the message of the dream as accurately as possible, it is essential for him to explore the context of the dream-images with the utmost thoroughness.

I had a dream while I was working with Freud that illustrates this very clearly. Carl Jung, CW 18, Para 483

1. https://smile.amazon.com/Symbolic-Life-Miscellaneous-Writings-Collected/dp/0691098921/ref=sr_1_1?dchild=1&keywords=jung+vol+18&qid=1615807814&s=books&sr=1-1

We are all familiar with the sources of the problems that arise in the period of youth. (2021-04-21 03:27)

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"No one can take the step into life without making certain assumptions, and occasionally these assumptions are false -- that is, they do not fit the conditions into which one is thrown."
- Carl Jung
C.W. 8, Par 761
JUNG

[1]Structure and Dynamics of the Psyche CW 8

We are all familiar with the sources of the problems that arise in the period of youth.

For most people it is the demands of life which harshly put an end to the dream of childhood.

If the individual is sufficiently well prepared, the transition to a profession or career can take place smoothly.

But if he clings to illusions that are contrary to reality, then problems will surely arise.

No one can take the step into life without making certain assumptions, and occasionally these assumptions are false—that is, they do not fit the conditions into which one is thrown.

Often it is a question of exaggerated expectations, underestimation of difficulties, unjustified optimism, or a negative attitude.

One could compile quite a list of the false assumptions that give rise to the first conscious problems. Carl Jung, CW 8, Para 761

1. https://smile.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=3E2GH7TSJB9Y2&dchild=1&keywords=jung+vol+8&qid=1615883877&spref

The dragon is probably the oldest pictorial symbol in alchemy of which we have documentary evidence. **(2021-04-21 04:27)**

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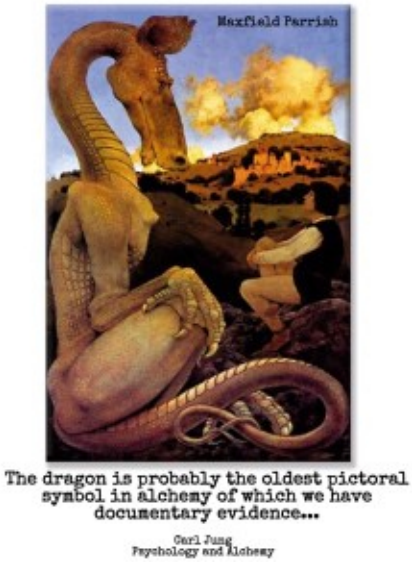
Maxfield Parrish
The dragon is probably the oldest pictoral symbol in alchemy of which we have documentary evidence...
Carl Jung
Psychology and Alchemy

[1]Psychology and Alchemy CW 12

The vignette (fig. 144) that is on the title-page to the Tripus aureus (1618) is a graphic illustration of the double face of alchemy.

The picture is divided into two parts.

On the right is a laboratory where a man, clothed only in trunks, is busy at the fire; on the left a library, where an abbot,"’ a monk, and a layman" are conferring together.

In the middle, on top of the furnace, stands the tripod with a round flask on it containing a winged dragon.

The dragon symbolizes the visionary experience of the alchemist as he works in his laboratory and "theorizes."

The dragon in itself is a monstrum—a symbol combining the chthonic principle of the serpent and the aerial principle of the bird.

It is, as Ruland says, a variant of Mercurius.

But Mercurius is the divine winged Hermes (fig. 146) manifest in matter, the god of revelation, lord of thought and sovereign psychopomp.

The liquid metal, argent—"living silver," quicksilver—was the wonderful substance that perfectly expressed the nature of the: that which glistens and animates within.

When the alchemist speaks of Mercurius, on the face of it he means quicksilver, but inwardly he means the world-creating spirit concealed or imprisoned in matter.

The dragon is probably the oldest pictorial symbol in alchemy of which we have documentary evidence.

It appears as the, the tail-eater, in the Codex Nfarcianus (fig. 147), which dates from the tenth or eleventh century, "together with the legend: h to vav (the One, the All).

Time and again the alchemists reiterate that the opus proceeds from the one and leads back to the one, that it is a sort of circle like a dragon biting its own tail (cf. figs. 20, 44, 46, 47).

For this reason the opus was often called circulate (circular) or else rota (the wheel) (fig. 80).

Mercurius stands at the beginning and end of the work: he is the prima materia, the caput corvi, the nigredo; as dragon he devours himself and as dragon he dies, to rise again as the lapis.

He is the play of colours in the cauda pavonis and the division into four elements.

He is the hermaphrodite that was in the beginning, that splits into the classical brother-sister duality and is reunited in the coniunctio, to appear once again at the end in the radiant form of the lumen novum, the stone.

He is metallic yet liquid, matter yet spirit, cold yet fiery, poison and yet healing draught—a symbol uniting all opposites (fig. 148). Carl Jung, CW 12, Para 404

1. https://smile.amazon.com/Psychology-Alchemy-Collected-Works-Vol-12/dp/0691018316/ref=sr_1_3?dchild=1&keywords=jung+vol+12&qid=1618912038&sr=8-3

Carl Jung: Life is an energy-process. (2021-04-22 03:00)

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[1]Structure and Dynamics of the Psyche

Life is an energy-process.

Like every energy-process, it is in principle irreversible and is therefore directed towards a goal.

That goal is a state of rest.

In the long run everything that happens is, as it were, no more than the initial disturbance of a perpetual state of rest which forever attempts to re-establish itself.

990

Life is teleology par excellence; it is the intrinsic striving towards a goal, and the living organism is a system of directed aims which seek to fulfil themselves.

The end of every process is its goal.

All energy-flow is like a runner who strives with the greatest effort and the utmost expenditure of strength to reach his goal.

Youthful longing for the world and for life, for the attainment of high hopes and distant goals, is life's obvious teleological urge which at once changes into fear of life, neurotic resistances, depressions, and phobias if at some point it remains caught in the past, or shrinks from risks without which the unseen goal cannot be attained.

With the attainment of maturity and at the zenith of biological existence, life's drive towards a goal in no wise halts.

With the same intensity and irresistibility with which it strove upward before middle age, life now descends; for the goal no longer lies on the summit, but in the valley where the ascent began.

The curve of life is like the parabola of a projectile which, disturbed from its initial state of rest, rises and then returns to a state of repose. Carl Jung, CW 8, Para 798

1. https://www.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=1FKK98HSRLJVA&dchild=1&keywords=jung+volume+8&qid=1607454133&spre

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Let's compare this with Eckhart's words: **(2021-04-22 03:27)**

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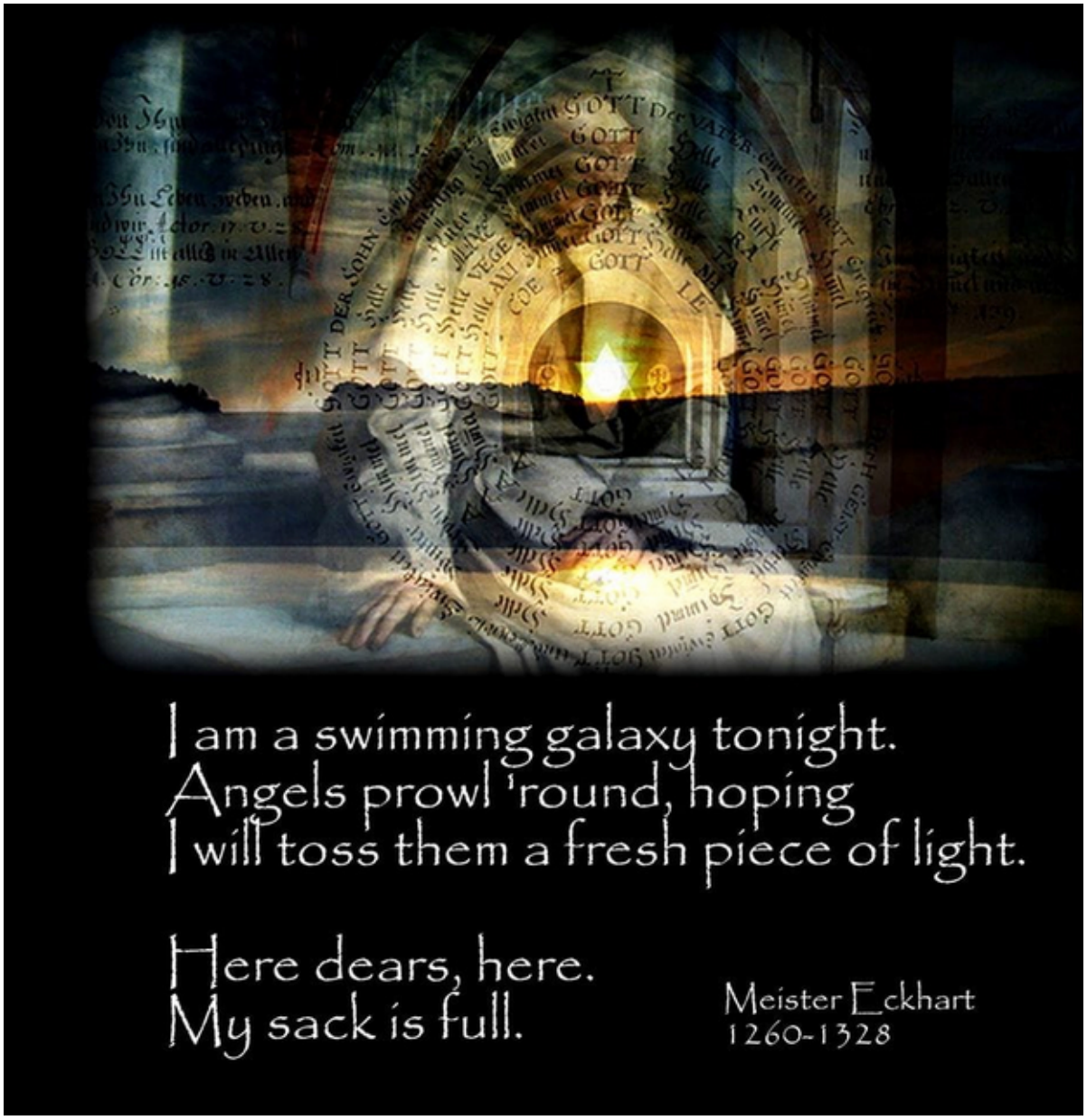
I am a swimming galaxy tonight.
Angels prowl 'round, hoping
I will toss them a fresh piece of light.
Here dears, here.
My sack is full.
Meister Eckhart
1260-1328

[1]Psychology of Yoga and Meditation

Sutta 1.13: None Equal to That for a Son

At Savatthi. Standing to one side, that devata spoke this verse in the presence of the Blessed One:

"There is no affection like that for a son,
No wealth equal to cattle,
There is no light like the sun,
Among the waters the ocean is supreme."

[The Blessed One:]

"There is no affection like that for oneself,
No wealth equal to grain,
There is no light like wisdom,
Among the waters the rain is supreme."

Let’s compare this with Eckhart’s words:

All cereal nature means wheat,
all treasure nature means gold,
all generation means man.

In these talks there is also one about the Nadanahain where the Buddhist concept of the gods is taught to the bhikkus. Carl Jung, Psychology Yoga and Meditation, Page 146

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_1?dchild=1&keywords=jung+yoga+and+meditation&qid=1615307290&sr=8

Carl Jung: Early Impressions 1875–1886 (2021-04-23 03:52)

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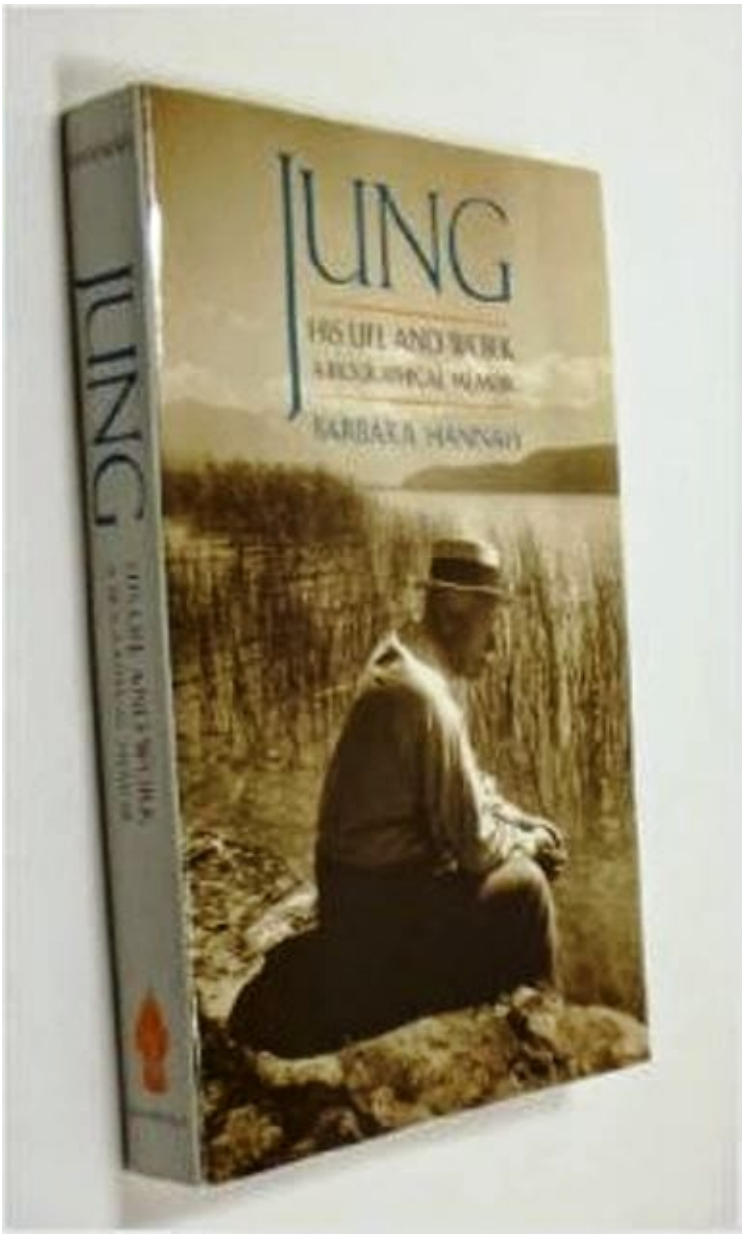

[1]Jung: His Life and His Work by Barbara Hannah

Early Impressions 1875–1886

Carl Gustav Jung was born in Kesswil, a small village on Lake Constance, on July 26, 1875.

Although Kesswil is in the Canton of Thurgau, Jung was born a citizen of Basel because

his father was a citizen of that city.

The Rev. Paul Jung (1842–1896) was the son of Prof. Dr. Carl Gustav Jung (1795–1864).

This Carl Gustav was born at Mannheim (where his father was also a well-known doctor) and seems from early life to have been independent and original in his outlook.

He studied the natural sciences and medicine at Heidelberg and passed his final exams with considerable distinction, but he amused the whole of Heidelberg, while he was a student there, by keeping as a pet a small pig which he took on a lead for walks as if it were a dog.

When he was only twenty-four he went to Berlin as surgical assistant to a well-known oculist and as lecturer to the Royal Military Academy.

He seemed all set for a distinguished career in Germany and lived in Berlin, for part of the time at any rate, in the house of the publisher George Andreas Reimer, where he met an interesting circle of well-known people.

He also wrote at that time and some of his poems were published in the Teutsches Liederbuch.

But the students in Germany in Carl Gustav senior's youth were full of political plans and were crying out for a "united Germany."

August von Kotzebue (1761–1819), the German dramatist and politician, fell under their displeasure as a reactionary, and a theological student, Karl Ludwig Sand, murdered him in March, 1819.

Sand was executed, but as the Encyclopaedia Britannica (1911) says: "The government made his crime an excuse for placing the universities under strict supervision."

Many arrests were made, including C. G. Jung, who was known to have been friendly with Sand and was even unfortunate enough to possess a hammer for mineralogical research which Sand had given him.

(This harmless hammer was always alluded to in the official reports as an ax!)

He was kept in prison for a year, then released, but had to leave Prussia.

He went to Paris, where he was able to work as a surgeon and to continue his studies.

At twenty-eight, through the influence of Baron von Humboldt,d he was called to a professor's chair in Basel.

He found the university there at a very low ebb and did a great deal toward bringing it up to its present high standard.

Above all, he was beloved in the town as a kindhearted and able doctor and even, interestingly enough, took a very early step toward assisting the mentally sick, founding the

Institute of Good Hope for psychically disturbed children.

In a lecture, which was later published anonymously, he said:

In our age, when the attention of so many doctors is occupied with the psychic aspect of medical science to such an extent that special periodicals are being devoted to this subject, it would undoubtedly be greatly to the credit of any university to found an institution where it would be possible to study such cases objectively under the direction of a professor.

I am not thinking of the usual type of mental hospital where, for the most part, all the cases are incurable but of a hospital that would take patients of all kinds and endeavor to heal them by psychic methods.

This reveals amazing psychological insight, when one remembers that this Carl Gustav died in 1865, long before such pioneers as Janet and Freud had thrown light on the darkness and ignorance that prevailed in the psychiatric field of the nineteenth century.

Jung wrote of his grandfather:

He was a striking and strong personality. A great organizer, extremely active, brilliant, witty and with a ready command of language. I myself still swam in his wake. One constantly heard in Basel: "Now, Prof. Jung, he was somebody."

His children also were tremendously impressed by him, but they did not only respect him, they also feared him for he was a somewhat tyrannical father.

For instance, after lunch he always had about a quarter of an hour's sleep, during which his large family had to remain quiet as mice sitting at the luncheon table.

The later C. G. Jung's father was the earlier Carl Gustav's youngest son by his third marriage, to a daughter of an old Basel family, Frey. Dr. Franz Riklin, his great-grandson, told me that his exile from Germany was a great grief to him, particularly in his old age.

His grandfather, Sigmund Jung, who lived at the beginning of the eighteenth century and was Jung's great-great-grandfather, is the first authenticated member of the Jung family tree.

He was a citizen of Mainz and the reason the family tree cannot be traced much farther back is due to the "fact that the municipal archives of Mainz were burned in the course of a siege during the War of the Spanish Succession."

It was his son, Jung's great-grandfather, who moved from Mainz to Mannheim.

But it is known that an evidently learned doctor of medicine and of law called Carl Jung lived in Mainz in the early seventeenth century.

Jung was always very much interested in this man, who was probably a direct ancestor, because he was a contemporary of two particularly interesting alchemists, Michael Maier and Gerardus Dorneus (Gerard Dorn), who were working in Frankfurt, quite close to Mainz.

Although it can probably never be ascertained for certain, it would be noteworthy—in view of Jung's later great interest in alchemy—if his direct ancestor

had been connected with these two famous alchemists.

Jung thought that this early physician, Carl Jung, must at the very least have been familiar with the writings of Domeus, who was the best known of Paracelsus's pupils, for the whole pharmacology of the day was still very much under the influence of Paracelsus.

To return to the nineteenth century, the Rev. Paul Jung had married Emilie Preiswerk, a girl from an old Basel family, and was vicar of Kesswil when Carl Gustav junior was born.

Emilie's father, Samuel Preiswerk (1799-1871), was Antistes of Basel. (Jung used to explain this title to me by saying: "You would have called him the Bishop of Basel.")

He was said to have had second sight and to have carried on lively conversations with the dead.

Jung said of this grandfather: "I did not know my maternal grandfather personally. [All Jung's grandparents died before he was born.]

But, from everything I heard of him, his Old Testament name Samuel must have suited him very well.

He still believed that Hebrew was the language spoken in heaven and therefore devoted himself with the greatest enthusiasm to the study of the Hebrew language.

He was not only extremely learned but also poetically gifted.

He was, however, a rather peculiar and original man who always believed himself to be surrounded with ghosts.

My mother often told me how she had to sit behind him while he wrote his sermons because he could not bear ghosts to pass behind him while he was studying.

The presence of a living human being at his back frightened them away!"

Jung's mother was the youngest child of his second marriage with a Würtemberg clergyman's daughter, Augusta Faber.

Curiously enough, both Paul and Emilie were the youngest in families of thirteen children, although their son was an only son and for nine years an only child.

The rumor that the elder Carl Gustav Jung was a natural son of Goethe should be mentioned here.

Jung spoke of this to me more than once, but I did not receive the impression that he took the rumor seriously.

Rather, the existence of this singularly persistent idea—against all the external evidence—was

exceedingly interesting to him in and for itself, taken in connection with the enormous impression that Faust had made upon him as a schoolboy, and with all his subsequent realizations about Goethe's "main business," as he himself always referred to Faust.

One could say that Basel was the headquarters of the clan on both sides of the family, but Jung was four years old before his parents moved back to the neighborhood of Basel.

He had no conscious recollections of Kesswil, for his family moved farther down the Rhine to the Fanse when he was only six months old.

But he vividly remembered being taken to visit friends on Lake Constance when he was still a very small child and the impression it made upon him.

He wrote:

I could not be dragged away from the water. The waves from the steamer washed up to the shore, the sun glistened on the water, and the sand under the water had been curled into little ridges by the waves. The lake stretched away and away into the distance. This expanse of water was an inconceivable pleasure to me, an incomparable splendor. At that time the idea became fixed in my mind that I must live near a lake; without water, I thought, nobody could live at all.

This may or may not have been the effect of being born on the shores of a large lake, but at all events the idea of living by a lake was so firmly fixed in his mind that he afterward not only built his house in Küsnacht by the lake but in 1922 he also bought land on the upper Lake of Zürich at Bollingen, where he built his beloved Tower even closer to the water.

The lake actually laps the walls of the courtyard at the Tower.

It is strange that Jung's insistence that the child is not born a tabula rasa, and the accompanying realization of the existence of the collective unconscious, should have aroused such strong and persistent resistances.

After all, the Anglo-Saxon world has been accustomed for many decades to exactly the same idea in Wordsworth's "Intimations of Immortality from

Recollections of Early Childhood." I have never heard anyone object to the idea expressed in this poem that:

Not in entire forgetfulness,

And not in utter nakedness,

But trailing clouds of glory do we come.

In fact, most of those who reject the rest of Wordsworth as sentimental, moralistic, or banal will make an exception for this poem.

I can only suppose that "trailing clouds of glory" can be dismissed as poetic license, so that no one has felt the need to take it seriously.

Yet Wordsworth made it clear throughout the poem that he conceived the child's soul as perceiving a very real aspect of the world which unfortunately later becomes invisible, although he personally could remember a time when he lived in this aspect of the world.

He even said, in a note, that he believed that "everyone," if he could only look back, could "bear testimony" to this fact.

How few, if one comes to think of it, have carried even this advice of the poet into their daily lives.

Most people seem to prefer to identify with the "common day":

At length the Man perceives it die away,

And fade into the light of common day.

When one reads the first chapter of Jung's Memories attentively, one realizes that his first recollections are not in themselves very different from those of the majority of serious children.

Even the first childhood dreams are remembered by a surprising number of adults.

The striking thing is the difference in attitude toward these childhood memories, a difference that manifested itself before Jung was four.

He was between three and four when he had the earliest dream he could remember. It was a dream that was not only to color his childhood but to preoccupy him during his whole life.

He dreamed that he suddenly discovered a "dark, rectangular, stone-lined hole in the ground" of a big meadow near his home.

There was a stone stairway leading down into it.

With considerable trepidation, he descended and found a sumptuous green curtain closing off an archway. He pushed it aside and found a large rectangular chamber, only dimly lighted.

A red carpet ran from the entrance to a platform on which there was a magnificent golden throne.

A huge thing, nearly touching the ceiling, was standing on this throne, which at first he thought was a tree trunk, but then he saw it was made of skin and naked flesh and that it ended in something very like a rounded, faceless head.

"On the very top of the head was a single eye, gazing motionlessly upward."

There was an aura of brightness above this head and, paralyzed with terror, he had "the feeling that it might at any moment crawl off the throne like a worm and creep toward me."

Then he heard his mother's voice calling out: "Yes, just look at him. That is the man-eater!"

Still more terrified, he woke up and was afraid to go to sleep again for many nights for fear of having another similar dream.

This extraordinarily unchildlike dream anticipates the whole of Jung's life for, as he often pointed out, the earliest remembered dream as a rule contains the pattern of the future fate and personality.

Indeed, Jung's life was impregnated throughout by the creative principle, which is represented here as a concealed principle of nature striving toward the light of consciousness.

His fear that it would crawl after him anticipates what he afterward called the daimon of his creativity which haunted him all his life.

Nearly eighty years after this dream, he wrote in the "Retrospect" to Memories:

There was a daimon in me, and in the end its presence proved decisive. It overpowered me, and if I was at times ruthless it was because I was in the grip of this daimon. I could never stop at anything once attained. I had to hasten on to catch up with my vision. . . . I had to obey an inner law which was imposed on me and left me no freedom of choice.

Toward the end of his life, Jung realized that this dream was initiating him into the secrets of the earth.

It foretold a kind of burial in the earth, in the realm of darkness, where he had to pass many years in order that the greatest possible amount of light should be brought into the darkness.

He even said that this dream was the beginning of his intellectual life.

But already at the time, when he was barely four years old, he knew that he had dreamed of a subterranean God and always thought of it involuntarily whenever he heard Jesus praised too emphatically.

He realized very soon that this subterranean God was somehow connected with Jesus, was even his counterpart.

This probably happened because a certain doubt of Jesus had already been sown by his daily life in the Vicarage.

To give an example: every evening he was taught to say a prayer to the "Lord Jesus," asking him to take his child to himself, to prevent Satan from devouring it.

That in itself was very comforting, and the child thought of Jesus as a "nice benevolent gentleman," like the squire at the castle, always ready to be mindful of little children in the dark.

But the cemetery was very close to the Vicarage, and he found it most disturbing that people he was accustomed to see around the village suddenly disappeared.

At the same time a hole appeared in the ground, and he was told that the missing person was being “buried and that Lord Jesus had taken them to himself.

This analogy had the unfortunate effect of causing the child to distrust Jesus long before other children usually lose their childlike faith, but it also laid the foundation to Jung’s lifelong preoccupation with the paradoxical nature of God, which culminated over seventy years later in Answer to Job

Another event reinforced this very early distrust of Jesus.

He overheard a conversation between his father and a visiting colleague about the Jesuits, in which he gathered that Jesuits were something specially dangerous, even for his father.

He had no idea what a Jesuit was but immediately associated the word with Jesus.

A few days later, meeting a Catholic priest in his cassock,h he once again made the connection with the Jesuits and Jesus and fled in panic.

He could not remember afterward whether this occurred before or after his dream.

These very strong, highly emotional, early impressions had the result of fixing Jung’s interest on the eternal preoccupations of man to such an extent that, unlike most growing boys, he never forgot them.

As he grew older, his interest in this inner side of life increased and he was able, with one short exception when he was eleven or twelve, to do justice to it without neglecting the duties of his outer life.

Passing the most formative years of his life so close to the Rhine Falls undoubtedly had a considerable influence on Jung. Particularly when the river is full—as it often is, especially while the winter snow is melting in the mountains—it is very impressive.

Jung says, however, that all around the Falls “lay a danger zone.

People drowned and bodies were swept over the rocks.”

When he was about three the fishermen pulled out one of the corpses below the Falls and asked permission to put it in the Vicarage washhouse.

His mother sternly forbade him to go into the garden while it was there, but naturally, directly things had quieted down sufficiently for him to be unobserved, he slipped out.

He tells us that he saw blood and water trickling out below the door, but instead of being frightened, he found this just “extraordinarily interesting!”

Children brought up in the country, as Jung was, do start with a certain advantage over

city children, in that they have every opportunity from an early age to face up to life as it is, to its dark side as well as its light.

Things did not change much in this respect when the family moved to KleinHüningen in 1879, for it was then a small village right in the country.

Since then—like most of the larger cities in Switzerland—Basel has grown so much larger that Klein-Hüningen has been more or less absorbed into it, but in Jung's days—his father remained its vicar until his death in 1896—the town and village were still separated by a long country walk.

Nevertheless, the comparative nearness of Basel meant that the influence of the clan became much stronger in Jung's life. In those days, long before the invention of motorcars, Laufen was still quite a journey from Basel and visiting relations must have been a comparative rarity.

But at Klein-Hüningen the families of both the Rev. Paul Jung and of his wife were close at hand.

This influence was above all theological; two brothers of Jung's father were parsons, there were no fewer than six on his mother's side, and the head of her family was pastor of St. Albans, Basel, all of whose sons became theologians.

It is true that it was much later before Jung first became consciously aware of the influence they were trying to exert on him, but as he said: "Children

react much less to what grown-ups say than to the imponderables in the surrounding atmosphere."

From the beginning this atmosphere was full of preconceived opinions and also of secret doubts from the overwhelming theological influences in the Jung and Preiswerk clans, to say nothing as yet of the tragic fate in this respect that was lying in wait for his father.

Jung told me more than once that he could never have analyzed me nor understood my dreams had he not been a parson's son himself, and probably it is my being a parson's daughter that gives me any understanding of this aspect of Jung's childhood and the "imponderables" in the atmosphere that surrounded it.

But there were other "imponderables" of a difficult nature still closer to Jung's early childhood.

At Laufen there was already what he called "a temporary separation of my parents."

His mother was away for several months, in a hospital in Basel, and "presumably her illness had something to do with the difficulty in the marriage."

Her absence "deeply troubled" him and he

attributed the fact that he suffered for a time from a "general eczema" to this cause.

Things do not seem to have improved between his parents when they reached Klein-Hüningen; before long they were sleeping apart and Jung was sleeping in his father's room.

I have seen many marriages of this kind among the clergymen I have known (that of my parents Jung called "conventionally right and psychologically all wrong").

One of the most disturbing things for all clergymen who take their profession seriously, and for their growing families, is the attentive and critical eye which is turned by the congregation and acquaintances on everything they do and say.

Something different is generally expected of them, and it is difficult to feel accepted as an ordinary human being.

In fact, when I came to Zürich, I learned consciously for the first time that this was the reason for my early and strangely persistent feeling that I was somehow an outcast.

Jung told me that at school and in the village no one ever called him Carl Jung but always "parson's Carl," which was naturally disagreeable to him.

This is, I think, at bottom the result of Christianity being a religion it is impossible to live up to, because it does not allow enough room for the dark side of man or, for that matter, for the dark side of God either.

All practicing or even professing Christians suffer constantly from a bad conscience, because they feel they should be living a completely unattainable perfection.

They naïvely hope that clergymen do know how to do this, hence their expectations.

But, since such expectations will inevitably be disappointed, they console themselves with an unduly pleasurable sense of relief, even triumph, when they observe the shortcomings of the clergy and their immediate families.

I remember that once in a game of roundersi at a children's party, I ran inside a stick entirely by mistake—the sun was in my eyes. Our host, a militant military man, literally howled with triumph: "That's a nice thing, a Dean's daughter cheating, see if I don't tell your father!"

I still recall the feeling of utter despair that invaded me: he wanted to believe I had done it on purpose, and there was nothing I could do about it.

Several other children had done the same thing, yet he had merely mildly pointed out their mistakes or even overlooked them.

It is clear, with such surrounding expectations, that a particularly sharp eye is kept on the marriages of clergymen, that they are lived in the limelight so to speak.

Both partners usually do their utmost to live up to the ideal of marriage that is expected of them and this is a terrible strain.

Moreover, it is not only what is expected of them by other people but, far worse, what they expect of themselves.

Jung said that both his “parents made great efforts to live devout lives, with the result that there were angry scenes between them only too frequently.

These difficulties, understandably enough, later shattered my father’s faith.”

he said frankly:

“My parents’ marriage was not a happy one, but full of trials and difficulties and tests of patience. Both made the mistakes typical of many couples.”

It must be emphasized, however, that both seem to have been unusually valuable individuals.

One gets an exceedingly positive impression in reading Jung’s Memories and he always spoke of both—however much he criticized their mistakes—in terms that left no doubt as to his love and respect for them.

He said of his mother, for example: “My mother was a very good mother to me.

She had hearty animal warmth, cooked wonderfully, and was most companionable and pleasant.”

His father was indeed a tragic figure to him, although he did not realize this consciously until later, only thinking as a child that, whereas there was something unexpected, even alarming, about his mother, especially at night, his father was exceedingly reliable but unfortunately powerless.

When he was six or seven he began to suffer from a “pseudo croup” which he saw as “a psychogenic factor: the atmosphere of the house was beginning to be unbreathable.”

He did not attribute these “imponderables” solely to his parents’ marriage—although almost all psychologists agree that this is a decisive factor in the childhood of most children—but attributed a great deal to the growing religious doubts of his father.

He said:

The peculiar religious ideas that came to me even in my earliest childhood were spontaneous products which can be understood only as reactions to my parental environment and to the spirit of the age. The religious doubts to which my father was later to succumb naturally had to pass through a long period of incubation. Such a revolution of one’s world, and of the world in general, threw its shadows ahead, and the shadows were all the longer, the more desperately my father’s conscious mind resisted their power. It is not surprising that my father’s forebodings put him in a state of unrest, which then communicated itself to me.

Later he added:

Looking back, I now see how much my development as a child anticipated future events and paved the way for modes of adaptation to my father’s religious collapse as well as to the

shattering revelation of the world as we see it today—a revelation which had not taken shape from one day to the next but had cast its shadows long in advance. Although there were alarming emanations from his mother at night, such as the “faintly luminous, indefinite figure” with a detachable head that he saw early in the Klein-Hüningen days coming from her room, he felt the “peculiar religious ideas” as emanating only from his father.

He said:

I never had the impression that these influences emanated from my mother, for she was somehow rooted in deep, invisible ground, though it never appeared to me as confidence in her Christian faith.

For me it was somehow connected with animals, trees, meadows, and running water, all of which contrasted most strangely with her Christian surface and her conventional assertions of faith.

This background corresponded so well to my own attitude that it caused me no uneasiness; on the contrary, it gave me a sense of security and the conviction that here was solid ground on which one could stand.

It never occurred to me how “pagan” this foundation was.

It also certainly did not occur to his mother either.

She was never consistently conscious of this instinctive foundation which was nevertheless the greatest asset that Jung had as a child, a fertile soil which made it possible for him to develop as he did.

Not all the members of the two clans were theologians.

Some were very deeply rooted in the soil and full of natural wisdom.

Very early in my time in Zürich, I received a positive impression of Jung’s uncles, for he very often quoted them or told stories about them that gave one the impression of a fund of natural wisdom and the feeling that they were exceedingly sound people.

These uncles certainly had more influence on him than the many theologians in the clan.

In the meantime, apart from the invisible “imponderables” in the situation, Jung grew up as a healthy country child, surrounded by the nature he loved all his life.

He went to the village school soon after he was six, as is the custom with all Swiss children.

This must have been a school of the good old style, built upon the idea of “spare the rod, spoil the child,” for I remember that in a seminar Jung once described his first lessons at that school.

The teacher put a letter or whatever he wanted to teach the children on the blackboard, then a whip lash was applied to their backs—swish—just to impress the lesson upon them!

I was very much struck by the fact that this treatment left no resentment whatever.

On the contrary, Jung seemed to think that it was the best aide mémoire in existence!

(He pointed out more than once that Zen masters often use such methods with their pupils.)

Before going to school, Jung had been a lonely child, but he did not mind that at all, for he played alone and in his own way.

He could not remember what he played while he was very small, only that he did not want to be disturbed and that he was deeply absorbed in these games

and hated anyone watching or judging him.

This is confirmed by his oldest friend, Albert Oeri, long editor of the Basler Nachrichten and a well-known member of the Nationalrat.

In a few youthful reminiscences he contributed to the Festschrift for Jung's sixtieth birthday, Oeri wrote that his parents visited Jung's parents while the Jungs were still at Laufen, and took him along, since he was the same age as Carl Jung and both sets of parents wanted them to be friends and play together.

"But," said Oeri ruefully, "there was no question of that. Carl sat in the middle of the living room engrossed in a game and did not take the slightest notice of me."

He asked. himself why he remembered this so vividly after more than half a century and said that in all his life (he was three or four) he had never met such "an asocial monster."

Oeri was one of a large family, all of whom played or fought together in their large nursery; whereas Carl was an only child at the time, and had never had anything to do with other children.

Jung recalled that he liked going to school because, for one thing, he at last found the playmates he had lacked for so long.

But he soon discovered that this was not an unmixed blessing; he found that being with all these children "alienated me from myself."

He was different at school from what he was at home, and although he evidently got on well with his schoolfellows, joined in their pranks and even invented others for them, he realized very soon that this made him feel uncomfortable.

"The influence of this wider world, which contained others beside my parents, seemed to me dubious if not altogether suspect and, in some obscure way, hostile."

This reaction is by no means unusual in children who are introverts, as Jung much later called this type.

Although extraverted children usually enjoy the “influence of the outer world,” this is by no means the case with introverted children, who always shrink from it in one way or another.

Jung definitely reckoned himself an introvert and one can see this clearly in his childhood reaction to outer objects and people.

At the same time his love for nature, where “the golden sunlight filters through green leaves,” increased rapidly, but this contrasted with the world of shadows of which he had also become increasingly aware since his very early experiences at Laufen (his first remembered dream, Jesus “taking” the dead, the Jesuit, and so on).

He said of his early days at school: “It was as if I sensed a splitting of myself, and feared it.

My inner security was threatened.”

Soon after he went to the village school—when he was seven or eight—he began to

remember the games he played by himself. Building with bricks became a passion.

Like most boys of his age, he equally enjoyed destroying what he had built by “earthquakes.”

He also drew rapturously at this time, particularly pictures of battles of all kinds, and he even anticipated the Rorschach method by making blots in exercise books and then giving them fantastic interpretations.

He met the insecurity implanted in him by school in two ways.

Jung’s psychology was based throughout on his actual experience and a great deal of this experience came from his own childhood.

He said of one of his experiences: “When I was a child I performed the ritual just as I

have seen it done by the natives of Africa, they act first and do not know what they are doing.

Only long afterward do they reflect on what they have done.”

Of course, he did not yet know

what he was doing, but he was already living the psychology that later made him famous.

I realized soon after first getting to know him that, wonderful as his seminars and books were, the really convincing thing was Jung himself.

He was his own psychology and this fact was anticipated even in early childhood.

He wrote in the “Retrospect” to Memories that he did not know what started him off “perceiving the stream of life.

Probably the unconscious itself.

Or perhaps my early dreams. They determined my course from the beginning.

Knowledge of processes in the background early shaped my relationship to the world.

Basically that relationship was the same in my childhood as it is to this day.”

The first ritual he performed, when he felt this unpleasant feeling of being out of himself,

was to sit on a large stone on the slope below the old garden wall at Klein-Hüningen Vicarage.

He had “some secret relationship” with this stone and he would sit on it alone for hours and play an “imaginary game with it.”

He was sitting on the stone, which was plainly underneath him, yet

the stone could also be thinking: “I am lying here on this slope and he is sitting on top of me.”

He identified so completely with this stone—it was his special stone—that he became puzzled over the question of whether he was the boy or the stone.

He could never find an answer to this question, but his “uncertainty was accompanied by a feeling of curious and fascinating darkness.”

At this point in Memories Jung interpolated an experience which occurred thirty years later and which first adequately explained the matter of the boy and the stone to him.

He was already a practicing psychiatrist, married, with children and “a head full of ideas and plans,” but suddenly—as he revisited the Vicarage slope—his whole life in Zürich became remote and alien and he was again absorbed in the world of childhood.

Then he realized, as a psychological fact that must be reckoned with in daily life, that the world of childhood is the eternal world, whereas his life in Zürich belonged to the world of time.

Wordsworth recognized exactly the same thing and expressed it poetically, as vague evidence of the existence of immortality.

The latter is an idea that is easily digested, for most people prefer the idea of immortality to the idea of death as an end.

But Jung’s realization confronts every one of us with the task of somehow reconciling

two worlds which exist within ourselves.

We are aware of one, the eternal, in childhood; later it fades in most people, who then become aware only of the external world of time; it can be a terrifying thought that something beyond it undoubtedly exists.

We begin to understand why so many people fanatically hope—against all the real evidence—that every child is born a tabula rasa.

To return to the child Jung and his stone.

The stone is infinitely more durable than the human being or any kind of animal life or vegetation.

Since the oldest tree is the merest infant compared to a stone, the latter has been seen as a symbol of eternity since olden days!

One can mention “the philosopher’s stone” of the alchemists, and Christ as the “Rock of Ages” or as the cornerstone.

When he puzzled over whether he was the boy sitting on the stone or the stone being sat upon, the child Jung was already unconsciously puzzling over what he called, nearly eighty years later, “the thorny problem of the relationship between eternal man” and the “earthly man in time and space.”

He even said that the decisive question for man is: “Is he related to something infinite or not? That is the telling question of his life.”

We shall see this “thorny problem” reappearing in many forms during the rest of his life.

The second way in which he met “this disunion in myself and uncertainty in the world at large” he discovered only when he was nine, nearly three years after first going to the village school.

It once again took the form of a symbol, and it can be called his first creative effort to meet the split between the two worlds, although at the time it naturally was “quite incomprehensible” to him.

Like all schoolchildren at that time, Jung had a yellow varnished pencil box with a lock, which contained a ruler in addition to the pencils and other objects carried around by the child.

He took this ruler and carefully carved a manikin at one end of it.

Then he sawed off the ruler and bedded it down comfortably in the pencil box.

The manikin had a “frock coat, top hat, and shiny black boots.”

He also provided it with a stone, a parallel to his own on the slope.

This stone had long been a treasure carried about in his pocket, an oblong smooth stone from the Rhine, which he had carefully painted to look as if it were “divided into an upper and lower half.”

He then hid the box on a beam in the attic of his home and felt quite safe about his secret, for no one ever went to the attic because of the worm-eaten and unsafe floorboards.

Now at last—when all this ritual was carefully performed—he felt secure, he lost the tormenting feeling of being at odds with himself.

Whenever he felt unhappy or in any way threatened, he would think of his carefully bedded down manikin with his stone, and he would feel comforted.

Occasionally, when he could do so unobserved, he visited his cache; at such times he always took a written paper with him to put into the pencil box to serve as the manikin’s library.

When telling of this in Memories, he could no longer remember what had been written on the papers.

One must be conscious of the sense in which Jung used the word “symbol” in order to understand why this ritual gave him at last such a sense of security.

The word is too often used to indicate a mere emblem, a sign or image to express a known fact, such as the winged wheel that the Swiss railroad men wear.

But Jung never used it in this sense; he meant it always to represent the best expression obtainable at the time for something that is essentially unknown.

The child, who made this manikin so carefully, had no idea what he was trying to express, but he did know that his very life might depend on keeping it an “inviolable secret.”

He had done all he could, and having made the tremendous effort of producing this symbol, he could be at peace.

He remembered and visited it for about a year, then forgot about it until he was thirty-five years old and doing the preliminary reading for his book

The Psychology of the Unconscious, revised many years later and republished as Symbols a/Transformation.

Then he realized it was one of those “little cloaked gods of the ancient world,” a Telesphoros (one who helps to a goal or to special efficiency), so often connected with Aesculapius.

This connection seems to me especially meaningful, because Jung never once thought as a schoolboy of becoming a doctor (which is in itself curious, since he heard so much of his Jung grandfather who, like his great-grandfather, was a well-known doctor), yet his unconscious was already bringing up an image related to Aesculapius when he was only nine

years old.

In general, the dwarf gods of antiquity—best known as the Cabiri, who appear again in Goethe's Faust—symbolize creative impulses; these impulses were to play a great role in Jung's life, as his many books bear witness.

It was when Jung, through his reading, remembered this manikin and recognized it as a universal symbol that he first realized that "there are archaic psychic components which have entered the individual psyche without any direct line of tradition," an idea that was to play such an enormous role in the further development of his psychology.

This manikin was a content which rose from the lowest, completely collective layers (see the diagram on page 17) and was practically uncolored by country, clan, or family, although the two latter layers made a certain contribution in that they inclined the child Jung to an unusually serious and religious attitude.

On the surface, indeed, he remained religious in the Christian sense, although he doubted from a very early age whether all the good and beautiful things were so certain as he was assured they were, for he never forgot the dark side that had impressed him so much, even before he was four.

Not that he seems to have made any direct connection between his fear of the dark side of Jesus (and all the rest of those very early alarming realizations) and the manikin, for he said: "The dream of the ithyphallic god was my first great secret; the manikin was the second."

He said of this motif: "This possession of a secret had a very powerful formative influence on my character; I consider it the essential feature of my boyhood."

And later, in "Retrospect," he wrote: "It is important to have a secret, a premonition of things unknown.

It fills life with something impersonal, a numinosum.

A man who has never experienced that has missed something important. . . . The unexpected and the incredible belong in this world. Only then is life whole.

To me the world has from the beginning been infinite and ungraspable."

Although at the time he did not recognize any association between his first uncanny realizations before he was four and the manikin, the symbolism shows how closely they were connected in the unconscious.

The manikin was dressed exactly like the "solemn men in long frock coats, unusually tall hats and shiny black boots," who stood by the open graves in Laufen cemetery and had given him his first distrust of Jesus.

There is also a secret connection between the phallus of his first dream and the manikin, for the antique god in the kista (a receptacle for sacred objects in the antique mysteries)—with which Jung compared him—was sometimes represented by a human figure and sometimes by a phallus.

So that we definitely meet the same secret in the dream and the manikin, but in the latter the inhuman, terrifying phallus is replaced by a human figure, and has therefore become much more human and personal.

It was very fortunate that the child Jung made this tremendous effort to heal the split in himself, for while he still remembered and found comfort in the thought of the manikin and his stone, like all Swiss children whose parents want them to have a good education, he was taken away from the village school in his eleventh year and sent to the gymnasiumn in Basel, a far greater step into the wider world than the original step to the village school had been.

Before we consider the Basel years, we need a clearer idea of what kind of boy it was who went from a small country school to the different atmosphere of a large town gymnasium, where his companions also changed radically.

At Klein-Hüningen Jung's father was the vicar, one of the most important and cultured men of the village, and his son, however little he may have liked it,

carried a certain prestige with him into the village school.

Jung was also always top of his class.

Most of his schoolfellows were the sons of parishioners of his father.

At his Basel school he learned for the first time how poor his parents were, and soon realized that his new companions almost all came from much richer homes, that their fathers, reckoned by the prevailing worldly standard, were much more important men than a village pastor.

This was reflected in their personal advantages, such as ample pocket money, good clothes and shoes, and being able to talk in familiar terms of the mountains and even of the sea, which were still in "the unattainable land of dreams" for the boy Jung.

He was an unusually serious boy who—even before he was four years old—allowed no sentimental wool to be pulled over his eyes, particularly in regard to religious matters.

He always took facts as he learned them comparing them with one another and drawing conclusions from these comparisons that faced him, at a very early age, with the opposites in human fate and nature.

This gave him an extraordinarily empirical image of life as it is.

Such realism was reinforced by the majority of his companions at the village school, for no one is more realistic or down to earth than the Swiss farmer and peasant.

He knew the parents of many of his schoolfellows well and was thus used from earliest youth to hearing a spade called a spade.

The insight thus gained into the background and character of the Swiss peasant benefited Jung all his life.

He was on excellent terms with the inhabitants of the small village of Bollingen and with the surrounding farmers.

Only recently a middle-aged farmer (unprovoked by any question) mentioned how well Jung had understood the children of Bollingen.

He remembered vividly, for instance, how Professor Jung used to hide Easter eggs all along the lake on his ground and then turn the children loose to find them.

In fact, just as Jung in his own boyhood in Basel had been accustomed to hear of his grandfather, “Now Professor Jung, he was somebody,” so now one can hear the same remark made of the grandson any day of the week in the Bollingen neighborhood. this has nothing to do with his fame (I doubt if most of the peasants even realize that he is famous) but simply with his personality.

Local people talked extraordinarily freely to Jung and discussed things with him that they would never mention to other outsiders and it was the same wherever he went among the mountain and country population of Switzerland.

It is striking how often his books are to be found in such homes, and not just as ornaments, for they have clearly been read again and again.

These people, still in touch with the soil, seem to have an instinctive understanding that has too often been lost, for one usually hears that Jung’s books are difficult.

When such simple people from all over Switzerland came—as they often did—to Jung to ask questions about what they could not understand, he soon realized that they had often understood far more of the essential meaning of his books than is usually the case in academic circles.

He was so impressed with how many such people there were and with their sincere search that, when he was over eighty, he asked a few of his pupils, particularly Marie-Louise von Franz, who had also received her first five years of education at a Swiss village school, to found a reading circle for them, where they could bring their questions twice a month.

This circle is still functioning and is refreshingly sincere and unpretentious.

It was also through Jung’s early contact with peasants that he learned to know and respect such products of nature as wood and stone.

Until just before his death he cut all his own firewood at Bollingen, and one seldom saw him happier and more relaxed than when he was engaged in such tasks.

One still hears him spoken of with the greatest respect as a stonemason.

The way he understood and handled the individual stone particularly roused the admiration of every expert stonemason.

But it was not only in the future that Jung benefited from his early experience of the re-

alism of the Swiss peasant.

As a boy it was already a very helpful influence in avoiding the illusions that polite society so often seems to favor.

His reactions when he was nine years old to his sister's birth give us some idea of how this operated in his daily life.

This event was a complete surprise to him, for although, like most children brought up in close touch with nature and animals, he had learned the facts of life easily and early, he had as yet noticed nothing to make him suspect that a baby was on the way.

This seems odd at first sight, in such an observant boy, but it is really a typically masculine reaction.

The male is mainly concerned with discrimination and facts, not primarily with relationship.

A girl would probably have noticed that her mother was preoccupied and not so concerned with her as usual, but the interest of a healthy masculine boy is so occupied with his own concerns that he notices only really inescapable disturbances in relationship, such as his mother being away in the hospital, unable to cook, or something of that kind.

But in those days practically all children were born at home and—though he afterward remembered that she had lain down oftener than usual—in between she most probably discharged all her household duties as usual until the last moment.

However this may have been, the arrival of his sister took Jung entirely by surprise.

His parents, who were conventional on the surface, told him the usual myth of the stork; he rejected it at once, for the peasants had never pretended any such fairy story, and anyway, how could a stork manage to carry a calf?

He saw at once, however, that his parents were determined not to tell him exactly how that baby arrived and, as usual, he kept his thoughts to himself.

Though he afterward learned to have a great respect for his sister's character, she had come too late for any common childhood life between them, and they both grew up more or less as if each was an only child.

On the surface Jung's mother made great efforts to improve her son's manners and to make him a well-brought-up, gentlemanly little boy, but her heart was not in these efforts.

Her instinctive foundation was realistic and far more concerned with his growing up a healthy, manly boy, able to use his fists when necessary and to hold his own in every way.

She was always giving this secret wish away to her son, although their conversation was mainly concerned with his manners and appearance, and he was often unfavorably compared with a few more elegant children of some of their relations and friends.

I remember his once telling me that when a particularly prinked-up little girl cousin was coming to tea his mother's injunctions were especially exact as to how nicely he must behave.

Anything but pleased to see her, he nevertheless politely took her into the garden and intended to do his best to amuse her.

But the garden had just been manured, and her attention could not be recalled from the smell and substance of the manure.

He was then greatly amazed and even shocked to see her eat some of it with evident relish.

He later told his mother triumphantly what his to-be-copied cousin had done, and for once she openly admitted that a child could be too well brought up.

The cousin had just followed the principle of a dog who is kept in too unnatural and human a way; such a dog will usually roll in every horror he can find, as a compensation for his unnatural life.

Such occasional satisfactory admissions on his mother's part and, still more, the things she murmured under her breath—which he soon learned were unconscious and could not be discussed—made a satisfactory relationship between mother and son.

On the surface he attended just enough to her constant admonitions concerning his appearance and manners, and in essentials—although he soon learned that though speech might be silver, silence was certainly gold—he really always felt free, even encouraged, to be himself.

Thus he was, from all accounts, an exceedingly natural child.

I remember when I first saw some of his own children, the thing that struck me most forcibly was that they were the most natural young people I had ever seen.

Although Jung grew up in this realistic milieu, in the Swiss village, it was by no means a materialistic environment.

Quite apart from the emphasis on religion in his family and clan, he met with the certainty of the Swiss peasant concerning "events which overstepped the limited categories of space, time, and causality.

Animals were known to sense beforehand storms and earthquakes.

There were dreams which foresaw the death of certain persons, clocks which stopped at the moment of death, glasses which shattered at the critical moment.

All these things had been taken for granted in the world of my childhood."

It was not until much later that Jung realized how unknown all this aspect of life was to the urban population of a town like Basel.

By the time he left the village school, it had never occurred to him to doubt the empirical existence of irrational facts that were in no way bound by the “limited categories of space, time, and causality.”

He could therefore draw unlimited satisfaction and a complete sense of security from the existence of his carefully bedded down manikin in the attic, for there had been little or nothing in his village life to awake any doubt as to the efficacy of such symbols.

Although as a small child Jung’s health seems to have been somewhat uncertain, it was not long before his natural robustness of constitution asserted itself and he began to enjoy the excellent health which characterized most of his life.

He also became unusually strong.

He told me that this was a great help to him all his school days for, being physically stronger than all the other boys in his class, he could always count on being let alone and winning their respect when it came to a fight of any kind.

Although he went for many years first to the gymnasium and then to the university in Basel, he remained resident in Klein-Hüningen.

This not only gave him a long country walk at least twice a day, but it also left his essential roots undisturbed.

Therefore, although his image of the social world and the importance of his parents in it undoubtedly underwent a severe shock in his new school, he proved exceptionally well prepared in all essentials to meet whatever he found.

One could say it was his first experience of one of the later cornerstones of his psychology: it is the individual that counts and not his outer circumstances. Barbara Hannah, Jung: His Life and His Work, Page 17-30

1. https://smile.amazon.com/Jung-Reprint-Hannah-Barbara-Paperback/dp/B011MF91RY/ref=sr_1_2?dchild=1&keywords=barbara+hannah+his+life&qid=1619016843&sr=8-2

My dear Konrad,’ your master has been devoured by melancholy. (2021-04-23 04:06)

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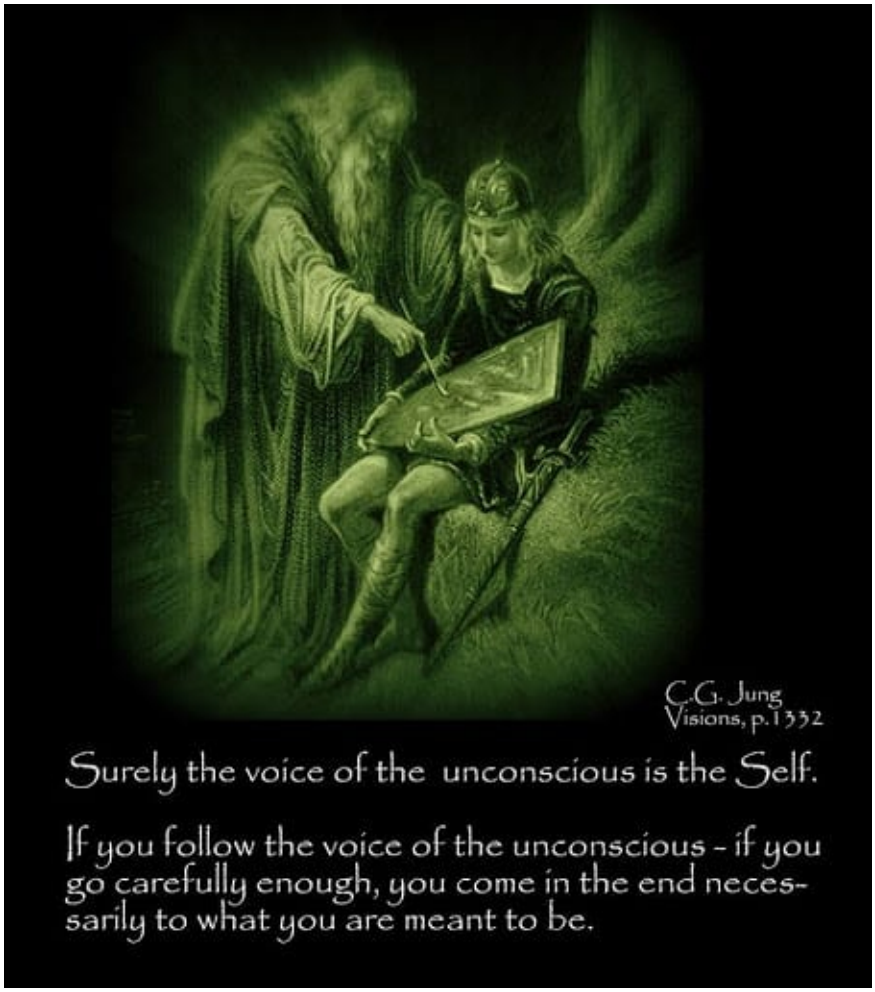
C.G. Jung
Visions, p.1332
Surely the voice of the unconscious is the Self.
If you follow the voice of the unconscious – if you go carefully enough, you come in the end neces-sarily to what you are meant to be.

[1]Black Books

My dear Konrad,’ your master has been devoured by melancholy.

His soul is seated in Heaven and there is no coming down any more.

You should not tug on me too much, or I cannot keep my link with the soul.

Your deadweight of the dead is dreadful. But my soul agrees with you.

So I can’t be human, but must support your peculiar torment, so unique to you.

We belong to those spoiled by fate. Our torment is of a noble kind- others don’t see it. Carl Jung, The Black Books, Vol. V, Page 233

In Carl Spitteler’s Imago, a novel, the protagonist calls his body "Konrad."

Freud and Jung adopted this usage. Cf. Freud to Jung, October 4 , 1909, Freud/Jung Letters, p. 249. Carl Jung, The Black Books, Vol. V, Page 233, fn 171

1. https://www.amazon.com/gp/product/0393088642?pf_rd_r=2MTWSR2TGC6Y261GSN9G&pf_rd_p=9d9090dd-8b99-4ac3-b4a9-90a1db2ef53b

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Carl Jung: The dragon is the mythological form of the snake. (2021-04-23 04:09)

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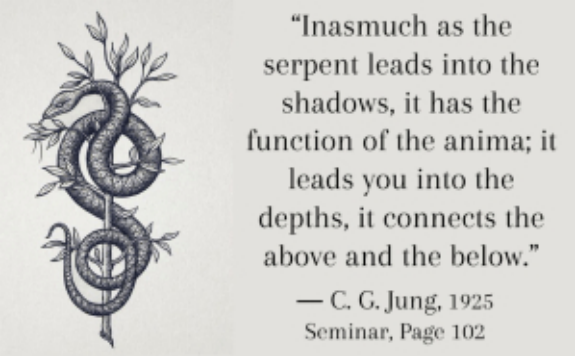
“Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below.”
— C. G. Jung, 1925
Seminar, Page 102

[1]1925 Seminar

The serpent is the animal, but the magical animal.

There is hardly anyone whose relation to a snake is neutral.

When you think of a snake, you are always in touch with racial instinct.

Horses and monkeys have snake phobia, as man has.

In primitive countries, you can easily see why man has acquired this instinct.

The Bedouins are afraid of scorpions and carry amulets to protect themselves, especially stones from certain Roman ruins. So whenever a snake appears, you must think of a primordial feeling of fear.

The black color goes with this feeling, and also with the subterranean character of the

snake.

It is hidden and therefore dangerous.

As animal it symbolizes something unconscious; it is the instinctive movement or tendency;

it shows the way to the hidden treasure, or it guards the treasure.

The dragon is the mythological form of the snake.

The snake has a fascinating appeal, a peculiar attraction through fear.

Some people are fascinated by this fear.

Things that are awe-inspiring and dangerous have an extraordinary attraction.

This combination of fear and attraction is shown, for instance, when a bird is hypnotized by a snake, for the bird flutters down to fight the snake, and then becomes attracted and held by the snake.

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater.

The snake is also Yin, the dark female power.

The Chinese would not use the snake (i.e., dragon) as a symbol for Yin, but for Yang. In Chinese [tradition], the Yin is symbolized by the tiger and the Yang by the dragon.

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization.

It makes things real, makes them come into being, after the manner of Yin.

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below. serpent"—they say, "My serpent said to me," meaning "I had an idea."

Therefore the serpent is also the symbol of wisdom, speaks the wise word of the depths.

It is quite chthonic, quite earth-born, like Erda, daughter of the earth.

The dead heroes transform into serpents in the underworld.

In mythology, that which had been the sun-bird devours itself, goes into the earth, and comes up again.

The Semenda Bird, like the phoenix, burns in order to renew itself.

Out of the ashes comes the snake, and out of the snake the bird again.

The snake is the transition from the Heaven-born, back again to the bird.

The snake encoils the vessel of Ra. In the Night Journey, in the Seventh Hour, Ra must fight the serpent.

Ra is supported by the ritual of the priests: if he kills the serpent, the sun rises, if he should not succeed, the sun would rise no more.

The serpent is the personification of the tendency to go into the depths and to deliver oneself over to the alluring world of shadows.

I had already engaged the old man in an interesting conversation; and, quite against all expectations, the old man had assumed a rather critical attitude toward my kind of thinking.

He said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air.

He said, “If you should see people in a room, you would not say that you made those people, or that you were responsible for them.”

Only then I learned psychological objectivity.

Only then could I say to a patient, “Be quiet, something is happening.” There are such things as mice in a house.

You cannot say you are wrong when you have a thought.

For the understanding of the unconscious we must see our thoughts as events, as phenomena.

We must have perfect objectivity. Carl Jung, 1925 Seminar, Pages 102-103

1. https://www.amazon.com/Analytical-Psychology-Notes-Seminar-Seminars-ebook/dp/B0073X0H78/ref=sr_1_1?crid=1QTOVIJCR4TCM&dchild=1&keywords=jung+1925&qid=1607335829

Carl Jung: Self-incubation, self-castigation, and introversion are closely related ideas. (2021-04-24 04:12)

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Then the One, that was hidden in the shell, was born...

Carl Jung CW 5

[1]Symbols of Transformation

Self-incubation, self-castigation, and introversion are closely related ideas.

Immersion in oneself (introversion) is a penetration into the unconscious and at the same time asceticism.

The result, for the philosophy of the Brahmanas, is the creation of the world, and for the mystic the regeneration and spiritual rebirth of the individual, who is born into a new world of the spirit. Indian philosophy also assumes that creativity as such springs from introversion.

Rig-Veda X, 129 says:

Then the One, that was hidden in the shell,

Was born through the force of fiery torment.

From it there arose in the beginning love,

Which is the germ and the seed of knowledge.

The wise found the root of being in not-being

By investigating the impulses of the human heart. Carl Jung, CW 5, Para 590

1. https://www.amazon.com/Symbols-Transformation-Collected-Works-Vol-5/dp/0691018154/ref=sr_1_1?crid=3JM7QM6W27JNX&dchild=1&keywords=jung+volume+5&qid=1607454888&s

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So if you have no reverence for what has become, you will destroy the law of love. **(2021-04-24 09:44)**

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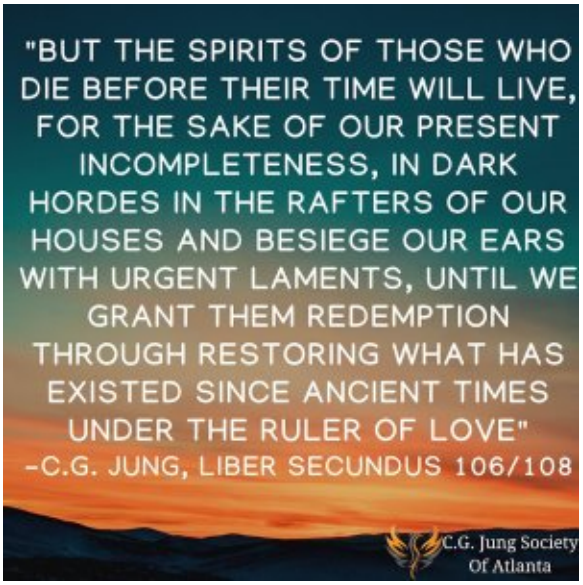
"BUT THE SPIRITS OF THOSE WHO DIE BEFORE THEIR TIME WILL LIVE, FOR THE SAKE OF OUR PRESENT INCOMPLETENESS, IN DARK HORDES IN THE RAFTERS OF OUR HOUSES AND BESIEGE OUR EARS WITH URGENT LAMENTS, UNTIL WE GRANT THEM REDEMPTION THROUGH RESTORING WHAT HAS EXISTED SINCE ANCIENT TIMES UNDER THE RULER OF LOVE"
-C.G. JUNG, LIBER SECUNDUS 106/108
C.G. Jung Society
Of Atlanta

[1]Red Book

However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration.

The same thing happened as in ancient times, but now under the law of love.

So if you have no reverence for what has become, you will destroy the law of love.

And what will become of you then?

You will be forced to restore what was before, namely violent deeds, murder, wrongdoing, and contempt of your brother.

And one will be alien to the other, and confusion will rule.

Therefore you should have reverence for what has become, so that the law of love may become redemption through the restoration of the lower and of the past, not perdition through

the boundless mastery of the dead.

But the spirits of those who die before their time will live, for the sake of our present incompleteness, in dark hordes in the rafters of our houses and besiege our ears with urgent laments, until we grant them redemption through restoring what has existed since ancient times under the rule of love.

What we call temptation is the demand of the dead who passed away prematurely and incomplete through the guilt of the good and of the law For no good is so complete that it could not do injustice and break what should not be broken. Carl Jung, The Red Book, Page 297

1. https://smile.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=2IDYK62DIZDA5&dchild=1&keywords=jung+red+book+readers+edition&qid=1619271767&sp

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He who sleeps in the grave of the millennia dreams a wonderful dream.
(2021-04-25 03:29)

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[1]Red Book

He who sleeps in the grave of the millennia dreams a wonderful dream.

He dreams a primordially ancient dream.

He dreams of the rising sun.

If you sleep this sleep and dream this dream in this time of the world, you will know that the sun will also rise at this time.

For the moment we are still in the dark, but the day is upon us.

He who comprehends the darkness in himself, to him the light is near.

He who climbs down into his darkness reaches the staircase of the working light, fire - maned Helios.

His chariot ascends with four white horses, his back bears no cross, and his side no wound, but he is safe and his head blazes in the fire.

Nor is he a man of mockery, but of splendor and unquestionable force.

I do not know what I speak, I speak in a dream.

Support me for I stagger, drunk with fire. I drank fire in this night, since I climbed down through the centuries and plunged into the sun far at the bottom.

And I rose up drunk from the sun, with a burning countenance and my head is ablaze.

Give me your hand, a human hand, so that you I can hold me to the earth with it, for whirling veins of fire swoop me up, and exultant longing tears me toward the zenith. Carl Jung, The Red Book, Page 272

1. https://smile.amazon.com/Red-Book-Philemon-C-Jung/dp/0393065677/ref=sr_1_1?dchild=1&keywords=jung+red+book&qid=1616678894&sr=8-1

Carl Jung: How can I be substantial if I fail to cast a shadow? (2021-04-25 04:05)

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Agostino Arrivabene
How can I be substantial if I do not cast a shadow? I must have a dark side also, if I am to be whole...
C.G. Jung, Modern Man in Search of a Soul

[1]Modern Man in Search of a Soul

To cherish secrets and to restrain emotions are psychic misdemeanors for which nature finally visits us with sickness-that is, when we do these things in private.

But when they are done in communion with others they satisfy nature and may even count as useful virtues.

It is only restraint practised in and for oneself that is unwholesome.

It is as if man had an inalienable right to behold all that is dark, imperfect, stupid and guilty in his fellow-beings-for such of course are the things that we keep private to protect ourselves.

It, seems to be a sin in the eyes of nature to hide our insufficiency-just as much as to live entirely on our inferior side.

There appears to be a conscience in mankind which severely punishes the man who does not somehow and at some time, at whatever cost to his pride, cease to defend and assert himself, and instead confess himself fallible and human.

Until he can do this, an impenetrable wall shuts him out from the living experience of feeling himself a man among men.

Here we find a key to the great significance of true, unstereotyped confession-a significance known in all the initiation and mystery cults of the ancient world, as is shown by a saying from the Greek mysteries: "Give up what thou hast, and then thou wilt receive."

We may well take this saying as a motto for the first stage in psychotherapeutic treatment.

It is a fact that the beginnings of psychoanalysis were fundamentally nothing else than the scientific rediscovery of an ancient truth; even the name catharsis (or cleansing), which was given to the earliest method of treatment, comes from the Greek initiation rites.

The early method of catharsis consisted in putting the patient, with or without hypnotic aid, in touch with the hinter land of his mind-that is to say, into that state which the Eastern yoga systems describe as meditation or contemplation.

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentations-whether in the form of images or of feelings-that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within.

In this way we find once more things that we have repressed or forgotten.

Painful though it may be, this is in itself a gain-for what is inferior or even worthless belongs to me as my shadow and gives me substance and mass.

How can I be substantial if I fail to cast a shadow?

I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my shadow

I also remember that I am a human being like any other.

In any case, when I keep it to myself, this rediscovery of that which makes me whole restores the condition which preceded the neurosis or the splitting off of the complex.

In keeping the matter private I have only attained a partial cure-for I still continue in my state of isolation.

It is only with the help of confession that I am able to throw myself into the arms of humanity freed at last from the burden of moral exile.

The goal of treatment by catharsil is full confession-no merely intellectual acknowledgement of the facts, but their confirmation by the heart and the actual release of the suppressed emotions. Carl Jung, Modern Man in Search of a Soul, Page 34-36

1. https://www.amazon.com/Modern-Search-Soul-Carl-Jung/dp/0156612062/ref=sr_1_2?crid=FPTYWDG7LQO8&dchild=1&keywords=jung+modern+man+in+search+of+a+soul&qid=1607447

Jung's Ka: All are drawn into procreation. Who possesses his soul? (2021-04-26 03:55)

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1026

[1]Black Books

How should I form my gem, how should I give form to the Gods, if you yourself go on the way of procreation?

Haven’t you drawn magical appearance from the black rod?

If you are not solid, the light that everyone thirsts for will extinguish.

Who should live from himself, if you don’t do it?

Will you borrow life from others through mixing?

All are drawn into procreation. Who possesses his soul?

You must be solid for everyone, unmixed and cut off. Jung's Ka, The Black Books, Vol. VII, Page 198

1. https://www.amazon.com/gp/product/0393088642?pf_rd_r=FES4BD722H4V0RNZWANE&pf_rd_p=edaba0ee-c2fe-4124-9f5d-b31d6b1bfbee

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It is lunacy, like everything that transcends its boundaries. (2021-04-26 05:54)

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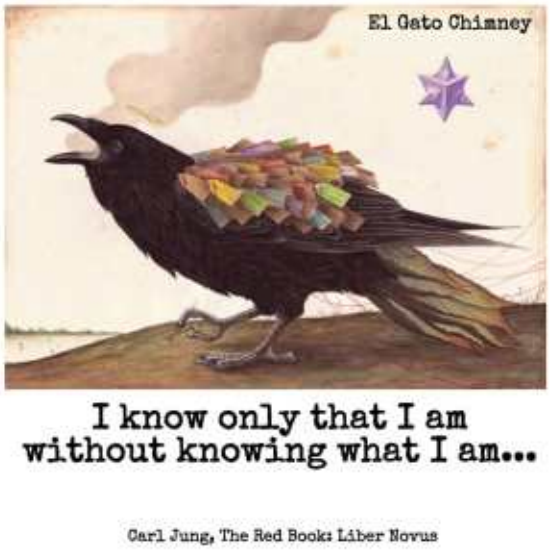

[1]Red Book

It is lunacy, like everything that transcends its boundaries.

How can you hold that which you are not?

Would you really like to force everything which you are not under the yoke of your wretched knowledge and understanding?

Remember that you can know yourself, and with that you know enough.

1028

But you cannot know others and everything else.

Beware of knowing what lies beyond yourself, or else your presumed knowledge will suffocate the life of those who know themselves.

A knower may know himself That is his limit.

With a painful slice I cut off what I pretended to know about what lies beyond me. I excise myself from the cunning interpretive loops that I gave to what lies beyond me.

And my knife cuts even deeper and separates me from the meanings that I conferred upon myself I cut down to the marrow, until everything meaningful falls from me, until I am no longer as I might seem to myself, until I know only that I am without knowing what I am.

I want to be poor and bare, and I want to stand naked before the inexorable.

I want to be my body and its poverty I want to be

from the earth and live its law I want to be my human animal and accept all its frights and desires.

I want to go through the wailing and the blessedness of the one who stood alone with a poor unarmed body on the sunlit earth, a prey of his drives and of the lurking wild animals, who was terrified by ghosts and dreaming of distant Gods, who belonged to what was near and was enemy to the far-off, who struck fire from stones, and whose herds were stolen by unknowable powers that also destroyed the crops of his fields, and who neither knew nor recognized, but who lived by what lay at hand, and received by grace what lay far-off. Carl Jung, The Red Book, Page 306

1. https://smile.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=2U7H7IKK3NP2I&dchild=1&keywords=jung+red+book+readers+edition&qid=1616752281&sp

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Carl Jung: The Lucifer legend is in no sense an absurd fairytale (2021-04-27 01:57)

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[1]Psychology and Religion

The Lucifer legend is in no sense an absurd fairytale; like the story of the serpent in the Garden of Eden, it is a "therapeutic" myth.

We naturally boggle at the thought that good and evil are both contained in God, and we think God could not possibly want such a thing.

We should be careful, though, not to pare down God’s omnipotence to the level of our human opinions; but that is just how we do think, despite everything.

Even so, it would not do to impute all evil to God: thanks to his moral autonomy, man can put down a sizable portion of it to his own account.

Evil is a relative thing, partly avoidable, partly fate just as virtue is, and often one does not know which is worse.

Think of the fate of a woman married to a recognized saint!

What sins must not the children commit in order to feel their lives their own under the overwhelming influence of such a father!

Life, being an energic process, needs the opposites, for without opposition there is, as we know, no energy.

Good and evil are simply the moral aspects of this natural polarity.

The fact that we have to feel this polarity so excruciatingly makes human existence all the more complicated.

Yet the suffering that necessarily attaches to life cannot be evaded.

The tension of opposites that makes energy possible is a universal law, fittingly expressed in the yang and yin of Chinese philosophy.

Good and evil are feeling-values of human provenance, and we cannot extend them beyond the human realm.

What happens beyond this is beyond our judgment: God is not to be caught with human attributes.

Besides, where would the fear of God be if only good —i.e., what seems good to us— were to be expected from him?

After all, eternal damnation doesn’t bear much resemblance to goodness as we understand it!

Although good and evil are unshakable as moral values, they still need to be subjected to a bit of psychological revision.

Much, that is to say, that proves to be abysmally evil in its ultimate effects does not come from man’s wickedness but from his stupidity and unconsciousness.

One has only to think of the devastating effects of Prohibition in America or of the hundred thousand autos-da-fe in Spain, which were all caused by a praiseworthy zeal to save people’s souls.

One of the toughest roots of all evil is unconsciousness, and I could wish that the saying of Jesus, "Man, if thou knowest what thou doest, thou art blessed, but if thou knowest not, thou art accursed, and a transgressor of the law," were still in the gospels, even though it has only one authentic source.

It might well be the motto for a new morality. Carl Jung, CW 11, Para 291

Roberto Ferri
The Lucifer legend is in no sense an absurd fairy tale;
Carl Jung, Psychology and Religion, Paragraphs 190-192

1. https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_2?crid=3BIX5YROT05SP&dchild=1&keywords=jung+volume+11&qid=1607429126&spre

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Carl Jung: We can, of course, hope for the undeserved grace of God, who hears our prayers. (2021-04-28 01:08)

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Agostino Arrivabene
The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness...
Carl Jung
Psychology and Religion

[1]Psychology and Religion

The conscious realization of what is hidden and kept secret certainly confronts us with an insoluble conflict; at least this is how it appears to the conscious mind.

But the symbols that rise up out of the unconscious in dreams show it rather as a confrontation of opposites, and the images of the goal represent their successful reconciliation.

Something empirically demonstrable comes to our aid from the depths of our unconscious nature. It is the task of the conscious mind to understand these hints.

If this does not happen, the process of individuation will nevertheless continue.

The only difference is that we become its victims and are dragged along by fate towards that inescapable goal which we might have reached walking upright, if only we had taken the trouble and been patient enough to understand in time the meaning of the numina that cross our path.

The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands.

But he can make no progress with himself unless he becomes very much better acquainted with his own nature.

Unfortunately, a terrifying ignorance prevails in this respect, and an equally great aversion to increasing the knowledge of his intrinsic character.

However, in the most unexpected quarters nowadays we find people who can no longer blink the fact that something ought to be done with man in regard to his psychology.

Unfortunately, the little word "ought" tells us that they do not know what to do, and do not know the way that leads to the goal.

We can, of course, hope for the undeserved grace of God, who hears our prayers.

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels.

The guilty man is eminently suitable and is therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses to pay his tribute to life, for in him the dark God would find no room. Carl Jung, CW 11, Para 756

1. https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_2?crid=1CTDDDWJCO1QA&dchild=1&keywords=jung+volume+11&qid=1607504963&spre

Barbara Hannah: Burghölzli Psychiatric Hospital 1900–1909 (2021-04-28 03:56)

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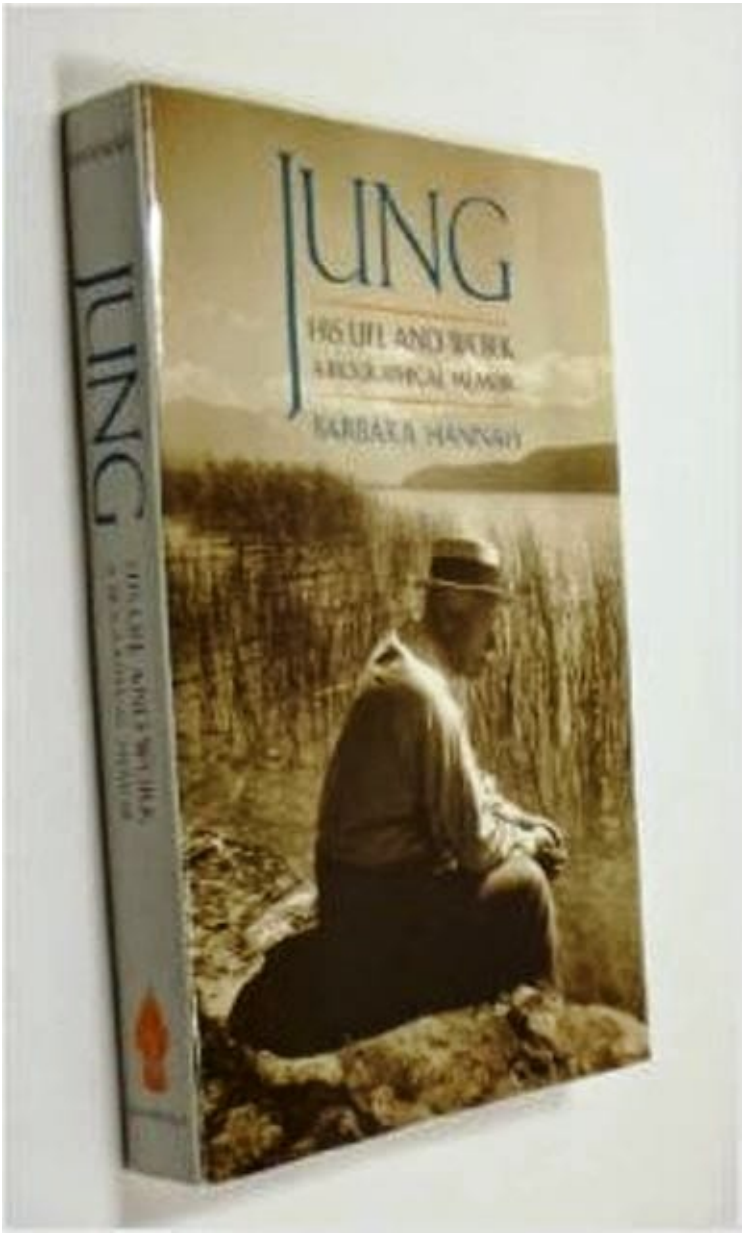

Burghölzli Psychiatric Hospital 1900–1909

Jung had no sooner arrived at Burghölzli and taken stock of his work there than he found himself exposed as never before to “the unbearable torture of not understanding.”

It was not that Burghölzli was any worse than other such hospitals; on the contrary, it was a good deal better, particularly as regards its building and site.

It was regarded as the best of all Swiss hospitals at that time, a model of what a psychiatric hospital should be.

When Jung went there in December, 1900, it had been in existence only a few years and was not only a fine building, equipped with every facility known at the time, but was also situated on the edge of the town, almost in the country.

It is difficult to realize how enormously Zürich has grown since the First World War, for Burghölzli is now situated far within the limits of the town.

Dr. Franz Riklin Jr. told me that it had one disadvantage from the beginning: it should and could have been built with a magnificent view of the lake and the mountains, but in those days it was thought dangerous to let psychiatric patients see the lake, because the sight of water might give rise to the idea of suicide.

It was not only the building that was far above the average at Burghölzli.

Jung’s chief there, Prof. Eugen Bleuler Sr., was unusually broad-minded, willing to allow his young assistants more freedom than was then usual.

The subject of Jung’s inaugural dissertation was Occult Phenomena. It is mentioned on the 1902 title page that this “dissertation was approved on the motion of Professor Eugen Bleuler” while Jung was his “First Assistant.”

This was really remarkable at that date.

But in spite of all these advantages, it was a melancholy fact that psychiatric knowledge was almost nonexistent at the turn of the century, that is, empirical and psychiatric knowledge that could appeal to a mind like Jung’s and give him substantial help in how to treat the individual patients whom he found entrusted to his care at the hospital.

There was indeed plenty of theory with which to diagnose and label the patients, but terms and theory never appealed to Jung except as a temporary aid.

Speaking of the terms he himself gave to various aspects of the human psyche, he wrote, in his last long book, Mysterium Coniunctionis (published in 1955): “If such concepts provisionally serve to put the empirical material in order, they will have fulfilled their purpose.”

He used to deplore the tendency of too many of his pupils to make dogma of such concepts, and once in exasperation remarked: “Thank God, I am Jung, and not a Jungian!”

This attitude was no late acquisition; it was with him from the beginning of his practice.

It was the individual patient that counted.

Did the theory and the name stand up to that test or not?

When he began his work at Burghölzli he found such tools woefully inadequate.

At first he assumed it was his own ignorance that was at fault and in order to overcome this handicap read everything that had been published on the subject, including all fifty volumes of the Allgemeine Zeitschrift für Psychiatrie.

It was not that there had been no inquiring minds at work on these subjects before Jung, but their books had not been accepted in the hospitals and were still difficult for the young psychiatrist to obtain.

Moreover, when he did obtain them, he found himself ostracized by his colleagues for reading such nonsense and still more for taking it seriously.

This last applied especially to the writings of Freud.

I often heard Jung speak of these first years at Burghölzli and of his horror when he found he had adopted a profession of which, as he expressed it,

“I understood nothing at all.”

Most of his colleagues seemed quite happy and to be performing their duties conscientiously to their own satisfaction.

At first he thought that there must be some recognized knowledge that had somehow escaped him.

It did not take him long to realize that his colleagues’ results were no better than his own and that for the most part they never questioned their results.

They were satisfied that they had done all that could possibly be expected of them, and therefore they could enjoy their time off duty with a good conscience.

I remember Jung telling me that in those first years he had a constant bad conscience about his patients which effectually temporarily extinguished his usual

joie de vivre and that during the first six months he spent all his free time struggling in every way he knew, mainly by reading, to cope with his ignorance and insufficiency.

In the winter of 1902–03, he made a further effort to increase his knowledge by spending a few months in Paris to study with Pierrre Janet.

When Janet, as an old man, lectured once at Zürich University, I saw Jung greet him with the warmest affection and respect.

One supposes it was this early bad conscience, and no doubt the disastrous and destructive results of overindulgence in alcohol that must have been evident in many of his patients at the hospital, that made him become a teetotaler for a number of years.

Oeri rightly attributed this to the influence of Bleuler, (who was a fanatical teetotaler) and that when he (Oeri) returned to Switzerland after a long absence abroad and met Jung again the glances the latter cast at his glass of wine turned it to vinegar on the spot!

Oeri visited his old friend while he was an assistant at Burghölzli, but from his description it must have been after Jung was finding his feet in his profession.

Oeri said that, although he had missed whatever steps there were that led Jung to choose psychiatry, there could be no doubt, after seeing him among his patients, of his enthusiasm for his work.

Oeri gave an amusing description of a personally conducted tour around Jung's wards with which he was honored during his visit to the hospital.

In one of these wards, which housed the worst patients, the more restless were lying on their beds or standing around.

Jung engaged some of them in conversation that could show where their trouble lay.

Oeri found this so fascinating that he joined in the conversation himself, until a recumbent and apparently quiet patient suddenly leaped up in his bed and aimed a terrific blow at him from behind.

Far from showing any concern at his friend's fright, Jung remarked with some pride that the man could indeed deliver real knockout blows if one did not look out.

He laughed so wholeheartedly that Oeri felt himself back in the Klein-Hüningen Vicarage garden where he had first heard the small schoolboy Jung laugh in exactly the same way.

Jung always found it difficult to realize the healing, "whole-making" effect that his

personality—even when unaided by understanding of the material—had on his patients, in fact

sometimes even on people who came little into personal contact with him.

Since to him the "torture of not understanding was the only unbearable torture," he assumed for many years that all thoughtful people felt the same way.

Even in later years, therefore, when it happened that he did not understand the dreams of a patient, he always told him so and even advised him to try to find another analyst who

would.

It was always a surprise to him when such a patient replied that he was perfectly satisfied and absolutely refused to change.

I remember one case he mentioned of a patient who had been born and lived as a small child in the East.

Jung was quite in despair at not being able to understand her dreams at all, though it did not disturb the patient in the least.

Then Arthur Avalon's Serpent Power with its description of Kundalini Yoga fell into his hands.

Immediately the dreams were clear to him, for apparently this whole Eastern process had entered her unconscious as a tiny child, through her Ayah or the environment, had lain dormant there for some thirty years, and then come to the surface in her dreams.

This example, although it must have occurred at least twenty years later than the time we are considering, gives us the key to the reason he felt so bad in his first years at Burghölzli.

At that time he lacked the knowledge to understand the material of his patients, although even then he realized that it had meaning and that the individual, not the ward in general, was the only thing that mattered and was where the answers could be found.

Writing his thesis, which was published in Leipzig in 1902, must have helped to clarify his mind and to reveal some of the background of his cases, but probably the first real light came with the use of the association experiment.

This test was originated by the German doctor and philosopher Wilhelm Wundt (1832–1920), and was developed by several others.

However, it was used in those days only to explore conscious lines of thought.

Although Jung had undoubtedly read about it before, it first appeared to him as a practical possibility for his own work about 1904, when Franz Riklin Sr. came back from Germany, where he had been working on the association test with Gustav Aschaffenburg.

His son, Franz Riklin Jr. once described how this came about. His father was greatly interested in his work with Aschaffenburg and would have liked to remain longer in Germany, but financial considerations brought him back to Switzerland to take his final medical examinations.

The same considerations made him take a post at Burghölzli in order to earn something, even during the exams.

He arrived in Zürich late one evening and, to his pleasurable surprise, found that his future chief, Professor Bleuler, had come to the station to meet his new assistant.

On the way to Burghölzli, Bleuler spoke enthusiastically of his First Assistant, C. G. Jung,

and, late though it was, Jung was called from his apartment and the three spent some hours discussing the association experiment and planning how to put it to practical use in the hospital.

The test had previously been used only on conscious lines of thought, and the reason it is so often associated with Jung (I have even heard it stated that he began it) is that he was the first to inquire into the disturbances in reaction, thus making it a valuable method for investigating the deeper roots of mental illnesses.

This led Jung to a recognition of the existence of the complexes and thus, independently of Freud, to the discovery of the unconscious.

At first, like Freud and Adler, he discovered what he later called the personal unconscious, but he soon found many psychic contents which obviously reached far beyond the personal sphere. (The contents of the lower levels as depicted in the diagram on page often appeared in the results of the

association experiment and also in dreams.)

This realization forced him to dig deeper and thus to discover the collective unconscious.

Without attempting to describe the association experiment, for such descriptions can be found in many other sources, I will just mention that it consists in the test person responding to a long list of words with the first word that comes into his head.

It struck Jung that the difficulties in supplying the word (no notice of these disturbances had been taken before) were the really interesting aspects of the test, because they would lead straight to the unconscious disturbance in the test person.

The method yielded amazing and fruitful results, particularly during the time Jung was at Burghölzli, though he gave it up in his practice soon after, because he found—as his knowledge of the psyche, and particularly of dreams, increased—that it was no longer necessary to him.

For some time later, however, he continued to use it whenever he was asked by the Swiss courts for his advice in criminal cases.

In addition, he went on drawing it to the attention of young lay psychologists and also of doctors who had had little or no previous experience of the unconscious.

In 1935, for instance, when he gave a course of five lectures to about two hundred doctors at the Tavistock Clinic in London, he devoted quite a lot of time to explaining it carefully.

He also made it a compulsory examination subject at the C. G. Jung Institute, Zürich, when the statutes were drawn up in 1948.

It was the association test that primarily drew Jung’s attention to the complexes that exist in everyone. To define the term “complex” briefly, one might say that it is an unconscious or half-conscious cluster of representations, laden with emotion.

A complex consists of a nucleus and a surrounding field of associations.

A complex can be acquired by personal experience or its nucleus can be formed by an archetypal content.

When the emotion involved is acute, the complex can lead to every kind of neurotic, even pathological, disturbance.

This emotion is naturally revealed by the test words that relate to it, and here Jung must have been much helped by his own experience as a boy of the neurosis that he brought on himself by forgetting his original thought.

The reader will remember that when the boy attacked him from behind in Cathedral Square and knocked him down, the thought shot through his mind: “Now I won’t have to go to school anymore.”

As long as he forgot this motive, he was genuinely ill, but as soon as he remembered and faced the pain and shame of his trick he recovered entirely with no relapse.

If we return again for a moment to this simple example, we can see exactly how a complex can start.

If the boy Jung had never faced up to having brought his illness on himself, by forgetting its origin and purpose, he would not only have continued in his neurosis but the forgotten incident would have formed the nucleus of a complex.

All similar later experiences would have clustered around it; then any word that recalled his forgotten guilt would provoke a disturbed reaction.

But he had learned once and for all that to remember and know one’s guilt, whatever it costs in pain, is the most essential element in being able to live and breathe freely.

It can only really have been the knowledge and certainty this experience gave him that provided him with the courage to act on the information he gathered from the association test and from questioning his patients about their past lives.

Whenever it was possible, he faced them with the truth, and wherever they had the courage to face whatever they had done or whatever had happened to them, it was always with beneficial results.

He risked this, in his early years at Burghölzli, in a case that proved to be a milestone in his practice and which in later years he spoke of more frequently than any other of his early cases.

The case involved a mother who had to face the guilt of having murdered her favorite child.

As a young girl this woman had been in love with a wealthy young man whom she believed was too much above her ever to propose to her, and in despair she had married another.

Five years afterward a friend of the first man told her that he had been inconsolable when he heard of her marriage.

Shortly afterward she was bathing her two children in water that she knew was not drinking water, yet she allowed the girl to suck the sponge and even gave the boy a glass of the infected water to drink.

She was acting from an unconscious wish to destroy all trace of her present marriage so that she should once more be free for the man of her choice.

The little girl contracted typhoid fever and died.

The mother's depression, which had started when she learned the truth about the man she had loved, became so acute after the girl's death that she had to be sent to Burghölzli where, after conscientious examination, she was labeled "dementia praecox" with a poor chance of recovery.

It was with this label and with nothing known of her history except the death of her child that Jung found himself responsible for her.

At first he did not dare question the diagnosis; but when her dreams, the association test, and careful questioning revealed the story, he found himself in a terrible conflict, for he knew from his own experience that she would not recover unless she was told and faced the truth, and yet he was uncertain about whether or not she had the necessary courage.

He was forced to act entirely on his own responsibility; he knew very well that his colleagues would have been dead set against such a course.

At last he made up his mind to tell her outright that she had murdered her child, although he knew that if she could not accept the fact it might well mean the end of his own career.

She was evidently a brave woman because after an outbreak of despair she faced the truth, with the result that in three weeks she could leave the hospital.

Jung was able to trace her for many years; there was no relapse.

Of course, it had not been a premeditated murder, for which she could have been held legally responsible.

Yet she had known that the water was infected, so that somehow she had known the truth from the beginning, just as Jung had known he was escaping from school.

This case made a tremendous impression on the young doctor, but he kept the reason for her recovery entirely to himself.

He felt that the woman was already bearing an almost intolerable burden, in the loss of the child and the guilt of what she had done, and he could not risk anyone speaking of it or even possibly raising a legal question.

He was, however, confirmed in his previous convictions: the paramount importance of the individual and of hearing what he can tell of his past life and of treating each case differently in the way that suits its psychology.

Although it now sounds almost incredible, until Freud and Jung saw the importance of the individual story and individual psychology, no one in psychiatry had dreamed of taking these elements seriously.

Jung always gave Freud the full credit of having been the first to introduce psychology into psychiatry, although the latter was himself a neurologist, not a psychiatrist.

As Jung read his books, they more and more seemed to point “the way to a closer investigation and understanding of individual cases.”

It was not only in his profession but also in his private life that Jung found his roots during the years at Burghölzli.

Several years before, while he was a young medical student at Basel, Jung had had an indelible experience that now bore fruit.

He was going on an expedition with a friend to Schaffhausen when his mother asked him to visit an old family friend, Frau Rauschenbach.

He was probably quite willing to do so, for one of his earliest memories concerned this very Frau Rauschenbach.

He remembered vividly that while he was still living at Laufen—certainly before he was five years old—he was led by a “young, very pretty and charming girl” on a “blue autumn day along the Rhine below the falls.”

The sun was shining through the leaves, in a way which he always especially loved, and there were “a lot of yellow leaves on the ground.”

As a girl Frau Rauschenbach had had a great admiration for his father, but then she had married and lived at Schaffhausen, so that Jung probably never saw her again until sent to call on her by his mother when he was twenty-one.

During this visit he saw a young girl, still in her teens, go up the stairs and knew in a flash, beyond all doubt, that he was looking at his future wife.

He was rash enough to confide this conviction to the friend he was with and was well laughed at for his pains.

Emma Rauschenbach was still only a child—barely fourteen—and belonged to a rich industrial family.

Jung was not only a young student, just two years into the long medical course, but, a year or so after his father’s death, at the lowest ebb of the family fortunes.

No ridicule or rational considerations changed Jung's inner conviction, however, although he probably fully realized that he must wait for years before he could prove to his friend or anyone else that his conviction was based on fact.

I do not know if he saw Emma Rauschenbach again while he was still a student but, since he married her after a not altogether rapid courtship in his third year at Burghölzli (1903), he must have approached her soon after he found himself in an independent position.

Inwardly he certainly knew even then that he was destined to go far in his profession, but his circumstances at the time he married cannot have been inviting for a girl brought up as Emma Rauschenbach had been. Her father was a successful businessman and from all she told me later of her girlhood, she grew up at Schaffhausen within a traditional Swiss social pattern.

Psychiatry was still the most despised branch of medicine and, although they had their own separate and attractive flat, Jung's work obliged them to live at Burghölzli for the first six years of their marriage.

Moreover, through all the early years of his professional life, his chief worldly ambition was to become a professor, with leisure for study and congenial colleagues.

It was not until many years later that he finally sacrificed this dream, for he learned, through his "confrontation with the unconscious," that it was incompatible with his real task.

When he was made a professor in 1935, his wife, according to Swiss usage, was from then on always addressed as "Frau Professor," and she told me then, with great disgust, that it was the title she disliked the most of any and that, as a young girl, she had always been determined never to marry a Herr Professor!

Yet she must have known, when she married the young Dr. Jung, how likely it was that this fate would befall her.

It is therefore not surprising, as Jung reported, that she refused him at first.

But the relationship between them was far too fateful and "meant" for any outer considerations to hold it up for long, and Emma Rauschenbach's "No" soon became a "Yes."

During his nine years at Burghölzli Jung learned a great deal in his work and his knowledge of the human psyche was deeply increased.

As he was to comprehend later, the symbolism in which the unconscious expresses itself is much the same in the insane and the sane, the great

difference being that in the former consciousness is entirely submerged, whereas it maintains its position in the latter. Naturally, this symbolism pours in much more freely where there are no defenses, so that Jung really had a much better opportunity to observe it than any doctor or psychologist who has not been a psychiatrist.

Before Freud and Jung, however, it had not struck any psychiatrist that the strange ideas and

fantasies of the insane could mean anything at all.

Confusing and bewildering as Jung also found them at first, he never doubted that there was some meaning behind them and that it was the doctor's deficiency if he did not understand.

Why did one patient have one kind of fantasy and another a totally different kind?

Even at the beginning of his work at Burghölzli, it struck him as amazing that his colleagues were content to classify all cases of those who thought anybody had evil designs on them as patients suffering from ideas of persecution, with no regard or interest in the content of their fantasies or in the

great difference in the kind or class of people who were regarded as the persecutors.

Another thing that struck him early in his work was the importance of the doctor's knowledge of himself.

He soon realized that the doctor could do little or nothing unless he also risked himself, and for that he must know himself.

To repeat, a simple example of this is the case of the mother who had to be told that she had murdered her child.

Unless Jung had known that he himself could also face guilt, and that doing so had cured his neurosis, what he said to this woman would not have carried conviction, even if—which is unlikely—he had realized the importance of saying it.

If he himself had never recognized his own trick, he and his patient would have shared a common blind spot, and the healing result would not have taken place.

Of course, it took him many years and long experience to be able to eliminate his blind spots sufficiently to meet every patient as completely as this one.

I have laid such stress upon this one case only because we happen to know just how he first learned the necessity of knowing and facing his own guilt, and because we also know that his therapy had a permanently healing effect on this woman.

Soon after the senior Franz Riklin's return from Germany, Jung set up a laboratory for experimental psychopathology at the Burghölzli Psychiatric Clinic with Riklin as his chief collaborator.

In 1905, Jung became the senior physician of Burghölzli, and in the same year he was made lecturer in psychiatry at the University of Zürich.

The association experiment was used a great deal in the clinic and a large group of young doctors participated in this work, including two Americans, Jung's first contact, as far as I know, with Anglo-Saxons.

Soon a number of patients were coming to him from the United States.

Later he was to pay many visits there, and in some ways one can say that the Americans were the first to recognize the extraordinary quality of his psychology.

They have a certain instinctive feeling for the absolutely genuine thing, which is unsurpassed in other nationalities.

When I went to the States to lecture in 1952, I remember Jung telling me how different it would be from lecturing, for instance, in England.

In England, he said, one must be careful not to make any uneducated mistakes, but that did not matter at all in the United States.

There the one important thing was never to say anything which one was not certain was genuine through and through.

The Americans have a kind of sixth sense, he said, for detecting the real thing and for recognizing any pretenses and untested imitations.

Jung spoke English as fluently as his own language and, although he never quite lost his Swiss accent, we used often to admit ruefully that he really knew our language better than we did ourselves.

This was partly because, in contrast to most foreigners who speak English fluently, he was always grateful if one pointed out a mistake and, what is more, he seldom made it a second time.

He had, it is true, a few pet mistakes that one could correct again and again without success.

For years, for instance, he insisted on being “remembered” of things, instead of “reminded.”

When he was given a doctor’s degree at Oxford, he returned home enthusiastic about the whole ceremony and about Oxford University, and he even remarked that he was now practically an Englishman himself.

A few minutes later, however, he was as usual “remembered” of something.

I remarked in an unfeeling way that if he was now an Englishman there was no escape from being “reminded” of things.

He looked sad for a minute, but I never heard him make that mistake again.

While he was at Burghölzli, during the first years of the Psychiatric Clinic, Jung used hypnosis rather freely.

He also lectured on it at the university during his first years there.

But hewas considerably upset by one spectacular cure of a lame woman through hypno-

sis, a case in which he had no idea what it was that had happened.

Since Jung hated working in the dark (“the unbearable torture of not understanding”), this one case discouraged him, in spite of its apparently positive result.

As his experience in the hospital, and also in private practice, increased, he very soon gave up hypnosis altogether.

This was for several reasons: first, not understanding how it worked; second, a great dislike of telling the patient what he ought to do, for he saw more and more that the patient should be left to follow his natural bent; third, that one never knew how long a cure by hypnosis would last; and fourth, with increasing experience, he found that the unconscious itself resented it.

About this time he began to find himself in agreement with Freud, that understanding dreams is the via regia (the royal road) in therapy, and he consequently used dream analysis more and more in his treatments.

Freud was still persona non grata in academic and medical circles; nevertheless, Jung stood up for him openly and lectured on his books at the university.

His defense, not only in his lectures but also at congresses and in publications, went so far he was warned by professors that he was endangering his promising academic career.

He replied: “If what Freud says is the truth I am with him.

I don’t give a damn for a career if it has to be based on the premise of restricting research and concealing the truth.”

He took this stand in spite of being still greatly attracted by an academic life and in spite of the fact that he already had considerable doubts as to the

exclusively sexual interpretations of Freud; even then it was “if what Freud says is the truth.”

Although the final break with Freud did not come for a few more years, and toward the end of the friendship,

Freud stayed more than once with the Jungs in their house by the lake at Küsnacht, by far the most important part of the Freud chapter in Jung’s life took place while he was still at Burghölzli, so this seems the right place to mention it.

I did not know Jung in those days, but I often heard him speak about the break.

It was, however, already in the past, a completely digested experience, in which there was no longer any emotion.

In spite of the reservations he had from the beginning Freud undoubtedly meant a great deal to Jung during his years at Burghölzli.

He had a great respect for him and always acknowledged his debt to him.

As he has frequently said and written, he regarded him as a superior personality and projected the father onto him, but I do not think he ever felt, even from the first long meeting in 1907, that their paths would run parallel for more than a limited time.

In 1909, two years after they first met, they went to America together, since each had been independently invited to lecture at Clark University.

Already the relationship was becoming problematic to Jung.

His trust in Freud was shaken again and again by limitations in Freud's objective observation.

Jung felt more and more that Freud put other things, such as his authority, his pet theories, and his passionate attachment to an exclusively sexual explanation of everything above the search for truth.

While they were in the United States they analyzed each other's dreams, an activity which revealed these characteristics of Freud far more clearly than ever before.

Nevertheless, Jung felt a strong affection for Freud, and he suffered a great deal when he began to see that a parting of the ways was inevitable.

A dream Jung had while he was in America, a dream that led to his writing the book that is now Symbols of Transformation, was the message from the unconscious itself that showed Jung he could no longer remain on Freud's path but must somehow find his own way in a completely unknown realm.

Freud interpreted this dream (the whole text is given in Memories and in Man and His Symbols) entirely reductively, on the personal level, and did not seem to have had any idea of how inadequate this was.

Jung had already been deeply disappointed when Freud refused to provide the necessary details from his private life as associations to one of his own dreams because, as he said with "a curious look" at Jung, "I cannot risk my authority."

Jung added, "At that moment he lost it altogether."

I should perhaps explain that it is impossible for any honest analyst, Freudian, Jungian, or whatever he may be, to analyze any dream adequately if

associations are withheld, a fact that was, of course, perfectly well known to Freud.

When in addition to refusing to provide personal associations for his own dream, Freud insisted on taking the archetypal dream of Jung's on the purely personal level, Jung was faced with a probable break with Freud if he "stuck to his guns," so to speak.

He saw this clearly, even at the time, but he could not yet bear the idea of losing Freud's friendship.

He therefore decided to humor him, to answer his inquiries for personal associations with an invented association.

In Man and His Symbols he candidly admitted that he told Freud a lie.

It would be easy to misunderstand Jung here.

Jung never told an easy, unconscious lie, but when he decided, as in this instance, that there was a still more important issue at stake, he could go against traditional morality and do something—like telling a lie—for which the traditional moralist could condemn him.

But the big difference between ordinary lying and conscious lying is that in the latter case you know you have done it, and you suffer for it by knowing that you have done something below your standards and can no longer pride yourself on your upright character.

Jung used to say that consciousness is widened by such actions but that it is also darkened: it is no longer all white, so to speak, and it is really unethical if one maintains or even thinks that it is.

Although admittedly Jung "pulled the wool" over Freud's eyes in giving an association that was not genuine, one is still surprised that Freud did not notice that he was failing to live up to Jung's standard.

According to Ernest Jones's biography of Freud, he actually noticed nothing wrong in the relationship until two or three years later.

In fact, at the time of the trip to America, it was Jones himself whom Freud feared would fail to remain his "close adherent."

Jones said that in America "Freud formed an exaggerated idea of my independence," which led him to make "the special gesture of coming to the station to see me off to Toronto at the end of the stay and expressing the warm hope that I would keep together with them.

His last words were: 'You will find it worth while."'

Ernest Jones was indeed one of his most faithful adherents to the end of his life, so that the whole account of the time in America, among many other examples in Jones's biography, gives one a strange idea of Freud's ability to judge character.

But it was not until the following year (1910), in Vienna, that Jung became aware of the exact area in which Freud could stand no other opinion.

From the beginning of the acquaintance, Jung dimly suspected that Freud's religious feeling was projected into his sexual theory.

That Freud rejected religion entirely is well known.

Confronted with the totally unexpected death of his daughter, Sophie, in 1920, he wrote to Sandor Ferenczi: "Since I am profoundly irreligious there is no one I can accuse and I know

there is nowhere to which any complaint could be addressed."

But, as Nietzsche found to his cost, no human being can afford to announce that "God is dead."

Someone or something inside him will take revenge.

Jung was more and more impressed by the way in which Freud spoke of sexuality.

He wrote: There was no mistaking the fact that Freud was emotionally involved in his sexual theory to an extraordinary degree.

When he spoke of it, his tone became urgent, almost anxious, and all signs of his normally critical and skeptical manner vanished.

A strange, deeply moved expression came over his face, the cause of which I was at a loss to understand.

I had a strong intuition that for him sexuality was a sort of numinosum.

He went on to say that his intuition was confirmed by a conversation in 1910 when Freud suddenly said to him: "My dear Jung, promise me never to abandon the sexual theory.

That is the most essential thing of all.

You see, we must make a dogma of it, an unshakable bulwark." Jung, in spite of his previous intuition, was amazed, for no one wants to make a dogma except "to suppress doubts once and for all.

But that no longer has anything to do with scientific judgement; only with a personal power drive."

It took Jung some years to understand fully that what he had "observed in Freud" was "the eruption of unconscious religious factors."

Freud, who always made so much of having no religion, had now constructed another compelling image, in the place of the jealous God, Yahweh, whom he had lost.

Jung said that the advantage of this transformation for Freud was, apparently, that he was able to regard the new numinous principle as scientifically irreproachable and free from all religious taint.

At bottom, however, the numinosity, that is, the psychological qualities of the two rationally incommensurable opposites—Yahweh and sexuality—remained the same. The name alone had changed, and with it, of course, the point of view: the lost god had now to be sought below, not above.

But what difference does it make, ultimately, to the stronger agency if it is called now by one name and now by another?

It was interesting to me, when reading Jones's biography of Freud, to find that in almost every case of Freud's many friendships that ended in hopeless misunderstandings, sexuality was the bone of contention.

Jones often emphasized Freud's tolerance, but one can clearly see that this came to an end when the sexual theory was involved.

To Freud—and probably also to Jones himself—it was impossible to desert this theory except from sheer cowardice, or opportunism.

Freud even wrote to Jones concerning Jung: "Anyone who promises mankind liberation from the hardship of sex will be hailed as a hero, let him talk whatever nonsense he chooses."

Certainly, Jung never promised mankind anything of the kind.

In certain individual cases, in which sex was really the basic problem, he even emphasized it as much as Freud, but he saw more and more clearly that no general rule could be made, for it is not the only urge.

Only a fanatic can ever believe that his truth is the only truth.

But to Freud his sexual theory was the one ultimate truth and—as the old Jews would risk and sacrifice everything for Yahweh—so Freud would risk and

sacrifice everything for his convictions regarding sexuality.

Ernest Jones pointed out some superficial analogies between what he called Otto Rank's "defection" from Freud and Jung's.

He was, however, honest enough to end this comparison with the following words: "The outstanding difference in the two cases is of course that Jung was

not afflicted by any of the mental trouble that wrecked Rank and so was able to pursue an unusually fruitful and productive life."

It seems to me that Jones would have found a far more interesting parallel if he had chosen Josef Breuer instead of Rank as a comparison.

The roles were indeed reversed, since Breuer was a much older man than Freud, but there are really interesting analogies to the necessary break in each case.

Jones even said that Breuer's "attitude had been most satisfactory so long as Freud was a young son in need of help, but he seemed to grudge his growing independence as many fathers do with their children."

I need hardly add that it was Breuer's refusal to accept Freud's totalitarian claim with regard to sexuality that led to the final break after twenty years of friendship.

Be all this as it may, Jung had already realized in America that if he was to explore ade-

quately the field that was opening up before him, he would not be able to go on pretending to agree with Freud's pet theories.

He went back to the United States almost every year until the outbreak of the 1914 war, to lecture or to give consultations.

Probably the American sixth sense for detecting the real thing strengthened, or rather reinforced, Jung's own innate sense that facts are far more important than theories, but it was not until he came to write the book (now Symbols of Transformation) that he realized fully how unpalatable these facts would be to Freud.

Emma Jung was more hopeful here than her husband; she thought that Freud would magnanimously accept the facts. Nevertheless, as she once told me, she had her own doubts of Freud by this time.

He told her on one occasion that one of his daughters had disturbingly many dreams.

Mrs. Jung said confidently, "You analyze them, of course, or at least understand them yourself?"

But Freud replied, "My dear lady, I must use all my time attending to the dreams of my patients, so that my daughter can go on dreaming."

This gave Emma Jung as great a shock as any her husband suffered in other fields.

She took it for granted that Jung would give his full attention to any important dream a family member had, and the fact that this was not the case

with Freud shattered her faith in him as probably nothing else could have done.

Nevertheless, she also was sad when it became clear that her husband was to lose this friendship.

The fact that many men were able to go only a certain distance with Jung was always a great grief to Emma Jung.

Women take more easily to psychology, for ideas are not as important to them and they can therefore accept something new in the realm of ideas much more readily than men.

It is the realm of relationship which is all important to women, as we see in Emma Jung's shock over Freud's attitude to his daughter's dreams, which would have been unlikely to disturb a man seriously.

If one reads Jung's "Retrospect" carefully (this was one of the last things he wrote), it is easy to see what it was that made the break between these two psychologists inevitable.

The most important thing in Jung's life was his creative spirit, which in "Retrospect" he called his daimon and which revealed ever new truths to him.

He said that he could never stop at anything once attained, but always had to hasten on to try to keep up with his creative daimon.

When people no longer understood him—as Freud was unable to understand the facts and ideas in Symbols of Transformation—Jung still had to move on.

He wrote that he often felt as if he were on a battlefield, saying: "Now you have fallen, my good comrade, but I must go on. . . . I am fond of you, indeed I love you, but I cannot stay."

That was just it; he was fond of Freud, he even loved him, and it tore his heart to leave him, yet he could not stay.

He had to follow his creative daimon and somehow make his own peace with the new ideas that were crowding in on him, just as, when the battle is still raging, the officer or soldier cannot stay with his wounded or even with his dying friend.

One wonders whether Freud ever understood why Jung had to leave him, or whether he himself ever really saw that Jung had to go his own way against the father, just as he himself had had to go against Breuer, whom he had known much longer and from whom he had even accepted money, both as gifts and loans.

Since in both cases the bone of contention was Freud's unacknowledged religious conviction concerning sexuality, it does not seem likely.

It was (so it seems to me) a temperamental difference between the two men:

Jung could not stay with what he had attained, his creative daimon urged him onward; whereas Freud did stay, the whole of his life, with his attainment of the sexual theory, never able to bring himself to question its eternal truth but standing by it and defending it until the end, although he was quite willing to revise other parts of his theory.

The later years at Burghölzli were a time when life opened out more and more for Jung.

Not only was he beginning to feel more confident in his profession, but it was also a time when life beyond the borders of Switzerland opened up increasingly.

There were congresses in Germany and elsewhere, at which he met a great many people who were working in his own field, with the opportunity to exchange ideas, which he always found stimulating.

His attitude to congresses was always rather an ambivalent one, for there is usually a good deal of narrow-mindedness and condemnation of new ideas, and too many of the participants are more moved by personal ambition than by the search for truth for its own sake that was by far the most important thing to

Jung.

In later years I attended many congresses in which Jung took part; I witnessed his enor-

mous pleasure at conversations that really interested him, and his disappointment and impatience with the inevitably stupid and petty aspects of such meetings.

He often used to say in later years: "If our civilization is destroyed and disappears, it will be mostly due to stupidity and only in the second place to evil."

All his life, like Saint Paul, he found it difficult "to suffer fools gladly."

He found it particularly hard to suffer the blindness and prejudice with which new possibilities were met in academic and medical circles, for these prevent otherwise intelligent people from being open to a free exchange of ideas and cause them to react to life far more stupidly than is really necessary.

Probably the most exciting of his journeys to lecture during these years was the first to America, in 1909, which lasted for seven weeks including the voyage each way.

Some letters to his wife give a good idea of the impact made on him by the "New World."

For an introverted Swiss, the open-door extraversion of America is the greatest contrast that can be imagined.

The Swiss, although they are hospitable and exceedingly friendly once they feel they really know someone, take a very long time to open their doors to strangers.

An invitation takes a long time to mature, and months, if not years, usually elapse between the first "you must come to see us" and the invitation to come on a definite date.

The Americans, on the other hand, keep open house. Jung used to say that every door was wide open in America and that it was all but impossible to get five minutes alone.

Once he found himself in a spare room with a door open to the double room occupied by his host and hostess, and any attempt to shut it during his toilet was immediately frustrated.

"They evidently regarded me as their baby and felt they had every right to look after me all the time, in fact they clearly regarded it as their sacred duty!"

Clark University bestowed the degree of Doctor of Law honoris causa on both Jung and Freud during this visit.

This was the first of many honorary degrees in the next decades, but from the beginning until the end such gestures made little impression on Jung.

He appreciated them, for they made a welcome contrast to the lack of recognition in other academic circles, in fact to the almost fanatical opposition his psychology aroused.

He always had an adequate reaction to both recognition and censure, but neither made any difference to his essential standpoint, which was founded on inner conviction, unshaken by either excessive praise or blame.

Much as he enjoyed the contrast of America, particularly the beautiful countryside, like many Europeans he found it tiring and in the end was glad to board his ship and find peace and solitude once more on the Atlantic Ocean.

Jung always loved the sea and was an excellent sailor, able to enjoy his food when most of the other passengers were laid low.

America finally put an end to his time as a teetotaler, which had evidently begun to wear on him.

He now wrote to his wife that he was “honorably withdrawing from his various teetotal societies.”

Jung had the best attitude to wine of anyone I ever knew: he enjoyed it thoroughly, knew a great deal about it, could at times drink a good deal, but never for a moment did he lose his objectivity toward it.

It is therefore difficult for anyone who knew him well in later years to imagine him as a teetotaler.

He wrote to his wife from the return voyage:

“Only the forbidden attracts. I think I must not forbid myself too much.”

Certainly, he was most successful in permitting himself alcohol, and one is amused to think how pleased his friend Oeri must have been when he found Jung’s teetotal stage was at an end.

The year 1909 was a fateful year for Jung, for he then left Burghölzli and settled in the house he had built on the lake at Küsnacht.

Emma Jung told me that during the last years at Burghölzli they often spoke of how much they would like to build a house of their own, but that it took

some time to find the right site.

One recalls Jung’s early resolution, made when he was a small child, on the shore of Lake Constance, to live beside a lake, for even then he thought, “Without water, nobody could live at all.”

He could not even see the lake in the distance from his flat in Burghölzli, so naturally his house could not be built until he found the right site by the lake. Mrs. Jung told me that they finally found this more or less by chance.

They were out for a Sunday walk along the lake when, between the villages of Erlen-bach and Küsnacht, they unexpectedly came on some land for sale.

Her eyes still shone as she described the joy and excitement this aroused in them both.

It was an unusually attractive site, for the land there is broad between the lake and the main road that runs along the entire length of the lake.

Of course, it was only a quiet road in those days; it has since developed heavy traffic, and many otherwise wholly satisfactory houses by the lake have been ruined by constant noise where the land between road and lake is too narrow.

Fortunately, the Jungs bought a deep piece of land and thus built their house far enough from the road not to be at all seriously disturbed as the traffic increased year by year.

At first the ground they bought had only a rather narrow front on the lake, but they were able later to increase this considerably.

Jung said in Memories that he left Burghölzli because his private practice had become too large and as a sacrifice to Freud, so that he could devote more time to all the things Freud wanted him to undertake.

In those days the doctors at Burghölzli were allowed to take private patients in addition to their work in the hospital, and Jung could no longer cope with all he had to do.

He cherished the illusion that by retiring he would not only be freed from his hospital work but that his private patients would also find other doctors at Burghölzli and he would at last find himself free for research and an academic career.

Thus he went on with his lectures at the University for several more years, and he built his house without a waiting room for patients.

There was a chamber that could be used as a satisfactory waiting room next to his library on the second floor,

and the library itself had a small separate room which eventually became an adequate consulting room.

But the waiting room had been built as a linen room and was entirely lined with cupboards and—as Mrs. Jung pointed out to me—it was unsatisfactory from a household point of view to have access to those cupboards only when there happened to be no patients in the waiting room.

Unlike his Tower at Bollingen, which was added to frequently, the house at Küsnacht was built almost as it stands today.

There was only one structural alteration of any consequence made in 1925 while Jung was in Africa. He was to live in this Küsnacht house for over fifty years.

Jung called the nine years he spent at Burghölzli “my years of apprenticeship.”

Since his resolve to become a psychiatrist was taken only on the eve of his final examination, he went to Burghölzli with practically no knowledge of the subject, for his medical studies had all been concentrated on the physical body.

This naturally made him very uncertain, until he had read everything he could find on the subject.

Even then he only changed one kind of uncertainty for another, for his reading and experience with other psychiatrists convinced him that the profession

itself still had everything to learn.

Difficulties were always a challenge to Jung, seldom or never a discouragement, so that, in spite of his early uncertainty and feeling of complete ignorance, his enthusiasm for his chosen profession increased rapidly.

I do not think that he ever regretted his choice for a moment.

He also rapidly increased his knowledge and with it his feeling of security, although indeed the great struggle—the "confrontation with the unconscious"—was, when he left Burghölzli, still a few years in the future.

He had, however, already served his apprenticeship and was as secure as any really conscientious psychiatrist could be at that time.

He was still often exposed to the "only unbearable torture, the torture of not understanding," but the years at Burghölzli, even more than his time at Basel University, had taught him to face this torture and never to turn his back on it.

Moreover, he had learned that if he brought his integrity and everything he was and knew at the time into his dealings with his patients, the results could be unexpectedly good, and he had to admit great improvements, even complete cures, when he had no idea how or why they had taken place.

In later years, indeed, such cures still occurred in his practice, but by that time he had learned that they can indeed be constellated by the physician but can be brought about only through the patient's own unconscious.

During the years at Burghölzli he, like Freud and Adler, had discovered only the personal unconscious.

He suspected that there were depths in the human psyche that were completely unknown, but it was not until he began to study mythology, and above all to experiment with his own unconscious, that he became aware of the collective unconscious as an empirical, verifiable fact.

He was indeed experiencing it daily in fantasies of his patients and, unlike the great majority of his contemporaries, he believed these fantasies to be

meaningful, but he was still far from having the key that could unlock the mystery.

Even more than in his student days, he had to face daily his own particular hell: the torture of not understanding; but he could do so by this time without feelings of inferiority and without being lamed in doing everything he could for his patients.

When Jung went to Burghölzli, he was a young man of twenty-five and still unmarried.

When he left it he was a married man of thirty-four with two small daughters and a baby son.

(His two younger daughters were born after the move to Küsnacht.)

He was, then, close to what he afterward called the middle point of life, which he placed at about thirty-five.

He often pointed out that the task of the first half of life is to establish one's roots in outer life.

With the building of the house at Küsnacht, Jung had accomplished this task: he had made a name for himself in his profession, both in Europe and America, he had married and had a growing family, and he now had his own house and land in which to establish his roots finally.

Indeed, he went to Küsnacht with the firm intention of leaving the outer practice of his profession and of devoting himself to research.

The direction changes, Jung used to say, after the middle point of life is passed; then the task becomes to establish one's inner roots.

The goal is no longer directed out into the world, but is rather a widening of the personality and its consolidation.

After all, the goal of the latter part of life is no longer the world but ultimately the inevitability of death.

The latter is a meaningful goal, although in our materialistic age this fact is usually ignored.

This does not mean that we have no obligations to life in its second half; we need no longer seek the world, so to speak, but when it comes to us we are still obliged to deal with its claims.

Indeed, Jung himself, though he no longer sought the tasks of his profession, always accepted them when they came to him.

So, when it proved to be an illusion that he could leave his practice behind him in Burghölzli, he fully accepted this unwelcome fact and began his lifelong task of dividing his time and energy between the two apparently conflicting tasks of an ever growing practice and research into the forgotten knowledge of the past, his new ideas, and his writing.

The dream at the end of Jung's school days taught him that he must leave his No. 2 personality behind and go out into the world exclusively in his No. 1 personality.

He could never deny the existence of his No. 2 personality nor of the latter's eternal world, but during the whole of his time at Basel University and during the nine years at Burghölzli he gave his full attention to No. 1 and its world: the outer, everyday world that is all most people know.

As we have seen, he fulfilled the task of the first half of life successfully, making firm, enduring roots in the outer world.

It must be emphasized that Jung never succeeded, even in his old age, in leaving his practice behind, nor did he later wish to do more than reduce it.

But moving to his quiet house on the lake and the garden he loved so well gave him a great deal more freedom: for example, he could set his own working hours and his own holidays.

Presumably, what had happened was that he had fulfilled the demand made on him by his dream: he had gone out into the world in his No. 1 personality; he had kept his lamp burning in all the storms and difficulties of finding his way into the outer world; and now he had come to the time when he must turn around once more and face his No. 2 personality and its inner world. Barbara Hannah, Jung: His Life and His Work, Page 57-70

Carl Jung: But drives, as we have shown, are specific forms of energy. **(2021-04-28 04:24)**

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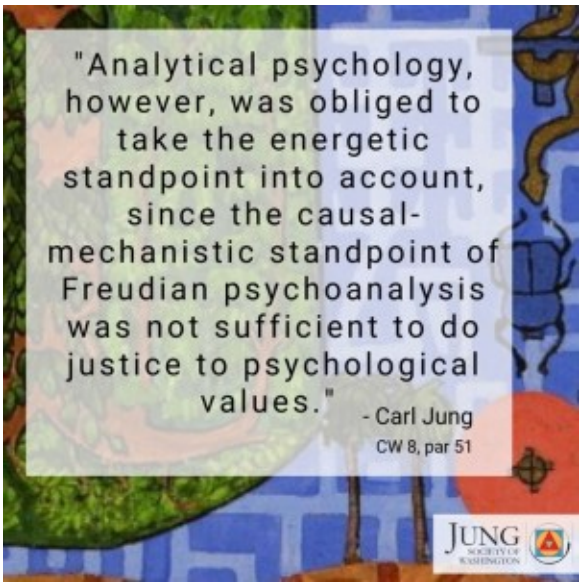
"Analytical psychology, however, was obliged to take the energetic standpoint into account, since the causal-mechanistic standpoint of Freudian psychoanalysis was not sufficient to do justice to psychological values."
- Carl Jung
CW 8, par 51
JUNG

[1]Structure and Dynamics of the Psyche

This way of looking at things has long been familiar.

Everyone speaks of the "storms of youth" which yield to the "tranquillity of age."

We speak, too, of a "confirmed belief" after "battling with doubts," of "relief from inner tension," and so this is the involuntary energic standpoint shared by everyone.

For the scientific psychologist, of course, it remains valueless so long as he feels no need to estimate psychological values, while for physiological psychology this problem does not arise at all.

Psychiatry, as opposed to psychology, is purely descriptive, and until recently it has not concerned itself at all about psychological causality, has in fact even denied it.

Analytical psychology, however, was obliged to take the energic standpoint into account, since the causal-mechanistic standpoint of Freudian psychoanalysis was not sufficient to do justice to psychological values.

Value requires for its explanation a quantitative concept, and a qualitative concept like sexuality can never serve as a substitute.

A qualitative concept is always the description of a thing, a substance; whereas a quantitative concept deals with relations of intensity and never with a substance or a thing.

A qualitative concept that does not designate a substance, a thing, or a fact is a more or less arbitrary exception, and as such I must count a qualitative, hypostatized concept of energy.

A scientific causal explanation now and then needs assumptions of this kind, yet they must not be taken over merely for the purpose of making an energic standpoint superfluous.

The same is true of the theory of energy, which at times shows a tendency to deny substance in order to become purely teleological or finalistic.

To substitute a qualitative concept for energy is inadmissible, for that would be a specification of energy, which is in fact a force.

This would be in biology vitalism, in psychology sexualism (Freud), or some other "ism," in so far as it could be shown that the investigators reduced the energy of the total psyche to one definite force or drive.

But drives, as we have shown, are specific forms of energy.

Energy includes these in a higher concept of relation, and it cannot express anything else than the relations between psychological values. Carl Jung, CW 8, Para 51

1. https://www.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_2?dchild=1&keywords=jung+volume+8&qid=1607505956&sr=8-2

Carl Jung: Mistakes are, after all, the foundations of truth... (2021-04-29 03:41)

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[1]Aion

I am well aware that this work, far from being complete, is a mere sketch showing how certain

Christian ideas look when observed from the standpoint of psychological experience.

Since my main concern was to point out the parallelism or the difference between the empirical findings and our traditional views, a consideration of the disparities due to time and language proved unavoidable.

This was particularly so in the case of the fish symbol. Inevitably, we move here on uncertain ground and must now and then have recourse to a speculative hypothesis or tentatively- reconstruct a context.

Naturally every investigator must document his findings as fully as possible, but he should also venture an occasional hypothesis even at the risk of making a mistake.

Mistakes are, after all, the foundations of truth, and if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not. Carl Jung, CW 9ii, 1060

Para 429

1. https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_3?dchild=1&keywords=jung+volume+9&qid=1607507154&sr=8-3

The Intoxication of Mythology (2021-04-29 04:05)

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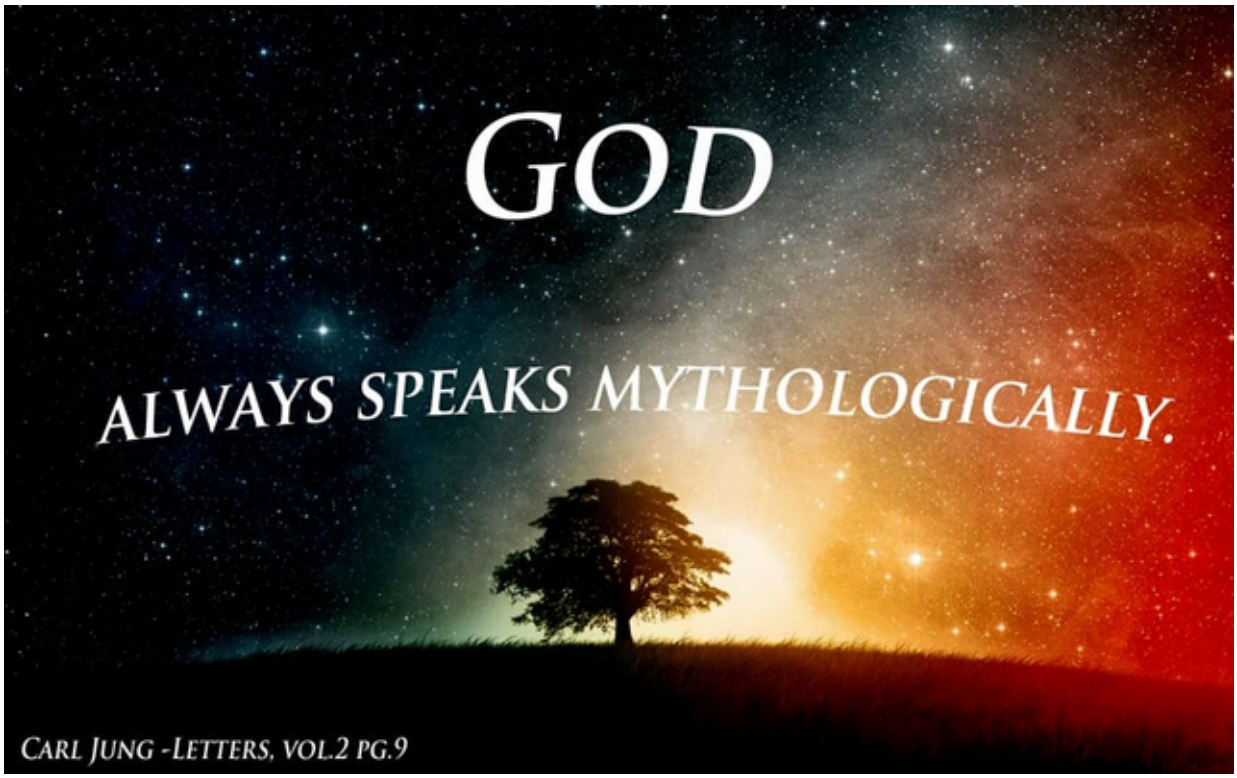

[1]Red Book

In 1908, Jung bought some land by the shore of Lake Zürich in Küsnacht and had a house built, where he was to live for the rest of his life.

In 1909, he resigned from the Burghölzli, to devote himself to his growing practice and his research interests. His retirement from the Burghölzli coincided with a shift in his research interests to the study of mythology, folklore, and religion, and he assembled a vast private library of scholarly works.

These researches culminated in Transformations and Symbols of the Libido, published in two installments in 1911 and 1912.

This work can be seen to mark a return to Jung's intellectual roots and to his cultural and religious preoccupations.

He found the mythological work exciting and intoxicating.

In 1925 he recalled, "it seemed to me I was living in an insane asylum of my own making.

I went about with all these fantastic figures: centaurs, nymphs, satyrs, gods and goddesses, as though they were patients and I
was analyzing them.

I read a Greek or a Negro myth as if a lunatic were telling me his anamnesis."

The end of the nineteenth century had seen an explosion of scholarship in the newly founded disciplines of comparative religion and ethnopsychology.

Primary texts were collected and translated for the first time and subjected to historical scholarship in collections such as Max Müller's Sacred Books of the East.

For many, these works represented an important relativization of the Christian worldview.

In Transformations and Symbols of the Libido, Jung differentiated two kinds of thinking.

Taking his cue from William James, among others, Jung contrasted directed thinking and fantasy thinking.

The former was verbal and logical, while the latter was passive, associative, and imagistic.

The former was exemplified by science and the latter by mythology.

Jung claimed that the ancients lacked a capacity for directed thinking, which was a modern acquisition.

Fantasy thinking

took place when directed thinking ceased.

Transformations and Symbols of the Libido was an extended study of fantasy thinking, and of the continued presence of mythological themes in the dreams and fantasies of contemporary individuals.

Jung reiterated the anthropological equation of the prehistoric, the primitive, and the child.

He held that the elucidation of current-day fantasy thinking in adults would concurrently shed light on the thought of children, savages, and prehistoric peoples.

In this work, Jung synthesized nineteenth-century theories of memory, heredity, and the unconscious and posited a phylogenetic layer to the unconscious that was still present in everyone, consisting of mythological images.

For Jung, myths were symbols of the libido and they depicted its typical movements.

He used the comparative method of anthropology to draw together a vast panoply of myths, and then subjected them to analytic interpretation.

He later termed his use of the comparative method “amplification.”

He claimed that there had to be typical myths, which corresponded to the ethno-psychological development of complexes.

Following Jacob Burckhardt, Jung termed such typical myths “primordial images” (Urbilder).

One particular myth was given a central role: that of the hero.

For Jung, this represented the life of the individual, attempting to become independent and to free himself from the mother.

He interpreted the incest motif as an attempt to return to the mother to be reborn.

He was later to herald this work as marking the discovery of the collective unconscious, though the term itself came at a later date.

In a series of articles from 1912, Jung’s friend and colleague Alphonse Maeder argued that dreams had a function other than that of wish fulfillment, which was a balancing or compensatory function.

Dreams were attempts to solve the individual’s moral conflicts.

As such, they did not merely point to the past, but also prepared the way for the future.

Maeder was developing Flournoy’s views of the subconscious creative imagination.

Jung was working along similar lines, and adopted Maeder's positions.

For Jung and Maeder, this alteration of the conception of the dream brought with it an alteration of all other phenomena associated with the unconscious.

In his preface to the 1952 revision of Transformations and Symbols of the Libido, Jung wrote that the work was written in 1911, when he was thirty-six:

"The time is a critical one, for it marks the beginning of the second half of life, when a metanoia, a mental transformation, not infrequently occurs."

He added that he was conscious of the loss of his collaboration with Freud, and was indebted to the support of his wife.

After completing the work, he realized the significance of what it meant to live without a myth.

One without a myth "is like one uprooted, having no true link either with the past, or with the ancestral life which continues within him, or yet with contemporary human society."

As he further describes it: I was driven to ask myself in all seriousness: "what is the myth you are living?"

I found no answer to this question, and had to admit that I was not living with a myth, or even in a myth, but rather in an uncertain cloud
of theoretical possibilities which I was beginning to regard with increasing distrust . . .

So in the most natural way, I took it upon myself to get to know "my" myth, and I regarded this as the task of tasks—for— so I told myself—

how could I, when treating my patients, make due allowance for the personal factor, for my personal equation, which is yet so necessary for a knowledge of the other person, if I was unconscious of it

The study of myth had revealed to Jung his mythlessness. He then undertook to get to know his myth, his "personal equation."

Thus we see that the self-experimentation which Jung undertook was in part a direct response to theoretical questions raised by his research, which had culminated in Transformations and Symbols of the Libido. Sonu Shamdasani, The Red Book, Page 197

1. https://smile.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=1JDCJXXGIL4H8&dchild=1&keywords=jung+red+book+readers+edition&qid=1611753516&sp

You cannot force yourself to be natural. If you get rid of your feeling of inferiority you will be natural. (2021-04-30 02:08)

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[1]Jung, My Mother and I

May 14, 1937

On our way to Ragaz, I went to see Uncle.

We had the hour in the little summer house by the lake.

It was lovely. Uncle was so simple and nice when he came forward to greet me.

I told him how unnatural I was, and how I had been unnatural with certain English people I had dined with.

He said I might well have had feelings of inferiority with rather natural people.

The mere fact of trying to be simple and natural is a sign of not being natural, for the mere fact of trying is in itself not natural!

Natural people don’t try.

Not being natural, or simple, is a game one plays inside.

Instead of just being something, one thinks it, and reacts to it – then one is not natural.

He told the story of a toad who asked a centipede how he managed to know which foot to put first and where he put his feet?

The centipede began to think and fell into a ditch!

You cannot force yourself to be natural. If you get rid of your feeling of inferiority you will be natural.

With Americans this unnaturalness has to do with something primitive.

Minnie [her mother] is afraid to let her primitive side come out.

These colonials cannot be natural because they would be like natives.

I would not be that way, because I have more the European style.

But Minnie has had always to be self-conscious, for if she had been natural she would have done things which were not correct.

That is the primitive in her! I told Uncle how they liked her in the U.S. but not me!

He said that in America they can deal with such people as everyone has something of it.

I have more of the European style ... Americans all have the [primitive side] and forgive it.

I told him of Janion [Aubrey Janion, known as 'Jane,' was a skiing friend of Tommy's] and his primitivity, his Venezuelan mother, which means colored or Indian blood, and his living so long in Hawaii etc.

He whistled, then said that Janion, having passed through an English school and having got the 'Form,' could afford to be vulgar.

Terribly well-bred people can do things that others, less well-bred, cannot do - they can do something really shocking, and say, "I am terribly vulgar," and you can say nothing about it.

Uncle said he would be afraid that he might make a mistake in form, but form is ingrained n these people so they can afford to be vulgar.

English people can afford to wear dirty clothes.

That perfect form of the British is something that cannot be imitated.

Other people have to be careful - try to relax and trust the good form will hold out as one is accustomed, and one can try to let the temperament manifest itself so that the form

doesn’t break.

Uncle said that I do not need to be stilted, but I have to be more careful than if I had been brought up in an English school.

He continued, "We Swiss have to be more careful than the English as our education does not contain much form."

Uncle said that he could not allow himself the ’leeway’ of an Englishman of noble family.

"We Swiss have a more modest kind of family. We don’t possess these forms they have developed in England which gives these people their extraordinary certainty," he said. Katy Cabot, Jung My Mother and I, Pages 144-146

1. https://smile.amazon.com/Jung-My-Mother-Analytical-Catharine/dp/3856306013/ref=sr_1_1?dchild=1&keywords=jung+my+mother+and+I&qid=1613480963&sr=8-1

Carl Jung: Just because a thing is stupid is it important, for then it appeals to many people. (2021-04-30 03:51)

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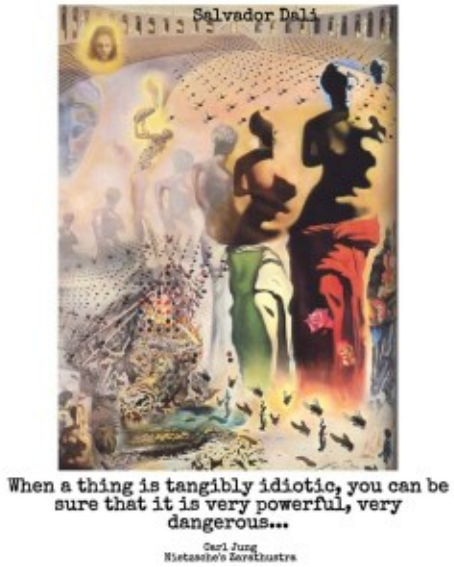
Salvador Dali
When a thing is tangibly idiotic, you can be sure that it is very powerful, very dangerous...
Carl Jung
Nietzsche's Zarathustra

[1]Zarathustra Seminars

Just because a thing is stupid is it important, for then it appeals to many people.

When we think, "Now this is the very thing," it is just not the thing, because millions will never see it-two or three perhaps may, but what does that mean?

Of course it is very precious but what is the value of a diamond if nobody discovers it?

But when a thing is tangibly idiotic, you can be sure that it is very powerful, very dangerous.

You see, when we call a thing stupid, we think that we undo it, that we have overcome it somehow.

Of course nothing of the sort happens; we have simply made a statement that it is very important, have advertised it, and it appeals to everybody.

People think, thank heaven, here is some thing we can understand, and they eat it.

But if we say something is very intelligent, they vanish and won't touch it.

So you see, we might say that was only a subjective experience, an illusion.

No, it was not an illusion. It shaped Nietzsche's life.

There would be no Paul if it had not been for his experience on the way to Damascus, and probably a great part of our Christianity-we don't know how great a part-would not exist if that illusion had not happened.

And when you call it an illusion you advertise it-you make that also very important-because the most important thing to man, besides his stupidity, is illusion.

Nothing has been created in the world that has not first been an illusion or imagination: there is no railway, no hotel, no man-of-war that has not been imagination. Carl Jung, Zarathustra Seminar, Page 1177.

1. https://www.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_2?crid=3IC0SJ16AEK9F&dchild=1&keywords=jung+zarathustra+seminars&qid=16

We were delighted that the honorarium of five hundred dollars will be satisfactory. (2021-04-30 12:07)

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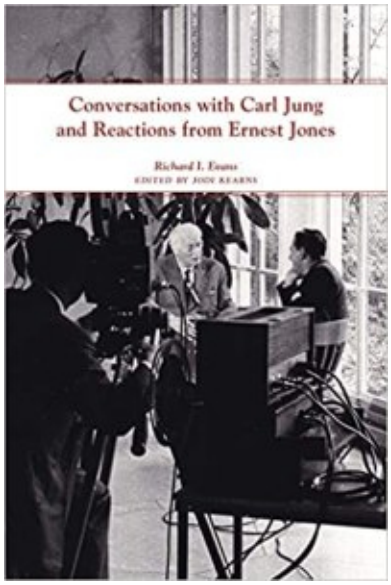

[1]Conversations with Carl Jung and Reactions from Ernest Jones

Professor Doctor C. G. Jung

Seestrasse 228Kusnacht Zurich,

Switzerland

Dear Professor Doctor Jung: April 2, 1957

A prominent United States foundation, The Fund for the Advancement of Education, has awarded us a small grant which will make it possible to begin filming for the use of undergraduate students a psychology course series of lectures and discussions.

In planning a course in psychology on film, it occurred to us that the presence on film of some of the truly great men in psychology would be an inspiration to our American psychology students.

Naturally, the first name that came to our minds was yours.

We have long been interested in your work, and your presence on film would in our opinion,

add appreciably to the learning of our students.

If you would be willing to participate, we could fly to Switzerland to do the filming at your convenience.

We would not request a great deal of preparation such as formal lectures would require, but rather, we would ask you to participate in a series of four informal interviews.

We would, of course, submit the topics to you in advance, and in fact, would welcome your advice in choosing them.

This would allow you to reflect fully the many interesting facets of your work.

To avoid imposing on your time, these interviews could be spaced so that they could be filmed over a week's time or longer.

We would plan to spend a week or more in Switzerland, and, if it will fit into your schedule, could arrive on or around August fifth.

Dr. Joe Wheelwright, with whom we spoke concerning this matter, wishes to express his encouragement to you to work with us on these films.

He shares our belief that it would be of great educational value to our psychology students, not only in this university but throughout the United States.

Copies of the films could be made available to colleges everywhere in the United States.

Dr. John Meaney, Director of the Radio, TV Film Center at this university, as recipient of the grant, would produce the four films.

He has produced many stimulating educational series for professional groups and for educational television.

From my own experience working with him, I find him a most sympathetic and understanding student of psychology; so his work, I'm certain, would achieve the best possible results.

If you will permit us to do so and will suggest an appropriate amount, we shall be pleased to arrange for payment of an honorarium to you for your participation in these four films.

We are looking forward hopefully to a reply from you concerning this matter.

Cordially yours

Within ten days we received the following reply from Dr. Jung:

Prof. Dr. C. G. Jung

Prof. Richard I. Evans

University of Houston

Cullen Boulevard

Houston 4, Texas

Dear Prof. Evans, April 1957

I am inclined to meet your request, if you can limit yourself to four interviews on consecutive days, beginning on August 5th about 4 P.M.

As to the nature of your questions, I prefer your initiative.

I would not know in what aspect of psychology you are particularly interested, I also cannot assume that our interests are the same.

An interview should not last longer than one hour at the most, as I easily get tired on account of my old age.

Since I am not informed about the size of your grant, I should like you to tell me frankly what you intend in the way of an honorarium.

I hope you are sufficiently aware of the unreliability imposed upon me by my age.

Whatever I promise is necessarily subjected to the ulterior decision of fate that can interfere unexpectedly.

Sincerely yours

I'm sure that you can imagine the delight with which we greeted this reply and the haste with which we proceeded in the direction of further planning.

The following correspondence between Dr. Jung, myself, and Dr. Jung's secretary, Mrs. Aniela Jaffe, is self explanatory and traces the lines of events that

led us to set up a firm appointment for four days in August of 1957.

Professor Doctor C. G. Jung

Seestrasse 228

Kusnacht, Zurich, Switzerland

Dear Professor Doctor Jung, April 18, 1957

We are all delighted to receive your letter of April 12.

On the day that your letter arrived, it happened that we were discussing some of your contributions to personality theory in my Psychology of Personality class, and when I read your

letter to the class, it was, indeed, a dramatic note.

The dates that you indicate that you can see us for the purpose of filming interviews, August 5, 6, 7, and 8, are just fine.

Dr. Meaney and I would probably arrive in Zurich a few days prior to this, of course.

In looking over our budget, an honorarium in the amount of five hundred dollars would appear to be feasible. Does this seem to be sufficient?

If not, please let us know and we shall make every effort to make some adjustment.

With respect to the content of the interviews and the kinds of questions that I would ask you, it would be our desire to direct the discussion to the level of the undergraduate college student in psychology.

Examples of the areas of discussion that would be of interest at this level would be the unconscious, introversion, extroversion and the ways in which these tendencies interact with the factors in your tetrasomy (feeling, thinking, intuition, sensation), the Word, Association Method, views of human personality development and maturity, and so on.

Naturally, we shall endeavor in every way to direct our interviews to meet with your complete approval.

On behalf of Dr. Meaney, our psychology department staff, and the University of Houston administration, I wish to thank you for your graciousness in accepting our proposal, thereby allowing our project to begin on such a distinguished note.

Cordially yours

Richard I. Evans, Ph.D.

University of Houston

Cullen Boulevard

Houston 4, Texas

USA

Dear Prof. Evans, April 1957

Thank you for your kind letter.

The proposed honorarium of five hundred dollars will suit me completely.

Thank you also for giving me an outline of the questions you are going to ask.

I sincerely hope that I shall not be too complicated.

Looking forward to our meeting, I remain, Dear Prof. Evans,

Yours sincerely

Professor Doctor C. G. Jung

Seestrasse 228

Kusnacht, Zurich, Switzerland

Dear Professor Jung: May 16, 1957

We were delighted that the honorarium of five hundred dollars will be satisfactory.

We are also pleased that the general discussion areas which we listed will be agreeable.

May I raise an additional point?

Dr. Meaney, who will, of course, be filming our interviews, would like your opinion of the lighting situation which for film work is very important, as you know.

For example, at four in the afternoon during the early days of August when we have our appointments with you, is the lighting outside sufficient so that we may actually film the interviews outside in the front of your house, perhaps?

From a technical point of view, this would make it unnecessary to set up special lighting which might be necessary if the interviews were filmed, perhaps, some place in your home.

Sound could also be more effectively recorded outside.

Your comments concerning these points will be greatly appreciated.

Incidentally, as a matter of routine, our University requires your signature on the enclosed form.

We would appreciate it if you would sign it above your name.

The extra copy is for your files.

Please return the copy bearing your signature with your reply to this letter.

Needless to say, Dr. Meaney and I are very excited about our trip and the prospects of meeting and spending a few hours with you.

Our students are already asking us when our filmed reports of the interviews will be available for them to see.

Thank you again for making this venture possible for us.

Cordially yours.

Prof. Richard I. Evans, Ph.D.

University of Houston

Cullen Boulevard

Houston 4, Texas

USA

Dear Dr. Evans, May 30, 1957

I assume that you know the chaotic conditions of European weather. Cancedente Dea, we have the most beautiful bright sunlight.

But, if the Nephelegeretes Zeus prefers to envelop our beloved country in shrouds of mist and rain, it may even happen that we have to put on the lights in the room.

If the weather is good and hot, we have a lot of noise near the house on account of a public bathing place.

In that case, we should retire to a remote corner of the garden, where there is no electricity.

In this case, you would need about 100 yards of wire.-Well, I have to leave these technical decisions to yourself.

Here enclosed you also find the signed declaration.

Au revoir in summer!

Sincerely yours

1. https://smile.amazon.com/Conversations-Reactions-Ernest-History-Psychology/dp/1629221937/ref=sr_1_6?dchild=1&keywords=conversations+with+jung&qid=1619280682&sr=

1.2 May

Erich Neumann - Please do not misunderstand me. (2021-05-01 03:36)

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Image: John Laylard and Erich Neumann at Eranos Conference 1958

[1]Analytical Psychology in Exile - Jung/Neumann Correspondence

Dr. Erich Neumann,

Analytical Psychologist

My Dear Professor Jung,

Your letter was as much a great joy as a surprise.

I must admit to you that I in no way expected to cause a stir or even a scandal in the close-knit circle of Jung students with my Ethic.

In my opinion I have only summarized, thought through to the end, and formulated in a way that cannot be misunderstood what you yourself have stated or implied countless times.

It is absolutely fair enough that the emphasis of your interest did not exactly focus on the ethical consequences, but shifted more and more to the later

phases of psychic development, and that seems to me to derive from your own development.

You went through the weight of the ethical problematic in your time as student, friend,

and opponent of Freud and then grew beyond it.

But then the necessary polemic against Freud has caused a section of your students to turn a blind eye to how much blood was spilled in this debate, and how your moral courage in separating from Freud perpetuated Freud's moral courage with which he set himself against his time.

Indeed, you have personally emphasized over and over again—at least in many conversations with me—the significance of the moral stance of the "ego" and of the strength of the "ego," but, in your writing, this aspect is often less evident as is the obvious therapeutic aspect in general.

My inner "consternation," to formulate it in an exaggerated way—about the condition of the Jung students in Zurich, now evidently to me at least, seems I fear, to be substantiated.

If I found something amiss, for example, or not as it should be, there were only two reactions, either they said—in a highly satisfied way—yes, yes that is just the shadow, or they smiled in a rather superior way about my provincial attitude, which was thought not quite up to it simply because I made a value judgment about where one ought to allow the wisdom of the unconscious to prevail, beyond good and evil.

But they seemed to me all too often to mistake the unconsciousness of the ego for the wisdom of the unconscious.

If pure ambition and casting side glances at both "university and church,"—and also power and money—belong to the foundations of the C. G. Jung Institute, then one should let this institute be eradicated, because it is, in fact, abusing your name and endangering your life's work.

You know, and I know all too well, that my strong Mars tendency signifies a danger, but my heart rose when you wrote to me that you have a "strident nature."

I understand most deeply that it can no longer be your task to get involved in the battle of the day, and for God's sake please do not misunderstand me

and think that I am requesting a defense of Ethic or even of my person, but I do request you—in your role as "fire brigade commandant"—not to extinguish too enthusiastically, where the fire, that ancient cleansing method of humanity, could possibly eradicate some filth.

Some of the reservations against your teaching are based on the unrevolutionary and all too bourgeois stance of your students who always wish to anticipate the wisdom of the "third half of life" before they have the struggles of the first behind them.

The synthetic and superior stance of your age, which contains the opposites, conceals from your "heirs," who ogle at the so-called treasures of this world and want to have everything at once, the aggressive and revolutionary character of your work—and despite everything—of your being.

I do not wish to conceal from you that it sometimes seems to me that you are yourself rather complicit in this.

I know that psychologists are not a “religious order,” but I do not understand fully how it can be that the necessary fourth is the devil, and in the patronage of the institute can sit enemies of this devil—legitimate and serious enemies.

I confess even that I am naïve enough to consider Mrs. Jacobi’s Catholicism as offensive—to put it unkindly etc., etc.

Where’s the “new ethic” now, you will perhaps ask me, and you could say that what I am attacking, like “Savonarola,” is precisely one of their and your conclusions.

But I believe that is not the case.

In my experience, this acceptance of the fourth is, as the fine German language puts it, a “devilishly di□cult” matter, and in no way so pleasant and easy a thing as, say, a compromise.

You see, the neutral stance of Switzerland also has its risks alongside all that is good.

With the exception of you, of course, they have not experienced the evil that has the whole world by the throat, and this is the bourgeois-ethical inadequacy that endangers your students.

(This is what, for example, brings a man like Layard, despite everything, much closer to me than Mrs. Jacobi with her Shadow Lover and the Rautendelein.)

Please do not misunderstand me.

I do not mean one individual thing and I can be mistaken in every detail, but what frightens me is the absence of passion of the spirit that, for example, is suggested in your implied reaction to my text, everywhere seeking reassurances against the truth.

Of course there is nothing I would want less than to damage you or the institute and I can now assure you that I would respond positively to a request from the institute not to publish my book there.

At the same time, though, I would like to assure you that my fervent efforts will continue to prove myself worthy of “the hate of the pussyfooters.”

I am doing a lot of work—a small text, an interpretation of Eros and Psyche.

I have taken a chapter from the large book Psychological Development of the Feminine and wish to publish it separately.

I’m working on the images volume for the “Great Mother,” etc., etc.

It gives me much pleasure.

For this New Year, I wish for myself that everything will sort itself out and that it will be possible to speak to you this time in connection with the Eranos conference.

I hope there will be peace here by then.

Anyway, I am eternally grateful that it has always been possible for me to go on working “undisturbed” or, better, unhindered by wars and unrest.

But precisely this fact strengthens the feeling of responsibility in me of producing something at least passable.

(Many thanks by the way for the help on the index for Origins, which is a great vexation.)

In hoping that you understand me when I am possibly overstating things—as is my tendency—I remain,

Your grateful,

Neumann Erich Neumann, Psychology in Exile, Page 277-280

1. https://smile.amazon.com/Analytical-Psychology-Exile-Correspondence-Foundation/dp/069116617X/ref=sr_1_1?dchild=1&keywords=analytical+psychology+in+exile&qid=161

Toni Wolff: I shall however be staying with Dr. and Mrs. Jung at Bollingen for a time and shall see you there. (2021-05-01 04:45)

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From Toni Wolff

Dear Father White, July 18th 194642

Many thanks for your letter of July 10th and particularly for the kind thought of the committee of the Guild of Pastoral Psychology about your bringing out a present to me.

I shall look forward very much to having it and to seeing you.

I regret to say that I shall not be in Zurich between August 11th and 14th.

I am very much in need of a vacation and shall leave at the end of this month.

I shall however be staying with Dr. and Mrs. Jung at Bollingen for a time and shall see you there.

So please keep the present for that time, as my house will be closed and I should not like a valuable thing left in my letter box for long.

The name and address of the Benedictine priest and psychotherapist whom I mentioned to you is

Dr. Gallus Jud45

Zollikerstrasse 19

Zurich 8.

I tried to ring him up to find out if he will be in Zurich when you will be here.

Unfortunately it is vacation time now and I got no response.

However, the telephone office told me that he is out of town until the middle of August.

So the best thing for you to do will be to write him at the above address and ask him when is the best time for you to see him.

I am sure you could do so on your way back. But as he is very busy indeed, I am certain he will be glad to know beforehand.

The reference to dogma which I quoted is in the book "Die Gnosis des Christentums"46 by Georg Koepgen, Verlag Otto Muller, Salzburg 1939.

It is a very fine book indeed. I regret to say that, according to Dr. Jud, if I remember correctly, it was put onto the Index later on.

But there are several people here who have a copy.

I shall remember to take mine along to Bollingen so that you can read it.

When you are at Einsiedeln you will meet Pater Ildefons Betschard, professor of philosophy.

Dr. Jung knows him and so do I.

He is very interested in psychology and a member of a society of doctors and psychologists in Zurich.

My visit to England did me a lot of good in many ways. I do hope the same will be the case with your visit to Switzerland.

Sincerely yours, TONI WOLFF Toni Wolff, Jung-White Letters, Pages 36-38

1. https://smile.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=2TM7T0TI4266X&dchild=1&keywords=jung+white+letters&qid=1613475721&s

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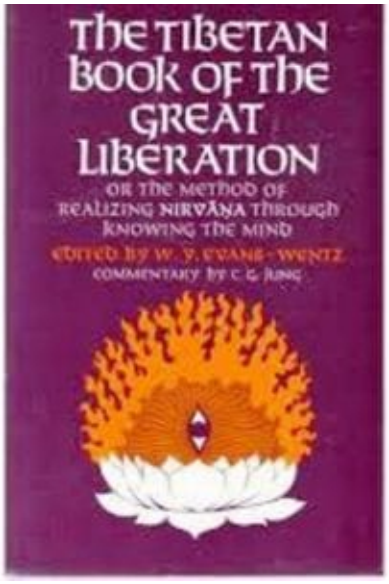
It is the birthplace of everything, even of the Dharmakaya. It is the Dharmakaya itself. **(2021-05-02 03:24)**

[paypal _donation _button border="5"]



[1]Jung-Kirsch Letters

James Kirsch
Analytical Psychologist
6120 Barrows Drive
Los Angeles 48, Calif.
Walnut 9229

14 September 1953

Dear Professor!

Accept my most heartfelt thanks for your letter of 6 August. I know that at the end of July you were at the limit of your capacity for work and simply could not see any more people.

You speak from your own experience when you describe John’s exhaustion of old age.

Nevertheless I hope -Dea concedente -to see you again next year.

As I already wrote you recently, Dr. Evans-Wentz has asked me to write a short preface to your Introduction to the "Great Liberation."

It is enclosed herewith.

Of course, I have some reservations about it, because in your Introduction you ay enough about your understanding of "Soul"; and because "Dharmakaya" and "Soul" are only identical in one particular aspect.

Dr. Wentz was of the opinion, however, that the Eastern reader would lay aside and not

even read a book which makes use of the intuitive concept of "Soul. "

I can hardly believe that. From this viewpoint such a "preface" would not even be necessary.

What I think of the translation, I had already written to you. I tested it on a few Americans, with same effect. I mean just linguistically.

Now I hear from Dr. Wentz that you OK' d the Introduction in its current form, and that it is already in press.

Thus any changes will only be possible in the 2nd edition. A pity!

Here in our Club subtle changes are taking place which became evident at our last meeting.

It seems that here in America people tend over and over again to forget the shadow, feeling suddenly very satisfied with whatever's been
accomplished, patting themselves benevolently on the shoulder - while being cut off from everything real. Also, in the admission of new members, the Club has given preference to individuals with good external, "social" adaptation over others whose state of conflict was noticeable and who were deeply gripped by the numinosity of the individuation process.

"Coincidentally," these were all patients of mine or Hilde's. At first I was quite dismayed that the Club was reacting in this manner.

But then I realized that this situation in the inner circle ran parallel to changes in my own attitude to the collective, that other depths of the coll. ucs. are now touching me most profoundly, and therefore - synchronistically - the collective is reacting differently toward me.

In one of your letters to me101 you wrote:

"If God's consciousness is clearer than human consciousness, then creation makes no sense and humanity has no purpose for existence. Then indeed God does not play dice, as Einstein says, but has invented a machine, which is even worse. In fact, the creation story resembles an experiment with dice more than anything intentional. These insights probably signify an enormous change of the God-image."

I can only concur with these statements of yours. If I may presume to say so: I can confirm them on the basis of my latest experiences.

That God's consciousness is less clear than that of human beings seems, on that basis, to be irrefutable.

I can also accept the image of the dice game, as long as it is presented in contrast to something intentional.

But I cannot conceive of the creation as a game of dice after all, because a Dike or Moira would have to rule over it, i.e. something that
would "arrange" the creation synchronistically, and not teleologically.

Into my thoughts on this problem there falls an image or saying which was once given me by the unconscious, "that the creation was generated once and is recurring again and again."

This 2°d sentence would correspond to mutations which can be observed in biology.

Such acts of creation generally happen in a meaningful order, even though the "trickster" also appears to play his special tricks right here.

But how I should visualize the history of creation, I don't know. I'm familiar with a multitude of creation myths, my favorite and nearest being from the "Zohar."

Recently there came to me, as a nocturnal impression, the image of the double pyramid, which was hurled at me from an explosion of an
atomic bomb.

On its sides, the triangles, were transfer pictures such as we had as children. After putting water on them, colored pictures appeared.

That is also what I did in my dream image.

But what occurred inside the pyramid, I did not see. Do we have to content ourselves with these pictures?

My active imagination has been greatly engaged with this pyramid. Psychologically I feel much better.

The violent, inner altercation has simultaneously brought a great calming. I am reflecting - something new for me.

Gratefully and faithfully yours,

JAMES KIRSCH

Enclosure in Kirsch s letter of 14 September 1953:

Preface to the Eastern Reader

This book addresses itself in the first place to the Western reader and attempts to communicate important Eastern experiences and conceptions to the Western mind.

Prof. Jung tries to facilitate this difficult undertaking by his 'Introduction' and 'Psychological Commentary'.

It is therefore unavoidable that, in so doing, he speaks in images and uses concepts which are familiar to the Western mind, but
which are objectionable to the Eastern mind.

Such a term is the word "Soul". According to Buddhistic belief, the ’soul’ is ephemeral, is an illusion and therefore has no existence at all.

The German word ’Seele’, which by no means is the same as the English word ’Soul’, is an old word, sanctioned by Tradition, used by the greatest German mystics like Eckhart and poets like Goethe to signify the Ultimate Reality, but experienced under a feminine aspect.

Prof. Jung uses it frequently as a poetical term for ’psyche’, the collective psyche. In scientific language, it represents the Collective Unconscious as the matrix of everything.

It is the birthplace of everything, even of the Dharmakaya. It is the Dharmakaya itself.

I beg therefore of you, my Eastern reader, to put your understanding of ’soul’ aside for the time being, to accept Prof. Jung’s use of this word, and to follow him with an open mind into the depths when he tries to build a bridge from the Eastern to the Western shore and to describe the different paths to the Great Liberation, the Una Salus. James Kirsch, Jung-White Letters, Page 176-179

1. https://smile.amazon.com/Jung-Kirsch-Letters-Correspondence-James-Kirsch/dp/0415419212/ref=sr_1_1?crid=U21RWXEU9UWY&dchild=1&keywords=jung+kirsch+letters&qid=16

The Black Books and "Elijah" - Quotations (2021-05-02 04:20)

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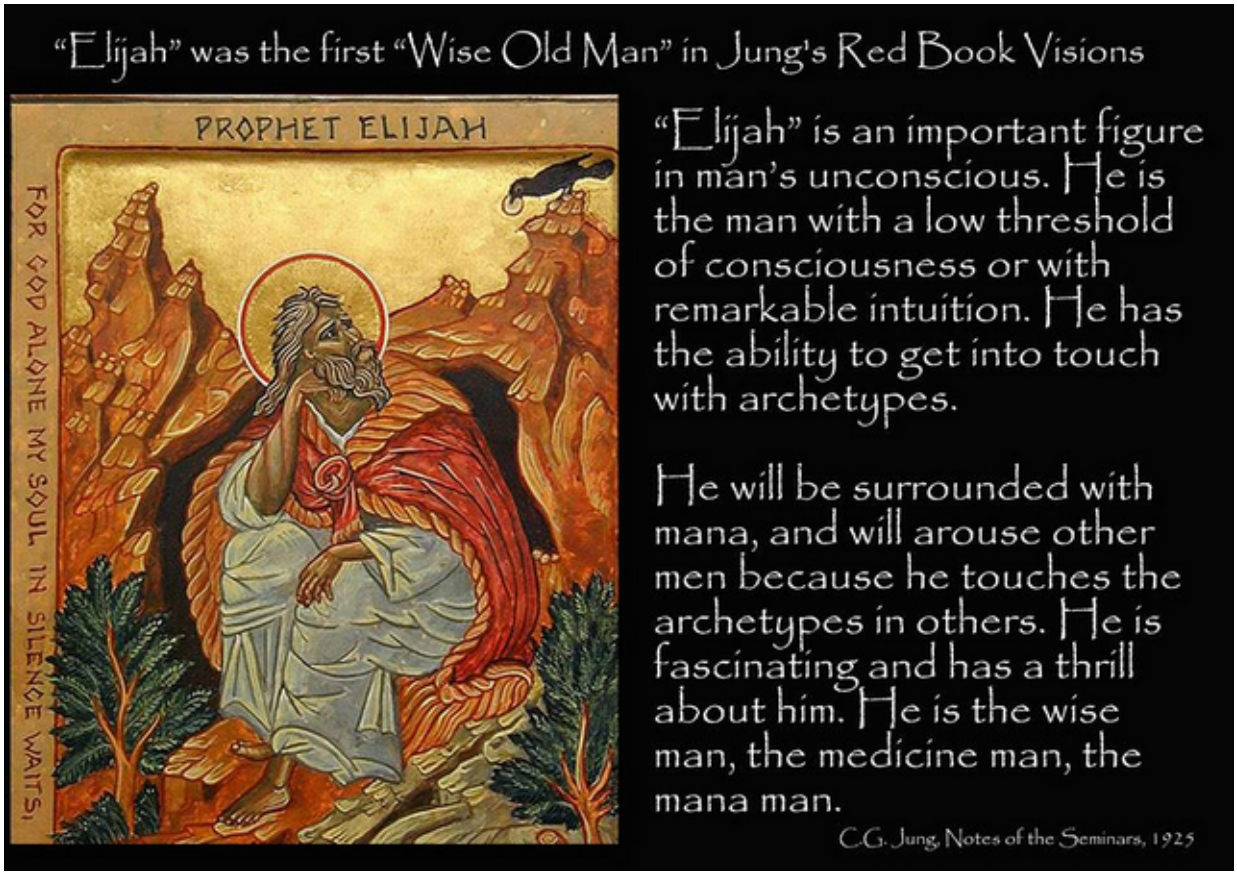
"Elijah" was the first "Wise Old Man" in Jung's Red Book Visions
PROPHET ELIJAH
FOR GOD ALONE MY SOUL IN SILENCE WAITS;
"Elijah" is an important figure in man's unconscious. He is the man with a low threshold of consciousness or with remarkable intuition. He has the ability to get into touch with archetypes.
He will be surrounded with mana, and will arouse other men because he touches the archetypes in others. He is fascinating and has a thrill about him. He is the wise man, the medicine man, the mana man.
C.G. Jung, Notes of the Seminars, 1925

[1]Black Books

the figure of Atmavictu went through a number of incarnations, as an old man, a bear, an otter, a newt, a serpent, then simultaneously a man and an earth serpent. He was Izdubar, and became Philemon.

The black magician, Ha, was the father of Philemon.

Ka was the father of Salome, and also the brother of the Buddha.

Ka was Philemon's shadow. Philemon further identified himself with Elijah and Khidr and claimed that he would become Phanes. The Black Books, Vol. I, Page 70

You may call us symbols for the same reason that you can also call your real fellow men symbols, if you wish to.

But we exist and are just as real as your fellow men.

You invalidate nothing and solve nothing by calling us symbols. Elijah, The Black Books, Vol. II, Page 189

Your work is fulfilled here.

Other things will come, of which you do not know yet. But seek untiringly, and above all write exactly what you see. Elijah, The Black Books, Vol. II, Page 196

You do me wrong, Elijah is my father, and he knows the deepest mysteries, the walls of his house are made of precious stones, his wells hold healing water and his deep eye sees the things of the future-And what wouldn't you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome, The Black Books, Vol. II, Page 181

We [Elijah/Salome] are really together and are not symbols. We are real and together. Carl Jung, The Black Books, Vol. II, Page 182

You have not forgotten it. It burned deep inside you.

But you are afraid of megalomania? Are you that cowardly?

Or can you not differentiate this thought from your own self, from your human nature, enough so that you wished to claim it for yourself? Carl Jung, The Black Books, Vol. II, Page 188

I think it would be obvious that your thoughts are just as much outside your mind: self as trees and animals are outside your body. Elijah, The Black Books, Vol. II, Page 188

I'm not sending you away.

You must not be far from me.

But give to me out of your fullness, not your longing.

I cannot satisfy your poverty just as you

You possess nothing, so how can you give?

Insofar as you give, you demand. Elijah, old man, listen you are a patriarchal Jew, you have an old-fashioned gratitude.

Do not give away your daughter, but set her on her own feet.

She might dance, sing or play the lute before people, and they might throw flashing coins at her feet and cannot still my longing. Carl Jung, The Black Books, Vol. IV, Page 252

I know where your [Elijah] serpent is. I have her.

My soul fetched her for me from the underworld.

She gives me hardness, wisdom, and magical power.

We needed her in the upperworld, since otherwise the underworld would have had the advantage, to our detriment. Carl Jung, The Black Books, Vol. IV, Page 254

A dream told me that you were suffering, you Elijah, you Salome, you elders, and you, my maternal soul that cannot forget me.

You, maternal soul, tell me why should I, who had been your lover, appear to you now as your unbeloved man? Carl Jung, The Black Books, Vol. VI, Page 235

I am astonished, Elijah. Do you not know what happened?

Do you not know that the world has put on a new garb?

That the one God and the one soul have gone away and in turn a multitude of Gods and soul daimons have moved back into the world? Carl Jung, The Black Books, Vol. VI, Page 237

But the soul became the steps of its ladder, closest, nearest, near, far, further, furthest. First she is my own being, then she is a serpent and a bird, then she is mother and father, then even further away Salome and Elijah. Carl Jung, The Black Books, Vol. VI, Page 238

Elijah: I do not like this multiplicity. It is not easy to think it.

Salome: The simple alone is pleasurable. One need not think about it. Carl Jung, The Black Books, Vol. VI, Page 238

Salome: Father Elijah, do you realize that men are ahead of us?

He is right, the many is more beautiful, richer, and more pleasurable. Jehovah is twofold unity, and always the same. Salome, The Black Books, Vol. VI, Page 239

He [Jung] had further encounters with Elijah and Salome on December 22 and 25.

These critical fantasies signaled a breakthrough from passive witnessing to active engagement.

He had broken through a barrier; a method had been found and consolidated.

Trusting to his soul's vision, he entered into an exchange with the figures, listened to them, and allowed himself to be instructed. The Black Books, Vol. VII, Page 24

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=16CAGJDLSZCZL&dchild=1&keywords=jung+black+books&qid=1607267232&sprefix=jun

Carl Jung: The loss of Fraulein Wolff has hit me very hard indeed. (2021-05-02 04:51)

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[1]Carl Jung Collected Letters, Volume II

To Countess Elisabeth Klinckowstroem

Dear Countess, 2 September 1953

I was very glad to hear from you again after all these many years. I am delighted, also, that my books have given you pleasure.

The loss of Fraulein Wolff has hit me very hard indeed. She has left behind in our circle a gap that can never be filled.

My health rests on a shaky foundation.

But when one is in one’s 79th year, one need no longer be surprised at anything.

Eastern philosophy fills a psychic lacuna in us but without answering the problem posed by Christianity.

Since I am neither an Indian nor a Chinese, I shall probably have to rest content with my European presuppositions, otherwise I would be in danger of losing my roots for a second time.

This is something I would rather not risk, for I know the price one has to pay to restore

a continuity that has got lost.

But all culture is continuity.

I am glad you have met Jacobsohn .Do you know his excellent essay on "The Dialogue of a ’World-Weary Man with His Ba"?

My wife sends you her k:ndest regards.

Yours sincerely,

C. G. Jung Carl Jung Letters Vol. II, Page 121-122

1. https://smile.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_2?dchild=1&keywords=jung+letters+volume+2&qid=1613836397&sr=8-2

It is almost 20 years since I came to work with you and Toni Wolff in 1933.
(2021-05-03 04:01)

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[1]Jung-Neumann Letters

It has proved to be as impossible not to write as to write.

It is almost 20 years since I came to work with you and Toni Wolff in 1933.

How much has changed and developed since then, but for me and for my wife too, Zurich was inconceivable without both of these luminaries joined in recent years by your dear wife too—without whom Switzerland and Zurich would be impoverished for us.

Naturally we are at the margin and such an event shows this even more clearly, for the

threads of our connection with Europe are in fact these human bonds that signify the important and strong bonds in the texture of our life.

So much is going through our minds and our hearts,—for my wife, Toni Wolff was the only person ever with whom she spoke about herself. Erich Neumann, Jung-Neumann Letters, Page 334

1. https://smile.amazon.com/Jung-Neumann-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=2TM7T0TI4266X&dchild=1&keywords=jung+white+letters&qid=1613475721

Jung's Soul: I will for your sake, but the gigantic cloud of eternal night is awful. (2021-05-03 04:33)

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[1]Black Books

Jung: So look around, gather all your visionary's strength, reach through even the eternal darkness for the sake of human suffering.

Jung's Soul: I will for your sake, but the gigantic cloud of eternal night is awful.

I see a yellow shining stroke from the top left of this cloud in the irregular shape of a streak of lightning, and behind it an indeterminate reddish light in the cloud.

It does not move.

Beneath the cloud I see a dead black serpent and the lightning stuck in its head like a spear.

A hand, as large as that of a God, has thrown the spear and everything has frozen into a gloomy vivid image.

What is it trying to say?

Do you recall that image that you painted years ago, in which the black and red man with the black and white serpent is struck by the ray of God?

This image is connected to it, since you also later painted the dead serpent, and did you not behold a gloomy image this morning, of that man in a white robe with a black face, like a mummy? The Black Books, Vol. VII, Page 220

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3A93PR3Q002EI&dchild=1&keywords=jung+black+books&qid=1607069729&sprefix=jun

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Carl Jung: Of course this term is not meant to denote an inherited idea, (2021-05-03 04:44)

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Marta Orlowska
The term Archetype, is not meant to denote an inherited idea, but rather an inherited mode of functioning...
Carl Jung CW 18

[1]Symbolic Life

Esther Harding, the author of this book, is a physician and specialist in the treatment of psychogenic illness.

She is a former pupil of mine who has endeavoured not only to understand the modern psyche but also, as the present book shows, to explore its historical background.

Preoccupation with historical subjects may at first glance seem to be merely a physician's personal hobby, but to the psychotherapist it is a necessary part of his mental equipment.

The psychology of primitives, folklore, mythology, and the science of comparative religion open our eyes to the wide horizons of the
human psyche and give us that indispensable aid we so urgently need for an understanding of unconscious processes.

Only when we see in what shape and what guise dream symbols, which seem to us unique, appear on the historical and ethnic scene, can we really understand what they are pointing at.

Also, once equipped with this extensive comparative material, we can comprehend more nearly that factor which is so decisive for psychic life, the archetype.

Of course this term is not meant to denote an inherited idea, but rather an inherited mode of psychic functioning, corresponding to
the inborn way in which the chick emerges from the egg, the bird builds its nest, a certain kind of wasp stings the motor ganglion of the caterpillar, and eels find their way to the Bermudas.

In other words, it is a "pattern of behaviour."

This aspect of the archetype, the purely biological one, is the proper concern of scien-

tific psychology. Carl Jung, CW 18, Para 1228

1. https://www.amazon.com/collected-works-C-G-Jung/dp/9333488340/ref=sr_1_1?dchild=1&keywords=jung+vol+18&qid=1607679933&sr=8-1

Jung felt that the animal was sublime, (2021-05-03 04:58)

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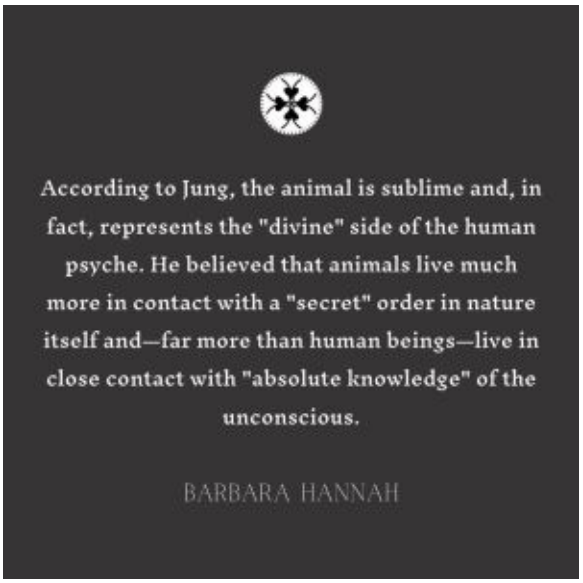
According to Jung, the animal is sublime and, in fact, represents the "divine" side of the human psyche. He believed that animals live much more in contact with a "secret" order in nature itself and—far more than human beings—live in close contact with "absolute knowledge" of the unconscious.
BARBARA HANNAH

[1]The Archetypal Symbolism of Animals by Barbara Hannah

Like Native peoples, Jung felt that the animal was sublime, that it was indeed the "divine" side of the human psyche.

Animals live much more in contact with a "secret" order within nature itself and - far more than man – live closely connected with the "absolute knowledge" of the unconscious.

In contradistinction to man, the animal is the living being that follows its own inner laws beyond good and evil.

And herein lies the superiority of the animal.

Presumably out of similar reflections Marie-Louise von Franz expressed the idea that the

utmost fulfillment is that human ritual follows the order of the animal, for here we experience absolute harmony with nature.

The greatest consciousness, she once said, "is like a return to the animal, but on a higher level."

Both Jung and von Franz set a premium value on the study of animal symbolism and felt that it was an indispensable tool for the correct interpretation of the representations of animals as they appear in dreams, visions, spontaneous paintings, autonomous fantasies, active imagination, and so forth. Barbara Hannah - The Archetypal Symbolism of Animals, Page viii.

1. https://smile.amazon.com/Archetypal-Symbolism-Animals-Barbara-Hannah/dp/1630515183/ref=sr_1_1?dchild=1&keywords=barbara+hannah+animal&qid=1619427617&sr=8-1

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